

# SANSKRIT GRAMMAR

● FOR BEGINNERS,

IN

DEVANĀGARĪ AND ROMAN LETTERS THROUGHOUT,

BY

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## P R E F A C E.

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THE present grammar, which is chiefly intended for beginners, is believed to contain all the information that a student of Sanskrit is likely to want during the first two or three years of his reading. Rules referring to the language of the Vedas have been entirely excluded, for it is not desirable that the difficulties of that ancient dialect should be approached by any one who has not fully mastered the grammar of the ordinary Sanskrit such as it was fixed by Pāṇini and his successors. All allusions to cognate forms in Greek, Latin, or Gothic, have likewise been suppressed, because, however interesting and useful to the advanced student, they are apt to deprive the beginner of that clear and firm grasp of the grammatical system peculiar to the language of ancient India, which alone can form a solid foundation for the study both of Sanskrit and of Comparative Philology.

The two principal objects which I have kept in view while composing this grammar, have been clearness and correctness. With regard to clearness, my chief model has been the grammar of Bopp; with regard to correctness, the grammar of Colebrooke. If I may hope, without presumption, to have simplified a few of the intricacies of Sanskrit grammar which were but partially cleared up by Bopp, Benfey, Flechia, and others, I can hardly flatter myself to have reached, with regard to correctness, the high standard of Colebrooke's great, though unfinished work. I can only say in self-defence, that it is far more difficult to be correct on every minute point, if one endeavours to re-arrange, as I have done, the materials collected by Pāṇini, and to adapt them to the grammatical system current in Europe, than if one follows so closely as Colebrooke, the system of native

grammarians, and adopts nearly the whole of their technical terminology. The grammatical system elaborated by native grammarians is, in itself, most perfect; and those who have tested Pāṇini's work, will readily admit that there is no grammar in any language that could vie with the wonderful mechanism of his eight books of grammatical rules. But unrivalled as that system is, it is not suited to the wants of English students, least of all to the wants of beginners. While availing myself therefore of the materials collected in the grammar of Pāṇini and in later works, such as the Prakriyā-Kaumudī, the Siddhānta-Kaumudī, the Sārasvatī Prakriyā, and the Mādhaviyā-dhātu-vṛtti, I have abstained, as much as possible, from introducing any more of the peculiar system and of the terminology of Indian grammarians\* than has already found admittance into our Sanskrit grammars; nay, I have frequently rejected the grammatical observations supplied ready to hand in their works, in order not to overwhelm the memory of the student with too many rules and too many exceptions. Whether I have always been successful in drawing a line between what is essential in Sanskrit grammar and what is not, I must leave to the judgment of those who enjoy the good fortune of being engaged in the practical teaching of a language the students of which may be counted no longer by tens,† but by hundredst

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\* The few alterations that I have made in the usual terminology have been made solely with a view of facilitating the work of the learner. Thus instead of numbering the ten classes of verbs, I have called each by its first verb. This relieves the memory of much unnecessary trouble, as the very name indicates the character of each class, and though the names may at first sound somewhat uncouth, they are after all the only names recognized by native grammarians. Knowing from my experience as an examiner, how difficult it is to remember the merely numerical distinction between the first, second, or third preterites, or the first and second futures, I have kept as much as possible to the terminology with which classical scholars are familiar, calling the tense corresponding to the Greek Imperfect, Imperfect; that corresponding to the Perfect, Reduplicated Perfect, that corresponding to the Aorist, Aorist, and the mood corresponding to the Optative, Optative. The names of Periphrastic Perfect and Periphrastic Future tell their own story, and if I have retained the merely numerical distinction between the First and Second Aorists, it was because this distinction seemed to be more intelligible to a classical scholar than the six or seven forms of the so-called multiform Preterite.

† In the University of Leipzig alone, as many as twenty five pupils attend the classes of Professor Brockhaus in order to acquire a knowledge of the elements of Sanskrit, previous to the study of Comparative Philology.



I only wish it to be understood that where I have left out rules or exceptions, contained in other grammars, whether native or European, I have done so after mature consideration, deliberately preferring the less complete to the more complete, but, at the same time, more bewildering statement of the anomalies of the Sanskrit language. Thus to mention one or two cases when giving the rules on the employment of the suffixes *rat* and *mat* (§ 187), I have left out the rule that bases ending in *m*, though the *m* be preceded by other vowels than *a*, always take *rat* instead of *mat*. I did so partly because there are very few bases ending in *m* partly because if a word like *kim-vān* should occur it would be easy to discover the reason why here too *v* was preferred to *m* viz in order to avoid the clashing of two *m*'s. Again when giving the rules on the formation of denominatives (§ 495), I passed over, for very much the same reason, the prohibition given in Pan III 1, 8, 3 viz that bases ending in *m* are not allowed to form denominatives. It is true, no doubt that the omission of such rules or exceptions may be said to involve an actual misrepresentation and that a pupil might be misled to form such words as *kim mān* and *kim yati*. But this cannot be avoided in an elementary grammar, and the student who is likely to come in contact with such recondite forms will no doubt be sufficiently advanced to be able to consult for himself the rules of Pāṇini and the explanations of his commentators.

My own fear is that in writing an elementary grammar, I have erred rather in giving too much than in giving too little. I have therefore in the table of contents marked with an asterisk all such rules as may be safely left out in a first course of Sanskrit grammar, and I have in different places informed the reader whether certain portions might be passed over quickly, or should be carefully committed to memory. Here and there as for instance in § 103 a few extracts are introduced from Pāṇini, simply in order to give to the student a foretaste of what he may expect in the elaborate works of native grammarians, while lists of verbs like those contained in § 332 or § 467 are given, as everybody will see for the sake of reference only. The somewhat elaborate treatment of the nominal bases in *i* and *ī* from § 220 to § 226,

became necessary, partly because in no grammar had the different paradigms of this class been correctly given, partly because it was impossible to bring out clearly the principle on which the peculiarities and apparent irregularities of these nouns are based without entering fully into the systematic arrangement of native grammarians. Of portions like this I will not say indeed, *μωμωσται τις μᾶλλον ἢ μιμῆσται* but I feel that I may say, *यत्ने कृते यदि न सिध्यति कोऽत्र दोषः*, and I know that those who will take the trouble to examine the same mass of evidence which I have weighed and examined, will be the most lenient in their judgment, if hereafter they should succeed better than I have done in unravelling the intricate argumentations of native scholars \*.

But while acknowledging my obligations to the great grammarians of India it would be ungrateful were I not to acknowledge as fully, the assistance which I have derived from the works of European scholars. My first acquaintance with the elements of Sanskrit was gained from Bopp's grammar. Those only who know the works of his predecessors, of Colebrooke, Carey, Wilkins, and Forster, can appreciate the advance made by Bopp in explaining the difficulties and in lighting up, if I may say so the dark lanes and alleys of the Sanskrit language. I doubt whether Sanskrit scholarship would have flourished as it has if students had been obliged to learn their grammar from Forster or Colebrooke and I believe that to Bopp's little grammar is due a great portion of that success which has attended the study of Sanskrit literature in Germany. Colebrooke, Carey, Wilkins, and Forster worked independently of each other. Each derived his information from native teachers and from native grammars. Among these four scholars, Wilkins seems to have been the first to compose a Sanskrit grammar for he informs us that the first

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\* To those who have the same faith in the accurate and never swerving argumentations of Sanskrit commentators it may be a saving of time to be informed that in the new and very useful edition of the *Siddhānta Kaumudī* by Śrī Taranātha tarkavācāspati there are two misprints which seriously disturb the order of the rules on the proper declension of nouns in 1 and 11. On page 136 l 7 read *स्त्रीष्व* instead of *स्त्रीष्व*, this is corrected in the *Corrigenda* and the right reading is found in the old edition. On the same page l 13 insert *न* after *विना*, or join *विनास्त्रीषोपकत्व*.

printed sheet of his work was destroyed by fire in 1795. The whole grammar however was not published till 1808. In the mean time Forster had finished his grammar and had actually delivered his MS. to the Council of the College of Fort William in 1804. But it was not published till 1810. The first part of Colebrooke's grammar was published in 1805 and therefore stands first in point of time of publication. Unfortunately it was not finished because the grammars of Forster and Carey were then in course of publication and would as Colebrooke imagined supply the deficient part of his own. Carey's grammar was published in 1806. Among these four publications which as first attempts at making the ancient language of India accessible to European scholars deserve the highest credit Colebrooke's grammar is *facile princeps*. It is derived at first hand from the best native grammars and evinces a familiarity with the most intricate problems of Hindu grammarians such as few scholars have acquired after him. No one can understand and appreciate the merits of this grammar who has not previously acquired a knowledge of the grammatical system of Pāṇini and it is a great loss to Sanskrit scholarship that so valuable a work should have remained unfinished.

I owe most indeed to Colebrooke and Bopp but I have derived many useful hints from other grammars also. There are some portions of Wilson's grammar which show that he consulted native grammarians and the fact that he possessed the remaining portion of Colebrooke's MS. gave to his list of verbs with the exception of the *Bhū* class which was published by Colebrooke a peculiar interest. Professor Benfey in his large grammar performed a most useful task in working up independently the materials supplied by Pāṇini and Bhartṛṃjīśikṣitā and his smaller grammars too published both in German and in English have rendered good service to the cause of sound scholarship. There are besides the grammars of Boller in German of Oppert in French of Westergaard in Danish of Flechia in Italian each supplying something that could not be found elsewhere and containing suggestions many of which have proved useful to the writer of the present grammar.

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\* See Wilson's Sanskrit and English Dictionary first edition Preface p. xlv

But while thus rendering full justice to the honest labours of my predecessors, I am bound to say, at the same time, that with regard to doubtful or difficult forms, of which there are many in the grammar of the Sanskrit language, not one of them can be appealed to as an ultimate authority. Every grammar contains, as is well known, a number of forms which occur but rarely, if ever, in the literary language. It is necessary, however, for the sake of systematic completeness, to give these forms; and if they are to be given at all, they must be given on competent authority. Now it might be supposed that a mere reference to any of the numerous grammars already published would be sufficient for this purpose, and that the lists of irregular or unusual forms might safely be copied from their pages. But this is by no means the case. Even with regard to regular forms, whoever should trust implicitly in the correctness of any of the grammars, hitherto published, would never be certain of having the right form. I do not say this lightly, or without being able to produce proofs. When I began to revise my manuscript grammar which I had composed for my own use many years ago, and, when on points on which I felt doubtful, I consulted other grammars, I soon discovered either that, with a strange kind of sequacity, they all repeated the same mistake, or that they varied widely from each other, without assigning any reason or authority. I need not say that the grammars which we possess differ very much in the degree of their trustworthiness; but with the exception of the first volume of Colebrooke and of Professor Benfey's larger Sanskrit grammar, it would be impossible to appeal to any of my predecessors as an authority on doubtful points. Forster and Carey, who evidently depend almost entirely on materials supplied to them by native assistants, give frequently the most difficult forms with perfect accuracy, while they go wildly wrong immediately after, without, it would seem, any power of controlling their authorities. The frequent inaccuracies in the grammars of Wilkins and Wilson have been pointed out by others; and however useful these works may have been for practical purposes, they were never intended as authorities on contested points of Sanskrit grammar.

Nothing remained in fact, in order to arrive at any satisfactory

result, but to collate the whole of my grammar, with regard not only to the irregular but likewise to the regular forms, with Pāṇini and other native grammarians, and to supply for each doubtful case, and for rules that might seem to differ from those of any of my predecessors, a reference to Pāṇini or to other native authorities. This I have done, and in so doing I had to re-write nearly the whole of my grammar, but though the time and trouble expended on this work have been considerable, I believe that they have not been bestowed in vain. I only regret that I did not give these authoritative references throughout the whole of my work, because, even where there cannot be any difference of opinion, some of my readers might thus have been saved the time and trouble of looking through Pāṇini to find the Sūtras that bear on every form of the Sanskrit language.

By this process which I have adopted, I believe that on many points a more settled and authoritative character has been imparted to the grammar of Sanskrit than it possessed before, but I do by no means pretend to have arrived on all points at a clear and definite view of the meaning of Pāṇini and his successors. The grammatical system of Hindu grammarians is so peculiar, that rules which we should group together, are scattered about in different parts of their manuals. We may have the general rule in the last, and the exceptions in the first book, and even then we are by no means certain that exceptions to these exceptions may not occur somewhere else. I shall give but one instance. There is a root जग् *jāgr*, which forms its Aorist by adding इष *isham*, इ *i*, इत् *it*. Here the simplest rule would be that final ऋ *ri* before इष *isham* becomes र *r* (Pān. VI 1, 77). This, however, is prevented by another rule which requires that final ऋ *ri* should take Guna before इष *isham* (Pān VII 3, 84). This would give us जगारिष *ajāgar-isham*. But now comes another general rule (Pān. VII 2, 1) which prescribes Vriddhi of final vowels before इष *isham*, i.e. जगारिष *ajāgarisham*. Against this clinge, however, a new rule is cited (Pān. VII. 3, 85), and this secures for जग् *jāgr* a special exception from Vriddhi, and leaves its base again as जग् *jāgar*. As soon as the base has been changed to जग् *jāgar*, it falls under a new rule (Pān. VII 2, 3), and is forced to take Vriddhi, until this rule is again nullified by Pān. VII

2, 4 which does not allow Vṛiddhi in an Aorist that takes intermediate इ like अनागति *ajāgatiślam*. There is an exception however to this rule also for bases with short अ beginning and ending with a consonant may optionally take Vṛiddhi (Pan VII 2 7). This option is afterwards restricted and roots with short अ beginning with a consonant and ending in र, like जगर *jāgar* have no option left but are restricted afresh to Vṛiddhi (Pan VII 2 2). However, even this is not yet the final result. Our base जगर *jāgar* is after all not to take Vṛiddhi and hence a new special rule (Pan VII 2 5) settles the point by granting to जगृ *jāgrī* a special exception from Vṛiddhi and thereby establishing its Guna. No wonder that these manifold changes and chances in the formation of the First Aorist of जगृ *jāgrī* should have inspired a grammarian who celebrates them in the following couplet.

गुणो वृद्धिगुणो वृद्धिः प्रतिषेधो विकल्पनः ।  
पुनर्वृद्धिर्निषेधोऽतो यत्पूर्वम् प्राप्यो नय ॥

Guna Vṛiddhi Guna, Vṛiddhi prohibition option again Vṛiddhi and then exception these with the change of र into a semivowel in the first instance are the nine results.

Another difficulty consists in the want of critical accuracy in the editions which we possess of Pāṇini the Siddhanta Kaumudī the Laghu Kaumudī the Sarasvatī and Vopadeva. Far be it from me to wish to detract from the merits of native editors like Dharamidhara Kāśinātha, Taminātha, still less from those of Professor Bochtlingk, who published his text and notes nearly thirty years ago when few of us were able to read a single line of Pāṇini. But during those thirty years considerable progress has been made in unravelling the mysteries of the grammatical literature of India. The commentary of Śiṣyana to the Rig-veda has shown us how practically to apply the rules of Pāṇini and the translation of the Laghu Kaumudī by the late Dr Ballantyne has enabled even beginners to find their way through the labyrinth of native grammar. The time has come I believe for new and critical editions of Pāṇini and his commentators. A few instances may suffice to show the insecurity of our ordinary editions. The commentary to Pan VII 2 47 as well as the Sarasvatī II 25 1 gives the Benedictive *Amṛtapaṇa* अमृतीपा *amṛtīśpa* and अमृतीपा

*startshushṭa* yet a reference to Pan VII 2 39 and 40 shows that these forms are impossible. Again if Pāṇini (VIII 3 92) is right in using अग्रगमिनि *agragāmini* with a dental *n* in the last syllable, it is clear that he extends the prohibition given in VIII 4 34 with regard to Upasargas to other compounds. It is useless to inquire whether in doing so he was right or wrong for it is an article of faith with every Hindu grammarian that whatever word is used by Pāṇini in his Sūtras is *eo ipso* correct. Otherwise the rules affecting compounds with Upasargas are by no means identical with those that affect ordinary compounds and though it may be right to argue *a fortiori* from प्रगमिनि *pragāmini* to अग्रगमिनि *agragāmini* it would not be right to argue from अग्रयान *agrayāna* to प्रयान *prayāna* this being necessarily प्रयाण *prayāṇa*. But assuming अग्रगमिनि *agragāmini* to be correct it is quite clear that the compounds सारगकामिनी *śargakāminī*, वृषगमिणी *vrishagāminī*, हरिकामिणी *harikāminī* and हरिकामेय *harikāmena* given in the commentary to VIII 4 13 are all wrong though most of them occur not only in the printed editions of Pāṇini and the Siddhanta Kaumudī but may be traced back to the MSS of the Prakriyā Kaumudī the source though by no means the model of the Siddhanta Kaumudī. I was glad to learn from my friend Professor Goldstuecker who is preparing an edition of the Kāśika Vṛtti and whom I consulted on these forms that the MSS of Vāmana which he possesses carefully avoid these faulty examples to Pāṇ VIII 4 13.

After these explanations I need hardly add that I am not so sanguine as to suppose that I could have escaped scot free where so many men of superior knowledge and talent have failed to do so. All I can say is that I shall be truly thankful to any scholar who will take the trouble to point out any mistakes into which I may have fallen and I hope that I shall never so far forget the regard due to truth as to attempt to represent simple corrections touching the declension of nouns or the conjugation of verbs as matters of opinion or so far lower the character of true scholarship as to appeal from the verdict of the few to the opinion of the many.

Hearing from my friend Professor Buhler that he had finished a Sanskrit Syntax based on the works of Pāṇini and other native grammarians which will soon be published I gladly omitted that

portion of my grām̐mar. The rules on the derivation of nouns, by means of Krit, Unādi, and Taddhita suffixes, do not properly belong to the sphere of an elementary grammar. If time and health permit, I hope to publish hereafter, as a separate treatise, the chapter of the Prakriyā-Kaumudī bearing on this subject.

In the list of verbs which I have given as an Appendix, pp 245-299, I have chiefly followed the Prakriyā Kaumudī and the Sārasvatī. These grammars do not conjugate every verb that occurs in the Dhātupātha, but those only that serve to illustrate certain grammatical rules. Nor do they adopt, like the Siddhānta-Kaumudī, the order of the verbs as given in Panini's Dhātupātha, but they group the verbs of each class according to their voices, treating together those that take the terminations of the Parasmai pada, those that take the terminations of the Ātmanepada, and, lastly, those that admit of both voices. In each of these subdivisions, again, the single verbs are so arranged as best to illustrate certain grammatical rules. In making a new selection among the verbs selected by Rāmachandra and Anubhūtasvarūpachārya, I have given a preference to those which occur more frequently in Sanskrit literature, and to those which illustrate some points of grammar of peculiar interest to the student. In this manner I hope that the Appendix will serve two purposes: it will not only help the student, when doubtful as to the exact forms of certain verbs, but it will likewise serve as a useful practical exercise to those who, taking each verb in turn, will try to account for the exact forms of its persons, moods, and tenses by a reference to the rules of this grammar. In some cases references have been added to guide the student, in others he has to find by himself the proper warranty for each particular form.

My kind friends Professor Cowell and Professor Kielhorn have revised some of the proof-sheets of my grammar, for which I beg to express to them my sincere thanks.

MAX MULLER.

PARIS,  
5th April, 1866



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# SANSKRIT GRAMMAR.

## CHAPTER I

### THE ALPHABET

§ 1. SANSKRIT is properly written with the Devanāgarī alphabet; but the Bengali, Telugu, and other modern Indian alphabets are commonly employed for writing Sanskrit in their respective provinces.

Note—*Devanāgarī* means the *Nāgarī* of the gods, or, possibly, of the Brāhmanas. A more current style of writing used by Hindus in all common transactions where Hindi is the language employed, is called simply *Nāgarī*. Why the alphabet should have been called *Nāgarī*, is unknown. If derived from *nagara*, city, it might mean the art of writing as first practised in cities (Tān 1v 2, 128). No authority has yet been adduced from any ancient author for the employment of the word *Devanāgarī*. In the *Lalitā vistar* (a life of Buddha, translated from Sanskrit into Chinese 76 A D), where a list of alphabets is given, the *Devanāgarī* is not mentioned, unless it be intended by the *Dera* alphabet (See History of Ancient Sanskrit Literature, p. 518). Albirum in the 11th century, speaks of the *Nagara* alphabet as current in Malva. (Reinaud, Mémoire sur l'Inde, p. 298.)

No inscriptions have been met with in India anterior to the rise of Buddhism. The earliest authentic specimens of writing are the inscriptions of king *Priyadarśi* or *Aśoka*, about 250 B C. These are written in two different alphabets. The alphabet which is found in the inscription of Kapurdigin and which in the main is the same as that of the Aramaean coins, is written from right to left. It is clearly of Semitic origin and most closely connected with the Aramaean branch of the old Semitic or Phœnician alphabet. The Aramaean letters however, which we know from Egyptian and Palmyrenean inscriptions, have experienced further changes since they served as the model for the alphabet of Kapurdigin, and we must have recourse to the more primitive types of the ancient Hebrew coins and of the Phœnician inscriptions in order to explain some of the letters of the Kapurdigin alphabet.

But while the transition of the Semitic types into this ancient Indian alphabet can be proved with scientific precision, the second Indian alphabet, that which is found in the inscription of Gurnar, and which is the real source of all other Indian alphabets, as well as of those of Tibet and Burmah, has not as yet been traced back in a satisfactory manner to any Semitic prototype (Prinsep's Indian Antiquities by Thomas, vol. II p. 42). To admit, however, the independent invention of a native Indian alphabet is impossible. Alphabets were never invented in the usual sense of that word. They were formed gradually and purely phonetic alphabets always point back to earlier, syllabic or ideographic, stages. There are no



be impressed on the memory in their real and native form, otherwise their first impressions will become unsettled and indistinct. After some progress has been made in mastering the grammar and in reading Sanskrit, the Roman alphabet may be used safely and with advantage.

§ 5 There are fifty letters in the Devanāgarī alphabet, thirty-seven consonants and thirteen vowels, representing every sound of the Sanskrit language.

§ 6 One letter, the long *ṛ* *ṝ*, is merely a grammatical invention, it never occurs in the spoken language.

§ 7 Two sounds, the guttural and labial sibilants, are now without distinctive representatives in the Devanāgarī alphabet. They are called *Jihvāmūliya*, the tongue-root sibilant, formed near the base of the tongue, and *Upadhmanīya*, i. e. afflandus, the labial sibilant. They are said to have been represented by the signs **X** (called *Vajradhriti*, having the shape of the thunderbolt) and **𑖑** (called *Gayakumbhādhriti*, having the shape of an elephant's two frontal bones) [See Vopadeva's Sanskrit Grammar, i 18, History of Ancient Sanskrit Literature, p 508]. Sometimes the sign **𑖑**, called *Ardhavisarga*, half-Visarga, is used for both. But in common writing these two signs are now replaced by the two dots, the *Dvavindu*, **॥**, (*du*, two, *vin*du, dot,) properly the sign of the unmodified Visarga.

§ 8 There are five distinct letters for the five nasals, ण *ṇ*, ण̄ *ṇ̄*, ण̌ *ṇ̌*, ण̍ *ṇ̍*, ण̎ *ṇ̎*, as there were originally five distinct signs for the five sibilants. When, in the middle of words, these nasals are followed by consonants of their own class, (*ṇ* by *k, kh, g, gh*, *ṇ̄* by *ch, chh, j, jh*, *ṇ̌* by *t, th, d, dh*, *ṇ̍* by *ṣ, ṣh, ś, śh*, *ṇ̎* by *p, ph, b, bh*), they are often, for the sake of more expeditious writing, replaced by the dot, which is properly the sign of the unmodified nasal or Anusvāra. Thus we find

अकिता instead of अङ्किता *ankitā*.

अचिता instead of अञ्चिता *añchitā*

कुडिता instead of कुण्डिता *kunditā*

नदिता instead of नन्दिता *nanditā*

कपिता instead of कम्पिता *kampitā*

The pronunciation remains unaffected by this style of writing. अकिता must be pronounced as if it were written अङ्किता *ankitā*, &c.

The same applies to final *m* *m̐* at the end of a sentence. This too, though frequently written and printed with the dot above the line, is to be pronounced as *m*. अह, I, is to be pronounced like अहम् *aham*. (See Preface to Hitopadeśa, in M M's Handbooks for the Study of Sanskrit, p viii.)

Note—According to the Kaumara final *m̐* *m̐̐* may be pronounced as Anusvāra,

of *Sarasvatī Prakriyā* ed Bombay, 1829 \*, pp 12 and 13 कौमारान्वयमानेऽद्यनुस्वारमिच्छन्ति । अयमाने वा । अयमाने मुकारस्यानुस्वारो भवति २३ । देव । देवम् ॥ 'The Kaumāras are the followers of Kumara, the reputed author of the *Kāṭandira* or *Kalapa* grammar (See Colebrooke Sanskrit Grammar Preface, and page 315 note) Saravarman is sometimes quoted by mistake as the author of this grammar, and an unnecessary distinction is made between the Kaumāras and the followers of the *Kalapa* grammar

§ 9 Besides the five nasal letters, expressing the nasal sound as modified by guttural, palatal, lingual, dental, and labial pronunciation, there are still three nasalized letters, the यँ, लँ, वँ, or य्, ल्, व्, ङ्, ञ्, ण्, which are used to represent a final म् m, if followed by an initial य् y, ल् l, व् v, and modified by the pronunciation of these three semivowels

Thus instead of त यति *taṃ yaṭi* we may write तयँति *taṃ yaṭi*,  
instead of त लभते *taṃ labhate* we may write तलँभते *taṃ labhate*,  
instead of त वहति *taṃ vahati* we may write तवँहति *taṃ vahati*

Or in composition,

सयान *samyānam* or सयँयान *saṃ yānam*,  
सलभ *samlabdhām* or सलँभ *saṃ labdhām*,  
सवहति *samvahaṭi* or सवँहति *saṃ vahaṭi*

§ 10 The only consonants which have no corresponding nasals are र r, श ṣ, ष ṣh, स s, ह h. A final म् m, therefore, before any of these letters at the beginning of words, can only be represented by the neutral or unmodified nasal, the Anusvāra

त रक्षति <i>taṃ rakṣaṭi</i>	Or in composition, सरक्षति <i>samrakṣaṭi</i>
त शृणोति <i>taṃ śṛṇoṭi</i>	संशृणोति <i>samsṛṇoṭi</i>
त शकार <i>taṃ śakāram</i>	संशोषति <i>saṃ śiṣṭivati</i>
त सरति <i>taṃ saraṭi</i>	ससरति <i>sasarsaṭi</i>
त हरति <i>taṃ haṭi</i>	सहरति <i>samhaṭi</i>

§ 11 In the body of a word the only letters which can be preceded by Anusvāra are ण ṣ, य ṣh, स s, ह h. Thus अण् *aṃṣaḥ*, धनूप् *dhanūṃṣi*, यण् *yaṃṣaḥ*, सिंह *siṃhaḥ*. Before the semivowels य् y, र r, ल् l, व् v, the म् m, in the body of a word, is never changed into Anusvāra. Thus गम्यते *gamyate*, नम्र *namraḥ*, अण् *aṃṣaḥ*. As to म् m before semivowels in the middle of compounds, see § 9

§ 12 With the exception of *Jihvāmūliya* × ४ (tongue-root letter), *Upadh māniya* × ५ (to be breathed upon), *Anusvāra* २ m (after-sound), *Visarga* ḥ (emission, see *Taitt. Brāhma.* III p 23 a), and *Āpṣa* १ (burring), all letters

\* This edit on which has lately been reprinted contains the text—अस्मै either to १ and herself i.e. Sarasvatī the goddess of speech (MS Bodl 386) or to Anubhūti svarūpa āchārya, whoever that may be—and a commentary. The commentary printed in the Boml ay edit on is called महोपरी or in MS Bodl 382 मैदासी i.e. महोदासी. In MS Bodl 382 Mahidhara or Mahidhārāṭya is said to have written the *Sarasvatī* in order that his children might read it, and to please the Lord. The date given is 1634 the place Benares (Sivārjadhant)

are named in Sanskrit by adding *kāra* (marking) to their sounds. Thus *a* is called *अकार akārah* अ *ka*, *लकार lakārah* ल.

§ 13 The vowels, if initial, are written,

अ, आ, इ, ई, ए, ऐ, (ऌ), (ॡ), उ, ऊ, ए, ऐ, ओ, औ,  
*a, ā, i, ī, e, ai, (ḷ), (ḹ), u, ū, e, ai, o, au*

if they follow a consonant, they are written with the following signs—

अ, इ, ई, ए, ऐ, ओ, औ, (ऌ), (ॡ), उ, ऊ, ए, ऐ, ओ, औ,  
*a, ā, i, ī, e, ai, (ḷ), (ḹ), u, ū, e, ai, o, au*

There is one exception. If the vowel ए *ra* follows the consonant र *r*, it retains its initial form, and the *r* is written over it. Ex निरुति *niruti*

In certain words which tolerate an hiatus in the body of the word, the second vowel is written in its initial form. Ex गोस्र *goagra*, adj preceded by cows, instead of गोस्र *go'gra* or गवाग्र *gauāgra* गोक्ष *goasham*, cows and horses, प्रग *prauga*, yoke, तित *tita*, sieve

§ 14 Every consonant, if written by itself is supposed to be followed by a short *a*. Thus क is not pronounced *k*, but *ka* य not *y*, but *ya*. But क *k* or any other consonant, if followed by any vowel except *a*, is pronounced without the inherent *a*. Thus

क *ka*, कि *ki*, को *ko*, कृ *kṛ*, क्रि *kṛi*, कु *ku*, (कृ *kṛi*) कु *ku*, कू *kū*, के *ke*, कै *kai*,  
 को *ko*, कौ *kau*

The only peculiarity is that short *i* is apparently written before the consonant after which it is sounded. This arose from the fact that in the earliest forms of the Indian alphabet the long and short *i*'s were both written over the consonant, the short *i* inclining to the left, the long *i* inclining to the right. Afterwards these top marks were, for the sake of distinctness drawn across the top line so as to become ङि and ङी, instead of कि and की. (See Prinsep's Indian Antiquities by Thomas, vol. II p 42.)

§ 15 If a consonant is to be pronounced without any vowel after it, the consonant is said to be followed by *īrama* i.e. stoppage, which is marked by ॥. Thus *ak* must be written अक, कर, क॥, इक

§ 16 If a consonant is followed immediately by another consonant, the two or three or four or five or more consonants are written in one group (*samyoga*). Thus *atka* is written अत्त, *alpa* is written अल्प, *kartma* is written कर्त्तम्. These groups or compound consonants must be learnt by practice. It is easy, however, to discover some general laws in their formation. Thus the perpendicular and horizontal lines are generally drawn as one of the letters. क + क = क्क *kka* नृ + द = न्द *nda* र + र = र्र *rr*, न + न = न्न *nn*, क + नृ + य = क्नय *knja*

§ 17. The  $\text{र}$  following a consonant is written by a short transverse stroke at the foot of the letter; as  $\text{क} + \text{र} = \text{क्र}$  or  $\text{क}$  *kra*;  $\text{ग} + \text{र} = \text{ग्र}$  *gra*;  $\text{त} + \text{र} = \text{त्र}$  or  $\text{त}$  *tra*;  $\text{द} + \text{र} = \text{द्र}$  *dra*;  $\text{श} + \text{र} = \text{श्र}$  *shra*.

The  $\text{र}$  preceding a consonant is written by  $\text{॑}$  placed at the top of the consonant before which it is to be sounded. Thus  $\text{अ॑र} + \text{क} = \text{अर्क}$  *arka*;  $\text{य॑र} + \text{म} = \text{यर्म}$  *arshma*. This sign for  $\text{र}$  is placed to the right of any other marks at the top of the same letter. Ex.  $\text{अ॑र्क}$  *arkam*;  $\text{अ॑र्कण}$  *arkena*;  $\text{अ॑र्कंदु}$  *arkendū*.

$\text{क}$  followed by  $\text{श}$  is written  $\text{क्ष}$ .

$\text{ज}$  followed by  $\text{ञ}$  is written  $\text{ज्ञ}$ .

$\text{र}$  followed by  $\text{रु}$  and  $\text{रु}$  is written  $\text{रु}$  or  $\text{रु}$ .

$\text{द}$  followed by  $\text{रु}$  and  $\text{रु}$  is written  $\text{दु}$  or  $\text{दु}$ .

$\text{॑}$ , particularly in combination with other letters, is frequently written  $\text{॑}$ .

Ex.  $\text{गु॑}$  *gu*;  $\text{सु॑}$  *su*;  $\text{श्र॑}$  *shra*.

§ 18. The sign of Virāma (stoppage), which if placed at the foot of a consonant, shows that its inherent short *a* is stopped, is sometimes, when it is difficult to write (or to print) two or three consonants in one group, placed after one of the consonants: thus  $\text{गु॑र्क}$  instead of  $\text{गु॑र्क}$ .

§ 19. The proper use of the Virāma, however, is at the end of a sentence, or portion of a sentence, the last word of which ends in a consonant.

At the end of a sentence, or of a half-verse, the sign  $\text{॑}$  is used; at the end of a verse, or of a longer sentence, the sign  $\text{॑}$ .

§ 20. The sign  $\text{ः}$  (*Aragraha* or *Arddhākāra*) is used in many editions to mark the elision of an initial  $\text{अ}$  *a*, after a final  $\text{ओ}$  *o* or  $\text{ए}$  *e*. Ex.  $\text{सो॑ऽपि}$  *so'pi* for  $\text{सो॑ अपि}$  *so api*, i. e.  $\text{स॑ऽपि}$  *as api*;  $\text{ले॑ऽपि}$  *le'pi* for  $\text{ले॑ अपि}$  *le api*.

### List of Compound Consonants.

$\text{क}$  *k-ka*,  $\text{क्क}$  *k-kha*,  $\text{क्च}$  *k-cha*,  $\text{क्त}$  *k-ta*,  $\text{क्त}$  *k-t-ya*,  $\text{क्त्र}$  *k-t-ra*,  $\text{क्त्र}$  *k-t-r-ya*,  $\text{क्न}$  *k-na*,  $\text{क्न}$  *k-n-ya*,  $\text{क्म}$  *k-ma*,  $\text{क्म}$  *k-m-ya*,  $\text{क्$  or  $\text{क्}$  *k-ra*,  $\text{क्$  or  $\text{क्}$  *k-r-ya*,  $\text{क्}$  *k-la*,  $\text{क्}$  *k-la*,  $\text{क्व}$  *k-v-ya*,  $\text{क्ष}$  *k-sha*,  $\text{क्ष}$  *k-sh-ma*,  $\text{क्ष}$  *k-sh-ya*,  $\text{क्ष}$  *k-sh-la*,  $\text{क्ष}$  *kh-ya*,  $\text{क्ष}$  *kh-ra*;— $\text{ग}$  *g-ya*,  $\text{ग्र}$  *g-ra*,  $\text{ग}$  *gh-ya*,— $\text{ग}$  *gh-na*,  $\text{ग}$  *gh-n-ya*,  $\text{ग}$  *gh-ma*,  $\text{ग}$  *gh-ya*,  $\text{ग}$  *gh-ra*;— $\text{न}$  *n-ka*,  $\text{न}$  *n-k-ta*,  $\text{न}$  *n-k-t-ya*,  $\text{न}$  *n-k-ya*,  $\text{न}$  *n-k-sha*,  $\text{न}$  *n-k-sh-ra*,  $\text{न}$  *n-kha*,  $\text{न}$  *n-kh-ya*,  $\text{न}$  *n-ga*,  $\text{न}$  *n-g-ya*,  $\text{न}$  *n-gha*,  $\text{न}$  *n-gh-ya*,  $\text{न}$  *n-gh-ra*,  $\text{न}$  *n-sha*,  $\text{न}$  *n-ma*,  $\text{न}$  *n-ya*.

$\text{च}$  *ch-cha*,  $\text{च}$  *ch-chha*,  $\text{च}$  *ch-chh-ra*,  $\text{च}$  *ch-ña*,  $\text{च}$  *ch-ma*,  $\text{च}$  *ch-ya*;— $\text{च}$  *chh-ya*,  $\text{च}$  *chh-ra*;— $\text{ज}$  *j-ja*,  $\text{ज}$  *j-jha*,  $\text{ज}$  *j-ña*,  $\text{ज}$  *j-ñ-ya*,  $\text{ज}$  *j-ma*,  $\text{ज}$  *j-ya*,  $\text{ज}$  *j-ra*,  $\text{ज}$  *j-la*;— $\text{ञ}$  *ñ-cha*,  $\text{ञ}$  *ñ-ch-ma*,  $\text{ञ}$  *ñ-ch-ya*,  $\text{ञ}$  *ñ-chha*,  $\text{ञ}$  *ñ-ja*,  $\text{ञ}$  *ñ-ña*,  $\text{ञ}$  *ñ-ya*.

$\text{ट}$  *t-ta*,  $\text{ट}$  *t-ya*;— $\text{ठ}$  *th-ya*,  $\text{ठ}$  *th-ra*;— $\text{ड}$  *ḍ-ya*,  $\text{ड}$  *ḍ-g-ya*,  $\text{ड}$  *ḍ-gha*,  $\text{ड}$  *ḍ-gh-ra*,  $\text{ड}$  *ḍ-ma*,  $\text{ड}$  *ḍ-ya*;— $\text{ध}$  *dh-ya*,  $\text{ध}$  *dh-ra*;— $\text{न}$  *n-ta*,  $\text{न}$  *n-tha*,

रा n-da, राय n-d-ya, राद n-d ra, राय n-d-r ya, रा n-dha, रा n-na, राय n-ma, राय n-ya, राय n-ia

ल l-ka, ल l-k ra, ल l-la, ल l-l ya, ल l-l ra, ल l-l ra, ल l-lha, ल l-na, ल l-n-ya, ल l-pa, ल l-p-ra, ल l-ma, ल l-m-ya, ल l-ya, ल or ल l-ra, ल l-r-ya, ल l-ia, ल l-sa, ल l-s na, ल ल s n-ya, ल ल s-ya,—ल लh-ya,—ल d-ga, ल d-gha, ल d-gh ra, ल d-da, ल d-d-ya, ल d-dha, ल d-dh ya, ल d-na, ल d-bā, ल d-bha, ल d-bh ya, ल d-ma, ल d-ya, ल d-ra, ल d-r-ya, ल d-ra, ल d-v-ya,—ल dh-na, ल dh n-ya, ल dh ma, ल dh-ya, ल dh-ra, ल dh-r-ya, ल dh-ia;—ल n-la, ल न l ya, ल न-l ra, ल न-da, ल न-d-ra, ल न-dha, ल न-dh-ra, ल न-na, ल न pa, ल न-p-ra, ल न-ma, ल न-ya, ल न-ra, ल न-sa

म p-la, म प-l-ya, म प na, म प-pa, म प-ma, म प-ya, म प-ra, म प-l-ia, म प-ia, म प-sa, म प-s-ia —म b-gha, म b-ja, म b-da, म b-dha, म b-na, म b-ba, म b-bha, म b-bh-ya, म b-ya, म b-ra, म b-ra;—म bh na, म bh-ya, म bh ra, म bh-ra;—म m-na, म म pa, म म p-ra, म म ba, म म bha, म म ma, म म ya, म म-ra, म म-la, म म-ia

य y-ya, य y-ia —य l-ka, य ल pa, य ल ma, य ल ya, य ल-la, य ल-ra,—य v na, य v-ya, य v-ra, य v-ia

श s cha, श s-ch ya, श s-na, श s-ya, श s-ra, श s-r-ya, श s-la, श s-ra, श s-ia ya, श s-sa,—श sh la, श sh-l ya, श sh-l-ra, श sh-l-r-ya, श sh-l-ra, श sh-lha, श sh na, श श n-ya, श sh pa, श sh p-ra, श sh-ma श sh-ya, श sh-ia —श s-ka, श s kha, श s-la, श s-l ya, श s-l ra, श s-l-ra, श s-lha, श s-na, श s n ya, श s-pa, श s pha, श s-ma, श s m ya, श s-ya, श s-ra, श s-ia, श s-sa

ह h na, ह h na, ह h ma, ह h ya, ह h ra, ह h-la, ह h-ia

### Numerical Figures

§ 21 The numerical figures in Sanskrit are

१	२	३	४	५	६	७	८	९	०
1	2	3	4	5	6	7	8	9	0

These figures were originally abbreviations of the initial letters of the Sanskrit numerals. The Arabs, who adopted them from the Hindus, called them Indian figures, in Europe, where they were introduced by the Arabs, they were called Arabic figures

Thus १ stands for ए e of एक *ekah*, one

२ stands for द d of द्वौ *drau*, two.

३ stands for त tr of त्रय *trayah*, three

४ stands for च ch of चत्वार *chatvarah*, four

५ stands for प p of पञ्च *pancha*, five

The similarity becomes more evident by comparing the letters and numerals as used in ancient inscriptions. See Woepecke, 'Mémoire sur la Propagation



des Chiffres Indiens,' in *Journal Asiatique*, vi<sup>e</sup> série, tome 1, Prinsep's *Indian Antiquities* by Thomas, vol II, p 70

### Pronunciation

§ 22 The Sanskrit letters should be pronounced in accordance with the transcription given page 2 The following rules, however, are to be observed.

1. The vowels should be pronounced like the vowels in Italian The short *अ*, however, has rather the sound of the English *a* in 'America'
2. The aspiration of the consonants should be heard distinctly. Thus *क* *kh* is said, by English scholars who learnt Sanskrit in India, to sound almost like *kh* in 'inkhorn,' *च* *th* like *th* in 'pothouse,' *फ* *ph* like *ph* in 'topheavy,' *घ* *gh* like *gh* in 'loghouse,' *व* *dh* like *dh* in 'madhouse,' *भ* *bh* like *bh* in 'Hobhouse' Thus, no doubt, is a somewhat exaggerated description, but it is well in learning Sanskrit to distinguish from the first the aspirated from the unaspirated letters by pronouncing the former with an unmistakable emphasis.
3. The guttural *ङ* *ṅ* has the sound of *ng* in 'king'
4. The palatal letters *च* *ch* and *ज* *j* have the sound of *ch* in 'church' and of *j* in 'join'
5. The lingual letters are said to be pronounced by bringing the lower surface of the tongue against the roof of the palate As a matter of fact the ordinary pronunciation of *त*, *द*, *न* in English is what Hindus would call lingual, and it is essential to distinguish the Sanskrit dentals by bringing the tip of the tongue against the very edge of the upper front teeth In transcribing English words the natives naturally represent the English dentals by their linguals, not by their own dentals, e.g. *डिरेक्टर* *Direktor*, *गवर्नमेण्ट* *Gavarnmant*, &c \*
6. The Visarga, *ः* *ḥ* and *ः* *ḥ* are not now articulated audibly
7. The dental *स* *s* sounds like *s* in 'sun,' the lingual *श* *sh* like *sh* in 'shun,' the palatal *ष* *ṣ* like *ss* in 'session'

The real Anusvāra is sounded as a very slight nasal, like *n* in French 'bon' If the dot is used as a graphic sign in place of the other five nasals it must, of course, be pronounced like the nasal which it represents †

\* Buhler Madras Literary Journal February 1864 Rajendralal Mitra, 'On the Origin of the Hindi Language' Journal of the Asiatic Society, Bengal 1864 p 309

† According to Sanskrit grammarians the Anusvāra is pronounced in the nose only the five nasals by their respective organs and the nose Siddh Kaum to Pān I 1, 9 अमङ्-बनाना नासिका च (पञ्चोऽस्य सप्तवर्गोऽप्यनुबुद्धः प्रत्यदि सन्धीयते) ॥ नासिकानुस्वारस्य ॥

## CHAPTER II

## RULES OF SANDHI OR THE COMBINATION OF LETTERS

§ 23 In Sanskrit every sentence is considered as one unbroken chain of syllables. Except where there is a stop, which we should mark by interpunction, the final letters of each word are made to coalesce with the initial letters of the following word. This coalescence of final and initial letters, (of vowels with vowels, of consonants with consonants, and of consonants with vowels,) is called *Sandhi*.

As certain letters in Sanskrit are incompatible with each other, i. e. cannot be pronounced one immediately after the other, they have to be modified or assimilated in order to facilitate their pronunciation. The rules, according to which either one or both letters are thus modified, are called *the rules of Sandhi*.

As according to a general rule the words in a sentence must thus be glued together, the mere absence of Sandhi is in many cases sufficient to mark the stops which we have to mark in English by interpunction. Ex अस्त्वग्निमाहात्म्य इन्द्रो देवाना महत्तमः *astvagnimāhātmyam, indrastu devānām mahattamah*, Let there be the greatness of Agni, nevertheless Indra is the greatest of the gods.

*Distinction between External and Internal Sandhi*

§ 24 It is essential, in order to avoid confusion, to distinguish between the rules of Sandhi which determine the changes of final and initial letters of words (*padas*), and between those other rules of Sandhi which apply to the final letters of verbal roots (*dhātu*) and nominal bases (*prātipadika*) when followed by certain terminations or suffixes. Though both are based on the same phonetic principles and are sometimes identical, their application is different. For shortness' sake it will be best to apply the name of *External Sandhi* to the changes which take place at the meeting of final and initial letters of words, and that of *Internal Sandhi* to the changes produced by the meeting of radical and formative elements.

The rules which apply to final and initial letters of words (*padas*) apply, with few exceptions, to the final and initial letters of the component parts of compounds, and likewise to the final letters of nominal bases (*prātipadika*) when followed by the so-called *Pada* terminations (आ *bhyam*, मि *bhih*, अ *bhyah*, सु *su*), or by secondary (*taddhita*) suffixes beginning with any consonants except *y*.

The changes produced by the contact of incompatible letters in the body of a word should properly be treated under the heads of declension, conjugation, and derivation. In many cases it is far easier to remember the words ready-made from the dictionary, or the grammatical paradigms

from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह *lih*, to lick, is लीढ *lidhak*, than to remember the rules according to which ह + लृ + त are changed into ड + लृ + त, ड + लृ + त + ध + त, and ड + लृ + त + ध + त + द is dropt and the vowel lengthened while in परिपृह + त *pariprih + taḥ*, the vowel, under the same circumstances, remains short. *pariprih + taḥ = pariprih + taḥ pariprih + dhah = pariprih + dhah = pariprihah*. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

### Classification of Vowels

§ 25 Vowels are divided into short (*hrasva*), long (*dirgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*mātrā*), long vowels two, protracted vowels three. A consonant is said to last half the time of a short vowel!

1 Short vowels अ *a*, इ *i*, उ *u*, ए *e*, ओ *o*, औ *au*

2 Long vowels आ *ā*, ई *ī*, ऊ *ū*, ऐ *ai*, ऐ *ai*, औ *au*, औ *au*

3 Protracted vowels are indicated by the figure ३३, अ ३ ३ आ ३ ३ इ ३ ३, ई ३ ३, उ ३ ३, औ ३ ३. Sometimes we find अ ३ ३ ३, instead of अ ३, ३ ३, or आ ३ ३, ३ ३, instead of औ ३, ३ ३.

§ 26 Vowels are likewise divided into

1 Monophthongs (*śamānākṣara*) अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ओ *o*, औ *au*

2 Diphthongs (*sandhyākṣara*) ऐ *ai*, औ *au*, औ *au*

§ 27 All vowels are liable to be nasalized or to become *anunāsika* ञ *ṇ*, ण *ṇ*

§ 28 Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes.

1 Light vowels are अ *a*, इ *i*, उ *u*, ए *e*, ओ *o*, औ *au* if not followed by a double consonant.

2 Heavy vowels are ऐ *ai*, औ *au*, औ *au*, and any short vowel, if followed by more than one consonant.

§ 29 Vowels are, lastly, divided according to accent, into acute (*udatta*), grave (*anudatta*), and circumflexed (*svarita*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. Accents are marked in Vedic literature only.

### Guna and Viddhi

§ 30. Guna is the strengthening of इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ओ *o*, औ *au*, by means of a preceding अ *a* which raises इ *i* and ई *ī* to ऐ *ai*, उ *u* and ऊ *ū* to औ *au*, ए *e* and ओ *o* to ए *ai*, ओ *au* to ए *ai*, ओ *au* to ए *ai*.

from the grammar, than to acquire the complicated rules with their numerous exceptions which are generally detailed in Sanskrit grammars under the head of Sandhi. It is easier to learn that the participle passive of लिह *lih*, to lick, is लीढः *līḍhaḥ*, than to remember the rules according to which ह् + ल्ह + इ are changed into ह् + ल्ह + इ, ह् + ल्ह + इ, and ह् + ल्ह + इ, ह् + इ is dropt and the vowel lengthened while in परिवृह् + त् *parivṛh + taḥ*, the vowel, under the same circumstances, remains short: परिवृह् + ताह् = परिवृह् + ताह्, परिवृह् + धाह् = परिवृह् + धाह् = परिवृह् + धाह्. In Greek and Latin no rules are given with regard to changes of this kind. If they are to be given at all in Sanskrit grammars, they should, to avoid confusion, be kept perfectly distinct from the rules affecting the final and initial letters of words as brought together in one and the same sentence.

### Classification of Vowels

§ 25 Vowels are divided into short (*hrasva*), long (*dirgha*), and protracted (*pluta*) vowels. Short vowels have one measure (*matra*), long vowels two, protracted vowels three. A consonant is said to last half the time of a short vowel.

1 Short vowels. अ *a*, इ *i*, उ *u*, ए *e*, ओ *o*, औ *au*.

2 Long vowels. आ *ā*, ई *ī*, ऊ *ū*, ऐ *ai*, औ *au*.

3 Protracted vowels are indicated by the figure ३, अ ३ *a 3*, आ ३ *ā 3*, इ ३ *i 3*, ई ३ *ī 3*, उ ३ *u 3*, ए ३ *e 3*, ओ ३ *o 3*, औ ३ *au 3*. Sometimes we find अ ३ इ, अ ३ उ, instead of अ ३, उ ३, or अ ३ इ, अ ३ उ, instead of अ ३, उ ३.

§ 26 Vowels are likewise divided into

1 Monophthongs (*samānākshara*) अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *e*, ऐ *ai*, ओ *o*, औ *au*.

2 Diphthongs (*sandhyakshara*) ए *e*, ऐ *ai*, ओ *o*, औ *au*.

§ 27 All vowels are liable to be nasalized, or to become *anunasika* अँ *ã*, ईँ *ī̃*.

§ 28 Vowels are again divided into light (*laghu*) and heavy (*guru*). This division is important for metrical purposes.

1 Light vowels are अ *a*, इ *i*, उ *u*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, if not followed by a double consonant.

2 Heavy vowels are आ *ā*, ई *ī*, ऊ *ū*, and any short vowel, if followed by more than one consonant.

§ 29 Vowels are, lastly, divided according to accent, into *acute* (*udātta*), *grave* (*anudātta*), and *circumflexed* (*svanta*). The acute vowels are pronounced with a raised tone, the grave vowels with a low, the circumflexed with an even tone. Accents are marked in Vedic literature only.

### Guna and Viddhi

§ 30 Guna is the strengthening of इ *i*, ई *ī*, उ *u*, ए *e*, ऐ *ai*, ओ *o*, औ *au*, by means of a preceding अ *a*, which raises इ *i* and ई *ī* to ए *e*, उ *u* and ऊ *ū* to औ *au*, ए *e* and ऐ *ai* to ए *ar*, ओ *o* to ओ *al*.

By a repetition of the same process the Viddhi (increase) vowels are formed, viz ऐ *ai* instead of ऐ, औ *au* instead of औ, आर् *ār* instead of आ *ar*, and आल् *āl* instead of आ *al*

Vowels are thus divided again into

- 1 Simple vowels आ, आर्, इ, ई, उ, ऊ, ए, एर्, ऐ, औ
- 2 Guna vowels ए (a + i), ओ (a + u), आर् *ar*, आल् *āl*
- 3 Viddhi vowels आर् *ār* ऐर् (a + a + i), और् (a + a + u), आर् *ār*, आल् *āl*

§ 31 आ *a* and आर् *ār* do not take Guna, or, as other grammarians say, remain unchanged after taking Guna. Thus in the first person sing of the reduplicated perfect, which requires Guna or Viddhi, हन् *han* forms with Guna नपन् *jaghana*, or with Viddhi नपान् *jaghāna*, I have killed

### Combination of Vowels at the end and beginning of words

§ 32 As a general rule, Sanskrit allows of no hiatus (virpiti) in a sentence. If a word ends in a vowel, and the next word begins with a vowel, certain modifications take place in order to remove this hiatus

§ 33 If any simple vowel, long or short, follows the same simple vowel, long or short, the two coalesce into their corresponding long vowel. Thus

$$\begin{aligned} \text{अ or आ + अ or आ} &= \text{आ } \bar{a} + \bar{a} = \bar{a} \\ \text{इ or ई + इ or ई} &= \text{ई } \bar{i} + \bar{i} = \bar{i} \\ \text{उ or ऊ + उ or ऊ} &= \text{ऊ } \bar{u} + \bar{u} = \bar{u} \\ \text{ए or ए + ए or ए} &= \text{ए } \bar{r} + \bar{r} = \bar{r} \end{aligned}$$

Ex उक्ता अपगच्छति = उक्तापगच्छति *ukta + apagachchati* = *uktcāpagachchati*, having spoken he goes away

नदी ईदृशी = नदीदृशी *nadī + idrī* = *nodīdṛśī*, such a river

कर्तुं चतुः = कर्तुंचतुः *kartu + cātu* = *kartuṇcātu*, doing (neuter) right

किन्तु उदेति = किन्तुदेति *kintu + udeṭi* = *kintuḍeṭi*, but he rises

Or in compounds, मही + ईश = महीश *mahī + īśa* = *mahīśa*, lord of the earth

§ 34 If final आ, आर् are followed by any other vowel (except diphthongs), the two vowels coalesce into the corresponding Guna-vowel. Thus

$$\begin{aligned} \text{अ or आ + इ or ई} &= \text{ए } \bar{a} + \bar{i} = \bar{e} \text{ (ai)} \\ \text{अ or आ + उ or ऊ} &= \text{ओ } \bar{a} + \bar{u} = \bar{o} \text{ (āu)} \\ \text{अ or आ + ए or ए} &= \text{आर् } \bar{a} + \bar{r} = \bar{ar} \end{aligned}$$

Ex तय इन्द्र = तयेन्द्र *ta + indra* = *taendrah*, thine is Indra

सा उक्ता = साक्ता *sā + ukta* = *saktā*, she having spoken

\* The letter ऐ is left out because it is of no practical use. It is treated like ए only substituting ऐ for ए in Guna and Viddhi. Thus ऐ + अनुषङ्ग *ai + anuṣaṅga* becomes अनुषङ्ग *anūṣaṅga* i.e. having ऐ as an introductory letter

\* सा वृद्धिः = सद्धिः *śā + vṛddhiḥ = śarddhīḥ*, this wealth.

तव लकारः = तवत्कारः *tava + lākarah = talakārah*, thy letter *lu*.

Or in compounds, काम्य + इष्टिः = काम्येष्टिः *kāmyā + iṣṭiḥ = kāmyeṣṭiḥ*, an offering for a certain boon.

हित + उपदेशः = हितोपदेशः *hita + upadeśah = hitopadeśah*, good advice.

§ 35. If final *अ*, *आ* *ā* are followed by a diphthong, whether *Guṇa* or *Vṛddhi*, the two vowels coalesce into the corresponding *Vṛddhi*-vowel. Thus

अ or आ + ए = ऐ *ā + e = ai*.

अ or आ + ऐ = ऐ *ā + ai = ai*.

अ or आ + ओ = औ *ā + o = au*.

अ or आ + औ = औ *ā + au = au*,

Ex. तव एव = तवेव *tava + eva = taraiṇa*, of thee only.

सा ऐक्षिष्ट = सैक्षिष्ट *śā + aikṣiṣṭa = saikṣiṣṭa*, she saw.

तव ओष्ठः = तपोष्ठः *tava + oṣṭhah = taraushṭhah*, thy lip.

सा औत्सुक्यवती = सौत्सुक्यवती *śā + utsukyavati = sautsukyavati*, she desirous.

Or in compounds, राम + ऐश्वर्ये = रामैश्वर्ये *rāma + aiśvarya = ramaishvarya*, the lordship of Rāma.

सीता + औपम्यं = सीतौपम्यं *sītā + aupamyam = sītaupamyam*, similarity with Sītā, the wife of Rāma.

§ 36. If a simple vowel (except *ā*) is followed by a dissimilar vowel (simple or diphthong), the former is changed into its corresponding semivowel. Thus

इ or ई	{	अ or आ = य or वा	i	{	$\bar{a} = y\bar{a}$ .
		इ or ई = यू or वू			$\bar{i} = y\bar{i}$ .
		उ or ऊ = यु or वू			$\bar{u} = y\bar{u}$ .
		ए or ऐ = ये or वै			$e, ai = ye, yai$ .
		ओ or औ = यो or वो			$o, au = yo, yau$ .

अ or आ	{	अ or आ = र or वा	rī	{	$\bar{a} = r\bar{a}$ .
		इ or ई = रि or री			$\bar{i} = r\bar{i}$ .
		उ or ऊ = रु or वू			$\bar{u} = r\bar{u}$ .
		ए or ऐ = रे or वै			$e, ai = re, rai$ .
		ओ or औ = रो or वो			$o, au = ro, rau$ .

उ or ऊ	{	अ or आ = व or वा	ū	{	$\bar{a} = v\bar{a}$ .
		इ or ई = वि or वी			$\bar{i} = v\bar{i}$ .
		उ or ऊ = वू or वू			$\bar{u} = v\bar{u}$ .
		ए or ऐ = वे or वै			$e, ai = ve, vai$ .
		ओ or औ = वो or वो			$o, au = vo, vau$ .

\* Some grammarians consider the Sandhi of *ā* with *ri* optional, but they require the shortening of the long *ā*. Ex. ब्रह्मा + ऋषिः *brahmā + ṛṣiḥ = brahmārṣiḥ* or ब्रह्म ऋषिः *brahma ṛṣiḥ*, Brahṁā, a Ṛṣiḥ.

Ex दधि घट्ट = दध्वाट्ट *dadhi + atra = dadhyatra*, milk here  
 कर्तुं उत = कर्तुं उत *kartr + uta = kartruta*, doing moreover  
 मधु इव = मध्वि *madhu + iva = madhwaiva*, like honey  
 नदी ऐडस्य = नद्यैडस्य *nadī + aīdasya = nadyaiśasya*, the river of Aīda

In compounds, नदी + अर्थ = नद्यर्थ *nadī + artham = nadyartham*, for the sake of a river

Note—Some native grammarians allow, except in compounds, the omission of this Sandhi but they require in that case that a long final vowel be shortened Ex चक्रो घट्ट *chakro atra* may be चक्राट्ट *chakryatra* or चक्रि घट्ट *chakri atra*

§ 37 If the Guna-vowels ए e and ओ o are followed by any vowel, simple or diphthong (except a), their last element is changed into the semivowel Thus

ए (e) + any vowel (except a) = एय् (ay)

ओ (o) + any vowel (except a) = ओय् (oy)

Ex सखे आगच्छ = सखयागच्छ *sakhe āgachchha = sakhayāgachchha*, Friend, come!  
 सखे इह = सखयिह *sakhe iha = sakhayiha*, Friend, here!  
 प्रभो एहि = प्रभवेहि *prabho ehi = prabhavēhi*, Lord, come near!  
 प्रभो औषध = प्रभवौषध *prabho aushadham = prabhavaushadham*, Lord, medicine

In compounds गो + ईश = गौश *go + īśa = gauśa* There are various exceptions in compounds where गो *go* is treated as गय *gayā* (§ 41)

§ 38 If the Vriiddhi vowels ऐ ai and औ au are followed by any vowel, simple or diphthong, their last element is changed into the semivowel Thus

ऐ (ai) + any vowel = ऐय् (āy)

औ (au) + any vowel = औय् (āy)

Ex त्रिये अर्थ = त्रियायर्थ *śriyai arthah = śriyayarthah*  
 त्रिये ऋते = त्रियायृते *śriyai rīte = śriyāyṛite*  
 रयौ अस्तमिते = रयावस्तमिते *rayāu astamite = rayāvastamite*, after sunset  
 तौ इति = ताविति *tau iti = tāviti*

In composition, नौ + अर्थ = नायर्थ *nau + artham = nāyartham*, for the sake of ships

§ 39 These two rules, however, are liable to certain modifications

1 The final य् y and व् v of एय् ay, ओय् oy, which stand according to rule for ए e, ओ o, may be dropt before all vowels, except a, not, however, in composition Thus most MSS and printed editions change

सखे आगच्छ *sakhe āgachchha*, not into सखयागच्छ *sakhayāgachchha*, but into सख आगच्छ *sakha āgachchha*

सखे इह *sakhe iha* not into सखयिह *sakhayiha*, but into सख इह *sakha iha*

प्रभो एहि *prabho ehi*, not into प्रभवेहि *prabhavēhi* but into प्रभ एहि *prabha ehi*

प्रभो औषध *prabho aushadham*, not into प्रभवौषध *prabhavaushadham* but into प्रभ औषध *prabha aushadham*

2 The final *y* of *स्य dy*, which stands for *से di*, may be dropt before all vowels, and it is usual to drop it in our editions. Thus  
 त्रियै सयै *śriyai arthah* is more usually written त्रिया सयै *śriyā arthah* instead of त्रियाययै *śriyadyarthah*

3 The final *v* of *स्य dv*, for *सौ du*, may be dropt before all vowels, but is more usually retained in our editions. Thus

तौ इति *tau iti* is more usually written तविति *tāviti*, and not ता इति *tā iti*

Note—Before the particle *ए* the dropping of the final *y* and *v* is obligatory

§ 40 In all these cases the hiatus, occasioned by the dropping of *y* and *v*, remains, and the rules of Sandhi are not to be applied again

§ 41 *ए e* and *ओ o*, before short *अ a*, remain unchanged, and the initial *अ a* is elided

Ex शिवे सत = शिवेऽस *śive atra = śive 'tra*, in *Siva* there

प्रभो अनुगृहाण = प्रभोऽनुगृहाण *prabho anugrīhāṇa = prabho 'nugrīhāṇa*,

Lord, please

In composition this elision is optional

Lx गो + सय्य = गोऽस्य or गोसय्य *go + asīdh = go 'sīdh or go asīdh*, cows and horses

In some compounds *गय gata* must or may be substituted for *गो go*, if a vowel follows. *गवाक्ष gavākshah*, a window, lit. a bull's eye, *गमेन्द्र gamendrah*, lord of line, (a name of *Krishna*), *गयानिन* or *गोऽनिन gayāṇin* or *go 'ṇin*, a bull's hide

### Unchangeable Vowels (Praghiya)

§ 42 There are certain terminations the final vowels of which are not liable to any Sandhi rules. They are called *praghiya* vowels by Sanskrit grammarians. They are,

1 The terminations of the dual in *ई i*, *ऊ u*, and *ए e*, whether of nouns or verbs

Lx करो डमी *kai imau*, these two poets

गिरी रतौ *giri tau*, these two hills

साधू डमी *sādhu imau*, these two merchants

यंयु बानध *bandhū ānaya*, bring the two friends

लते एते *late etc*, these two creepers

विद्ये इमे *vidye ime*, these two sciences

शयेते सय्यौ *śayete arbhakau*, the two children lie down

जययते सय्यौ *jayurāhe ārām*, we two lie down

याचेते सय्यौ *yachete artham*, they two ask for money

Note—1 exceptions occur as मणीय *manīya* 1 e मणीय *manīya* like two jewels, दंपतीय *daṃpatīya* 1 e दंपतीय *daṃpatīya* like husband and wife

2 The terminations of *समी amī* and *समू amu*, the nom plur masc and the nom dual of the pronoun *अदस adas*



Ex. अमी अश्वः *amī aśvāḥ*, these horses

अमी इष्यः *amī iṣṭāḥ*, these arrows

अमू अर्भकाः *amū arbhakau*, these two children (This follows from rule 1)

### Irregular Sandhi

§ 43 The following are a few cases of irregular Sandhi which require to be stated. When a preposition ending in अ or आ *a* is followed by a verb beginning with ए *e* or ओ *o*, the result of the coalescence of the vowels is ए *e* or ओ *o*, not ऐ *ai* or औ *au*.

Ex. प्र + एजते = प्रेजते *pra + ejaṭe = prejaṭe*

उप + एषते = उपेषते *upa + eṣate = upeṣate*

प्र + एष्यति = प्रेष्यति *pra + eṣyati = preṣyati*\*

पर + एक्षति = परेक्षति *parā + ekṣati = parekṣati*

उप + ओषति = उपोषति *upa + oṣati = upoṣati*.

पर + ओहति = परोहति *parā + ohati = parohati*

This is not the case before the two verbs एद् *edh*, to grow, and ई, to go, if raised by Guna to ए *e*

Ex. उप + एधते = उपेधते *upa + edhate = upaidhate*

अव + एति = अवैति *ava + eti = avaiti*

In verbs derived from nouns, and beginning with ए, or ओ *e* or *o*, the elision of the final अ or आ *a* of the preposition is optional

§ 44 If a root beginning with अ *a* is preceded by a preposition ending in अ or आ *a*, the two vowels coalesce into आ *ā* instead of अ *a*

Ex. अप + अर्चति = अपार्चति *apa + arṇhati = aparchhati*

अव + अर्णति = अवार्णति *ava + arṇati = avārṇati*

प्र + अर्जते = प्रार्जते *pra + arjate = prarjate*

पर + अर्शति = परार्शति *para + arṣati = parārṣati*

In verbs derived from nouns and beginning with अ *a*, this lengthening of the अ *a* of the preposition is optional

In certain compounds अर्ण *arṇam*, debt, and अर्ण *arṇah*, affected, take Vṛddhi instead of Guna if preceded by अ *a*, प्र + अर्ण = प्रार्ण *pra + arṇam = prarṇam*, principal debt, अर्ण + अर्ण = अर्णार्ण *arṇa + arṇam = arṇārṇam*, debt contracted to liquidate another debt; शोक + अर्ण = शोकार्ण *śoka + arṇah = śokārṇah*, affected by sorrow. Likewise ऊह *ūh*, the substitute for वह *vah*, carrying, forms Vṛddhi with a preceding अ *a* in a compound. Thus विप्र + ऊहः *visa + ūhah*, the acc plur of विप्रवह *visvavah*, is विप्रोहः *visvauhah*

\* In nouns derived from प्रेष *preṣ*, the rule is optional. Ex. प्रेष or प्रेष्य *preṣya* or *praiṣya* a messenger. प्रेष *preṣa*, a gleaner, is derived from प्र *pra* and ईष *iṣ*

§ 45. If the initial ओ o in ओः *oshthah*, lip, and ओतुः *otuh*, cat, is preceded in a compound by ए or एा ā, the two vowels may coalesce into औ au or ओ o.

Ex. अधर + ओः = अधरोः or अधरोः *adhara + oshthah = adharateshthah* or *adharoshthah*, the lower lip.

मूल + ओतुः = मूलोतुः or मूलोतुः *sthūla + otuh = sthūlaotuh* or *sthūlotuh*, a big cat.

If ओः *oshthah* and ओतुः *otuh* are preceded by ए or एा ā in the middle of a sentence, they follow the general rule.

Ex. मम + ओः = ममोः *mama + oshthah = mamaushthah*, my lip.

§ 46. As irregular compounds the following are mentioned by native grammarians:

वैरा *vairam*, wilfulness, and वीरिन् *vairin*, self-willed, from म + ईरा *ma + ira*

अक्षौहिणो *akshauhini*, a complete army, from अक्ष + ऊहिनी *aksha + ūhinī*.

प्रीतः *praudhah*, from प्र + उदः *pra + ūdhah*, full-grown.

प्रीहः *prauhah*, investigation, from प्र + ऊहः *pra + ūhah*.

प्रीमः *praiśah*, a certain prayer, from प्र + एमः *pra + eśah*. (See § 43)

प्रीम्यः *praiśhyah*, a messenger.

§ 47. The final ओ o of indeclinable words is not liable to the rules of Sandhi.

Ex. ओ ओपेहि *aho opehi*, Halloo, go away!

§ 48. Indeclinables consisting of a single vowel, with the exception of एा ā (§ 49), are not liable to the rules of Sandhi.

Ex. इ इन्द्र *i indra*, Oh Indra! उ उमेरा *u umēra*, Oh lord of Umrā!

एा एा *ēa ēam*, Is it so indeed?

§ 49. If एा ā (which is written by Indian grammarians एा *ā*) is used as a preposition before verbs, or before nouns in the sense of 'so far as' (inclusively or exclusively) or 'a little,' it is liable to the rules of Sandhi.

Ex. एा अध्ययनात् *ēa adhyayanāt* = *ādhyayanā* it, until the reading begins.

§ 52. Table showing the Combination of Final with Initial Vowels.

FINAL.	WITH INITIAL.									
	वा	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
वा	वा	वा	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
आ	आ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
इ	इ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
ई	इ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
उ	उ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
ऊ	उ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
ए	ए	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
ऐ	इ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
ओ	उ	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी
वी	वा	आ	इ	ई	उ	ऊ	ए	ऐ	ओ	वी

*Combination of Final and Initial Consonants.*

§ 53. Here, as in the case of vowels, the rules which apply to the final consonants of words following each other in a sentence are equally applicable to the final consonants of words following each other in a compound. The final consonants of nominal bases too, before the so-called *Pada*-terminations (क्त्वा *bhyām*, मि *bhih*, क्वा *bhyah*, क्तु *au*) and before secondary (*taddhita*) suffixes beginning with any consonant but क्, are treated according to the same rules. But the derivatives formed by means of these and other suffixes are best learnt from the dictionary in their ready-made state; while the changes of nominal and verbal bases ending in consonants, before the terminations of declension and conjugation and other suffixes, are regulated by different laws, and are best acquired in learning by heart the principal paradigms of nouns and verbs.

§ 54. In order to simplify the rules concerning the changes of final consonants, it is important to state at the outset that eleven only out of the thirty-five consonants can ever stand in Sanskrit at the end of a word; viz.

क्, ख, ग, घ, ङ, च, छ, ज, झ, ञ, ट, ठ, ड, ढ, न.

1. There are five classes of consonants, consisting of five letters each; thus giving twenty-five. In every one of these five classes the aspirates, if final, are replaced by their corresponding unaspirated letters: क्क by क; खख by ख; चच by च; छछ by छ; जज by ज. Ex. चित्रकार *chitrakāra*, painter; voc. चित्रकार *chitrakāra*. This reduces the twenty-five letters to fifteen.

becomes *ṣṭ* *dr̥ṣṭ*. In a few words final *ṣ* is changed into *ṣk* or *Visarga*.

Radical *ṣk* cannot be final but is replaced by *ṣt*. Thus *ṣṭr̥ṣṭ* becomes *ṣṭr̥ṣṭ*. In some words final *ṣk* is changed into *ṣk*.

Final radical *ṣ* is treated as *Visarga*.

The *Visarga*, therefore, raises the nine to ten; and the *Anusvara*, to eleven letters, the only ones that can ever stand at the end of real words.

Hence the rules of *Sandhi* affecting final consonants are really reduced to eleven heads.

§ 55 It is important to observe that no word in Sanskrit ever ends in more than one consonant, the only exception being when an *ṣ* precedes a final radical tennus *ṣk*, *ṣt*, *ṣl*, or *p*. Thus

सविभर + ण् = सविभर *atibhar* + *l* = *atibhar*, 3 p sing impf of *भृ* *bhṛ*, to carry

सविभर + ण् = सविभर *atibhar* + *s* = *atibhar*, 2 p sing impf of *भृ* *bhṛ*, to carry

सुरत् + ण् = सुरत् *sural* + *s* = *sural*, nom sg well jumping

But *ऊर्क* *urk*, strength, nom sing of *ऊर्क* *urk*

अवरिषते *avarar̥ṣṭe*, 3 p sing impf intens of *वरिष* *var̥ṣ* or *वरिष* *var̥ṣ*

अमर्ते *am̐rt*, from *मृ* *mṛ* (Pan VIII 2, 24)

The nom sing of *चिकीर्षे* *chikīr̥ṣe* is *चिकी* *chikī* because here the *r* is not followed by a tennus.

### Classification of Consonants

§ 56 Before we can examine the changes of final and initial consonants, according to the rules of external *Sandhi*, we have to explain what is meant by the place and the quality of consonants.

- 1 The throat, the palate, the roof of the palate, the teeth, the lips and the nose are called the places or organs of the letters. See § 4.
- 2 By contact between the tongue and the four places,—throat, palate, roof, teeth,—the guttural, palatal, lingual and dental consonants are formed. Labial consonants are formed by contact between the lips.
- 3 In forming the nasals of the five classes the veil which separates the nose from the pharynx is withdrawn. Hence these letters are called *Anunasika*, i e co-nasal or nasalized.
- 4 The real *Anusvara* is formed in the nose only, and is called *Anukya*, i e nasal.
- 5 The *Visarga* is said to be pronounced in the chest (*uras*), the three or five sibilants in their respective places.
- 6 The semivowels, too, are referred to these five places, and three of them,

य y, ल l, व v, can be nasalized, and are then called *anunāsika*. (यँ, लँ, वँ, or यं, लं, वं; यँ, लँ, वँ.) र r cannot be nasalized in Sanskrit.

§ 57. According to their quality (*prayatna* \*, effort) letters are divided into,

1. Letters formed by complete contact (*sprishṭa*) of the organs: क k, ख kh, ग g, घ gh, ङ ṅ: च ch, छ chh, ज j, झ jh, ण ṇ; ट t, ठ th, ड d, ढ dh, ण n; त t, थ th, द d, ध dh, न n; प p, फ ph, ब b, भ bh, म m. These are called *Sparsa* in Sanskrit, and, if they did not comprehend the nasals, would correspond to the classical *mutes*.
2. Letters formed by slight contact (*ishat sprishṭa*): य y, र r, ल l, व v (not ह h). These are called *Antahsthā* (fem.), i. e. intermediate between *Sparsās* and *Ushmans*, which has been freely translated by *semivowel* or *liquid*.
3. Letters formed by slight opening (*ishat vīṛita*): ख ḵ, श ś, ष sh, स s, ख ḵ, ह h. These are called *Ushman* (status) in Sanskrit, which may be rendered by *sibilant* or *flatus*.
4. Vowels are said to be formed by complete opening (*vīṛita*) †.

§ 58. A second division, according to quality, is,

1. Surd letters: क k, ख kh, च ch, छ chh, ट t, ठ th, त t, थ th, प p, फ ph, ख ḵ, श ś, ष sh, स s, ख ḵ, and Visarga : ḥ. In their formation the glottis is open. They are called *Aghosha*, non-sonant.
2. Sonant letters: ग g, घ gh, ज j, झ jh, ङ ṅ, ढ dh, द d, ध dh, ब b, भ bh, ण ṇ, न n, म m; ह h, य y, र r, ल l, व v, the Anusvāra ṁ, and all vowels. In their formation the glottis is closed. They are called *Ghoshavat*.

§ 59. Lastly, consonants are divided, according to quality, into,

1. Aspirated (*mahāpṛāṇa*): ख kh, घ gh, छ chh, झ jh, ठ th, ढ dh, थ th, फ ph, भ bh; ख ḵ, श ś, ष sh, स s, ख ḵ; ह h; the Visarga : ḥ and Anusvāra ṁ.
2. Unaspirated (*alpaprāṇa*): all the rest.

It will be seen, therefore, that the change of च ch into क k is a change of place, and that the change of च ch into ज j is a change of quality; while in the

\* Sanskrit grammarians call this *आभ्यन्तर प्रयत्नः* *ābhyntarāḥ prayatnaḥ*, mode of articulation preparatory to the utterance of the sound, and distinguish it from *वासः प्रयत्नः* *vāśaḥ prayatnaḥ*, mode of articulation at the close of the utterance of the sound, which produces the qualities of surd, sonant, aspirated, and unaspirated, as explained in § 58, 59.

† Some grammarians differ in their description of the degrees of closing or opening of the organs. Some ascribe to the semivowels *duḥsprishṭa*, imperfect contact, or *ishadāsprishṭa*, slight non-contact, or *ishadvīṛita*, slight opening, to the sibilants *nemasprishṭa*, half contact, i. e. greater opening than is required for the semivowels, or *vīṛita*, complete opening, while they require for the vowels either *vīṛita*, complete opening, or *asprishṭa*, non-contact. Siddh. Kaum. p. 10. Rig-veda-pratīk. III. 3. In the Atharva-veda pratīśākhya 1. 33 we ought to read *एके स्पृष्टे* *ēke sprishṭam* instead of *एके स्पृष्टे* *ete sprishṭam*.

transition of च *ch* into त् *g*, or of त् *t* into न् *n*, we should have a change both of place and of quality

§ 60 The changes which take place by the combination of the eleven final letters with initial vowels or consonants may be divided therefore into two classes

Final letters are changed, 1 with regard to their places or organs, 2 with regard to their quality

### 1 Changes of Place

§ 61 The only final consonants which are liable to change of place are the Dentals, the Anusvāra, and Visarga. The Dentals, being incompatible with Palatals and Linguals, become palatal and lingual before these letters. Anusvāra and Visarga adapt themselves as much as possible to the place of the letter by which they are followed. All other changes of consonants are merely changes of quality, these in the case of Dentals, Anusvāra, and Visarga, being superadded to the changes of place

§ 62 Final त् *t* before palatals (च *ch*, छ *chh*, ज *j*, ञ *jh*, ञ *n*, ण *ṣ*) is changed into a palatal

Ex तत् + च = तच्च *ta + cha = tachecha*, and thus

तत् + छिनत्ति = तच्छिनत्ति *ta + chhinatti = tachechhinatti*, he cuts this

तत् + शृणोति = तच्छृणोति *ta + śṛṇoti = tacheśṛṇoti*, he hears this \*

तत् + जयते = तज्जयते *ta + jayate = tajjayate*, this is born. The final त् *t* is changed into च *ch* and then into ज *j* according to § 66

In composition, जगत् + जेत = जगज्जेत *jagat + jeta = jagajeta*, conqueror of the world

The same change would take place before an initial ञ *jh*, and before an initial ञ *n*, त् *t* might become either ज *j* or ञ *n* § 68

§ 63 Final न् *n* before ज *j*, ञ *jh*, ञ *n*, and ण *ṣ* is changed to palatal ञ *n*

Ex तान् + जयति = तान्जयति *ta + jayati = tanyayati*, he conquers them

Note—Rules on the changes of final न् *n* before च *ch* छ *chh*, and ण *ṣ* will be given hereafter. See § 73 74

§ 64. Final त् *t* before द् *t*, द् *ṭh*, द् *ḍ*, द् *dh*, द *n* (not द *sh*, Pāṇ VIII 4, 43) is changed into a lingual

Ex तत् + दयते = तद्वयते *ta + dayate = taddayate*. The final त् *t* is changed into द् *t* and then into द् *ḍ* according to § 65

In composition, तत् + टीका = तट्टीका *ta + ṭika = tatṭika*, a gloss on this

एतत् + शकुन् = एतद्वकुन् *eta + śakun = etatṭhakuṇ*, the idol of him

The same change would take place before an initial द् *ḍ* and before an initial द *n*, त् *t* might become either द् *ḍ* or द *n* § 68

\* ण *ṣ* according to § 92, is generally changed to छ *chh* तच्छृणोति *tacheśṛṇoti*

§ 65 Final न् *n* before उ *d*, इ *dh*, ए *n* (not ष *sh*, Pan VIII 4, 43) is changed to ण *n*

Ex महान् + दामर = महादामर *mahin + dāmarah = mahindamarah*, a great uproar

Note—Rules on the changes of न् *n* before ट *t* and ठ *h* (not ष *sh*) will be given hereafter (§ 74) The changes of place with regard to final Anusāra ( ) and Visarga (h) will be explained together with the changes of quality to which these letters are liable

## 2. Changes of Quality.

§ 66 Sonant initials require sonant finals

2<sup>d</sup> Surd initials require surd finals

As all final letters (except nasals and ह *l*) are surd they remain surd before surds They are changed into their corresponding sonant letters before sonants

As the nasals have no corresponding surd letters they remain unchanged in quality, though followed by surd letters

Examples 1 क् *k* before sonants, changed into ग् *g*

सम्यक् + उक्त = सम्यगुक्त *samyak + ukta = samyagukta*, Well said<sup>1</sup>

धिक् + धनगर्वित = धिग्धनगर्वित *dhik + dhanagarvitam = dhigdhhanagarvitam*, Fie on the purse proud man<sup>1</sup>

In composition, दिक् + गज = दिग्गज *dik + gajah = diggajah* an elephant supporting the globe at one of the eight points of the compass

Before Pada terminations दिक् + भि = दिग्भि *dik + bhī = digbhī* instrum plur

Before secondary suffixes beginning with consonants, except ष *y* वाक् + मिन् = वागिमन् *vak + min = vagmin* eloquent

2 ट *t* before sonants changed into ड *d*

परिव्राट् + अय = परिव्राडय *parivrat + ayan = parivradayam* he is a mendicant

परिव्राट् + हसति = परिव्राड्हसति *parivrat + hasati = parivradhasati* the mendicant laughs, (also परिव्राड हसति *parivrad dhasati* § 70)

In composition परिव्राट् + मित्र = परिव्राड्मित्र *parivrat + mitram = parivradmitram*, a beggar's friend

Before Pada terminations परिव्राट् + भि = परिव्राड्भि *parivrat + bhī = parivradbhī*

3 प *p* before sonants, changed into ष *b*

ककुप + अत्र = ककुबत्र *kakup + atra = kakubatra* a region there (inflectional base ककुभ *kakubh*)

अप् + यट् = अमट् *ap + ghatah = abghatah*, a water jar

अप् + जय = अजय *ap + jayah = abjaya* obtaining water

अप् + मय = अमय *ap + mayah = ammayah* watery § 69

ककुप् + भि = ककुभि *kakup + bhī = kakubbhī* instrum plur



4.  $\text{र} l$  before sonants, changed into  $\text{र} d$ , except before sonant palatals and linguals, when (according to § 62) it is changed into  $\text{र} j$  and  $\text{र} \delta$ :

$\text{सरित्} + \text{सत्र} = \text{सरित्स} \text{ sarit} + \text{atra} = \text{saridatra}$ , the river there.

$\text{जगत्} + \text{ईशः} = \text{जगदीशः} \text{ jagat} + \text{īśah} = \text{jagadīśah}$ , lord of the world.

$\text{महत्} + \text{धनुः} = \text{महद्भुः} \text{ mahat} + \text{dhanuh} = \text{mahaddhanuh}$ , a large bow.

$\text{महत्} + \text{भिः} = \text{महद्भिः} \text{ mahat} + \text{bhīh} = \text{mahadbhīh}$ , instrum. plur.

$\text{र} l$  before sonant palatals, changed into  $\text{र} j$ : see § 621

$\text{सरित्} + \text{जलं} = \text{सरिज्जलं} \text{ sarit} + \text{jalam} = \text{sarijjalam}$ , water of the river.

$\text{र} l$  before sonant linguals, changed into  $\text{र} \delta$ : see § 62:

$\text{एतत्} + \text{डामरः} = \text{एतद्डामरः} \text{ etat} + \text{ḍimarab} = \text{etadḍimarab}$ , the uproar of them.

Note—There are exceptions to this rule, but they are confined to Taddhita derivatives which are found in dictionaries. Thus final  $\text{र} l$  before the possessive suffixes  $\text{मन्} \text{ mat}$ ,  $\text{यत्} \text{ rat}$ ,  $\text{यिन्} \text{ ran}$ ,  $\text{यल} \text{ rala}$  is not changed. Ex.  $\text{विद्युत्} + \text{यत्} = \text{विद्युत्तयत्} \text{ vidyut} + \text{rat} = \text{vidyutrat}$ , possessed of lightning. Final  $\text{र} s$  too, which represents Visarga, remains unchanged before the same Taddhitas. Thus  $\text{तेजस्} + \text{यिन्} = \text{तेजस्यिन्} \text{ tyes} + \text{ran} = \text{tyesran}$ , instead of  $\text{तेजोयिन्} \text{ tejorin}$ , see § 84. 3.  $\text{ज्योतिष्} + \text{यत्} = \text{ज्योतिषयत्} \text{ jyotis} + \text{mat} = \text{jyotiṣmat}$ , instead of  $\text{ज्योतिषेयत्} \text{ jyotiṣeyat}$  § 84.

§ 67.  $\text{र} l$  before  $\text{र} l$  is not changed into  $\text{र} d$ , but into  $\text{र} l$ .

Ex.  $\text{तत्} + \text{लब्धे} = \text{तलब्धे} \text{ tat} + \text{labdham} = \text{tallabdham}$ , this is taken.

$\text{बृहत्} + \text{ललाटे} = \text{बृहल्ललाटे} \text{ bṛhat} + \text{lalītam} = \text{bṛhallalītam}$ , a large forehead.

§ 68. Additional changes take place if the final sounds  $\text{र} k$ ,  $\text{र} f$ ,  $\text{र} l$ ,  $\text{य} p$  are followed by nasals, chiefly  $\text{न्} n$  and  $\text{म्} m$ . The nasals being sonant, they require the change of  $\text{र} k$ ,  $\text{र} f$ ,  $\text{र} l$ , and  $\text{य} p$  into  $\text{न्} g$ ,  $\text{र} d$ ,  $\text{र} d$ , and  $\text{र} \delta$ ; but these final sonants may be further infected by the nasal character of the initial nasals, and may be written  $\text{र} n$ ,  $\text{य} n$ ,  $\text{म्} n$ ,  $\text{म्} m$ .

Ex.  $\text{दिक्} + \text{नागः} = \text{दिनागः}$  or  $\text{दिद्नागः} \text{ dik} + \text{nigab} = \text{dignigab}$  or  $dinnigab$ , a world-elephant.

$\text{मधुलिङ्ग} + \text{नर्दति} = \text{मधुलिङ्गनर्दति}$  or  $\text{मधुलिङ्गनर्दति} \text{ madhuliṅg} + \text{nardati} = \text{madhuliṅgnardati}$  or  $\text{madhulinṅgnardati}$ , the bee hums.

$\text{जगत्} + \text{नाथः} = \text{जगन्नाथः}$  or  $\text{जगन्नाथः} \text{ jagat} + \text{nīthah} = \text{jagadnīthah}$  or  $jagannīthah$ , lord of the world.

$\text{अप्} + \text{नदी} = \text{अप्नदी}$  or  $\text{अप्नदी} \text{ ap} + \text{nadi} = \text{abnadi}$  or  $amnadi$ , water-river.

$\text{प्राक्} + \text{मुखः} = \text{प्राग्मुखः}$  or  $\text{प्राग्मुखः} \text{ prāk} + \text{mukhaḥ} = \text{prāgmukhaḥ}$  or  $prāgmukhah$ , facing the east.

$\text{भवत्} + \text{मतं} = \text{भवदमतं}$  or  $\text{भवदमतं} \text{ bhavat} + \text{matam} = \text{bharadmatam}$  or  $bharanmatam$ , your opinion.

Note—If a word should begin with a palatal or lingual  $\text{न}$  ( $\text{म्} n$  or  $\text{य} n$ ) then a final  $\text{र} l$  would change its place or organ at the same time that it became a nasal. It would become  $\text{र} n$  or  $\text{य} n$ . There are, however, no words in common use beginning with  $\text{म्} n$  or  $\text{य} n$ .

§ 69. Before the suffix मय *mayā* and before मात्र *mātra* the change into the nasal is not optional, but obligatory.

Ex. वाक् + मय = वाङ्मयं *vāk + mayam = vāṅmayam*, consisting of speech.

मधुलिङ्ग + मात्र = मधुलिङ्गमात्रं *madhuliṅga + mātram = madhuliṅgamātram*, merely a bee.

तत् + मात्र = तन्मात्रं *taḥ + mātram = tanmātram*, element.

Note—Ninety-nine is always शतपत्ति *śatpatti*, never शतवत्ति *śatavatti*.

§ 70. The initial ह *h*, if brought into immediate contact with a final क *k* (ग *g*), द *t* (ड *d*), त *t* (ड *d*), प *p* (ब *b*), is commonly, not necessarily, changed into the sonant aspirate of the class of the final letter; घ *gh*, ठ *dh*, ध *dh*, भ *bh*.

Ex. धिक् + हस्तिनः = धिहस्तिनः or धिणस्तिनः *dhik + hastinah = dhighastinah or dhigghastinah*, lie on the elephants!

परिव्राट् + हतः = परिव्राट्हतः or परिव्राट्तः *paruvrāṭ + hataḥ = paruvrāṭhataḥ or paruvrāṭdhataḥ*, the mendicant is killed.

तत् + हुतं = तद्धुतं or तद्धुतं *taḥ + hutam = tadhutam or taddhutam*, this is sacrificed.

अप + हरणं = अभरणं or अभरणं *ap + haranam = abharanam or abbharanam*, water-fetching

§ 71. Final द *n*, न *n*, and न *n*, preceded by a short vowel and followed by any vowel, are doubled.

Ex. धावन् + अश्वः = धावन्नाश्वः *dhāvan + aśvaḥ = dhāvannaśvaḥ*, a running horse.

प्रत्यङ्ग + आस्ते = प्रत्यङ्गस्ते *pratyāṅga + āste = pratyāṅganāste*, he sits turned toward the west.

सुगण् + आस्ते = सुगणस्ते *sugan + āste = sugannāste*, he sits counting well\*.

If द *n*, न *n*, and न *n* are preceded by a long vowel and followed by any vowel, no change takes place.

Ex. कवीन् + आह्वयन्त *kavīn āhvaṃsva*, call the poets.

§ 72. Final द *n* and न *n* may be followed by initial ञ् *ṅ*, ष *ṣ*, स *s* without causing any change; but it is optional to add a क *k* after the द *n* and न *n* after the न *n*. Thus द *n* + आ becomes द *n* + ā (or द *n* + ākchha, § 92); द *n* + आ becomes द *n* + ākchha; द *n* + आ becomes द *n* + ākchha; द *n* + आ becomes द *n* + ākchha; द *n* + आ becomes द *n* + ākchha; द *n* + आ becomes द *n* + ākchha.

Ex. प्राङ् + गते = प्राङ्गते or प्राङ्गते (or प्राङ्गते) *prāṅ + gata = prāṅgata or prāṅgata*

\* Technical terms like उपादि *upādhi*, a list of suffixes beginning with *an*, or तिङन्त *tiṅanta*, words ending in *tin*, are exempt from this rule. See also Wilkins, Sanskrit Grammar, § 30.

मुग्ग + सरति = मुग्गसरति or मुग्गैत्सरति *mugan + sarati = mugansarati or mugan(sarati)*

§ 73 The same rule applies to final *n* before *ś* and *s*, but not before *śh*, where it remains unchanged. Before *ś* it is first changed into palatal *ñ*\* (§ 63), and *ñś* may again be changed to *ñchś*, *ñchśh* (§ 72, 92), or *ñchśh*. Before *s*, *n* may remain unchanged, or *ns* may be changed into *nts*.

Lx तान् + शत = तान्यत् *tan + śat = tānśat*, those six

तान् + शार्दूलान् = तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान् or तान्शार्दूलान्  
*tan + śardūlān = tānśardūlān or tāñchśardūlān or tāñchśhīrdūlān*  
or *tāñchśhīrdūlān*, those tigers

तान् + सहते = तान्सहते or तान्सहते *tān + sahate = tānsahate or tāñsahate*,  
he bears them

हिन् (हिम्) + सु = हिन्सु or हिन्सु *hin (hims) + su = hinsu or hīnsu*, among  
enemies (The base हिम् *hims*, before the सु *su* of the loc. plur., is  
treated as a Pada) See § 53, 55

§ 74 Final *n* before initial *k*, *kh*, and *p*, *ph*, remains unchanged

Final *n* before *ch*, *chh*, requires the intercession of *ś*

Final *n* before *t*, *th*, requires the intercession of *śh*

Final *n* before *l*, *lh*, requires the intercession of *s*

Before these inserted sibilants the original *n* is changed to Anusvāra.

Lx. हसन् + चकार = हसन्चकार *hasan + chakara = hasamśchakāra*, he did it  
laughing

धावन् + छाग = धावन्छाग *dhāvan + chhagah = dhāvamśchhīgah*, a run-  
ning goat

चलन् + तिष्ठिभ = चलन्तिष्ठिभ *chalan + tiṣṭibhah = chalamśtiṣṭibhah*, a  
moving tiṣṭibha bird

महान् + उद्गुर = महाद्गुर *mahān + śhakkurah = mahamśhakkurah*, a great  
idol

पतन् + तरु = पतन्तरु *patan + taruh = patamśtaruh*, a falling tree

Note—प्रशान् *praśan* quiet forms the nom प्रशान् *praśan* but this final *n* is treated  
before *ch* *chh* *t* *th* *l* *lh* like a final *m*. Lx प्रशान् + चिनोति = प्रशाचिनोति,  
i.e. प्रशाचिनोति *praśan + chinoti = praśamśchinoti* not प्रशाचिनोति *praśamśchinoti* (Pāṇ  
viii 3 7)

§ 75 Final *n* before *ṛ* is changed into *ṛ*. This *ṛ* is pronounced  
through the nose, and is written with the Anusvāra dot over it. It is usual  
in this case to write the Anusvāra as a half moon, called *Arddha-chandra*

Ex महान् + लाभ = महाल्लभः *mahan + lābhah = mahāṛlābhah*, large gain

\* To allow *n* to remain unchanged before *ś* is a misprint which occurred in Benfey's  
large grammar, but has long been corrected by that scholar

§ 76 A final *ṛ* before *ś* *s* may remain unchanged, or *ṛ* *t* may be inserted.

Ex *षट् + सरितः* = *षट्सरितः*, or *षट्सरितः*: *ṣaṭ + saritaḥ* = *ṣaṭsaritaḥ* or *ṣaṭṣa-  
ritaḥ*, six rivers

### Anusvāra and Final *m*

§ 77 *m* at the end of words remains unchanged if followed by any initial vowel.

Ex. *किम् + अत्र* *kim + atra* = *किमत्र kimatra*, What is there?

Before consonants it may, without exception, be changed to Anusvāra

This is the general rule The exceptions are simply optional, viz

Before *क्* *k*, *ख* *kh*, *ग* *g*, *घ* *gh*, *ङ* *ṅ*, the final *m* or Anusvāra may be changed into *ङ* *ṅ*

Before *च्* *ch*, *छ* *chh*, *ज*, *झ*, *ञ* *ñ*, to *ञ* *ñ*

Before *ट्* *ṭ*, *ठ* *ṭh*, *ड* *ḍ*, *ढ* *ḍh*, *ण* *ṇ*, to *ण* *ṇ*

Before *त्* *t*, *थ* *th*, *द* *d*, *ध* *dh*, *न* *n*, to *न* *n*

Before *प* *p*, *फ* *ph*, *ब* *b*, *भ* *bh*, *म* *m*, to *म* *m*

Before *य* *y*, *र* *l*, *व* *v*, to *य* *y*, *र* *l*, *व* *v* See § 56.6

Hence it follows that final *m* may be changed into Anusvāra before all consonants, and must be so changed only before *ङ* *ṅ*, *ञ* *ñ*, *ण* *ṇ*, *न* *n*, *म* *m* We should then be spared a number of compound letters which are troublesome both in writing and printing, and we should avoid the ambiguity as to the original nature of these class nasals when followed by initial sonant palatals, linguals, and dentals. Thus if *ता जयति tam jayati*, he conquers her, is written *ताञ्जयति tañ jayati*, it may be taken for *तान् जयति tan jayati*, he conquers them, which, according to § 63, must be changed into *ताञ्जयति tañ jayati*

In the same manner *तान् दमयति tan damayati* may be either *तान् दमयति tan damayati*, he tames them, or *तान् दमयति tum damayati*, he tames her All this uncertainty is at once removed if final *m* is always changed into Anusvāra, whatever be the initial consonant of the following word

§ 78 *m* at the end of a word in *pausa*, i.e. at the end of a sentence, remains unchanged Some grammarians (§ 8, note) allow its being changed into Anusvāra, and it is written so throughout in this grammar Ex *एव  
evam*, thus, (or *एवम् evam*)

Ex *किम् + करोषि* = *कि करोषि* (or *किञ्चरोषि*) *kim + karoshi* = *kim karoshi* (or *kñ karoshi*), What dost thou?

*शत्रुम् + जहि* = *शत्रुं जहि* (or *शत्रुघ्नहि*) *śatrum + jahi* = *śatruñ jahi* (or *śatruñ jahi*), kill the enemy

नदीम् + तारति = नदी तारति (or नदीनारति) *nadim + tarati = nadin tarati* (or *nadin tarati*), he crosses the river

गुरुम् + नमति = गुरु नमति (or गुरुनमति) *gurum + namati = gurur namati* (or *gurun namati*) he salutes the teacher

किम् + फल = कि फल (or किफल) *kim + phalam = ki phalam* (or *kim phalam*), What is the use?

शास्त्रम् + मीमासते = शास्त्र मीमासते (or शास्त्रमीमासते) *śāstram + mīmāṣate = śāstram mīmāṣate* (or *śāstram mīmāṣate*), he studies the book

Before य y, ल l, व v

सत्वरम् + याति = सत्वर याति (or सत्वरयाति) *satvaram + yati = satvaram yati* (or *satvaryaṭi*), he walks quickly

विद्याम् + लभते = विद्या लभते (or विद्यालभते) *vidyam + labhate = vidya labhate* (or *vidyalabhate*), he acquires wisdom

तम् + वेद = त वेद (or तवेद) *tam + veda = tam veda* (or *taṭ veda*), I know him

Before र r, ज s प sh, स s, ह h

करुणम् + रोदिति = करुण रोदिति *karunam + roditi = karunam roditi*, he cries piteously

शय्यायाम् + शत = शय्याया शते *śayyayam + śate = śayyayam śate* he lies on the couch

मोक्षम् + सेवेत = मोक्ष सेवेत *mokṣam + seveta = mokṣam seveta* let a man cultivate spiritual freedom

मधुरम् + हसति = मधुर हसति *madhuram + hasati = madhuram hasati*, he laughs sweetly

§ 79 Final म m before ह h if ह h be immediately followed by न n, म m, य y, ल l, व v may be treated as if it were immediately followed by these letters See, however, § 77

Ex किम् + हृते = कि हृते or किहृते *kim + hr̥te = kim hr̥te or kim hr̥te*, What does he hide?

किम् + च = कि च or किं च *kim + cha = kim cha or kiṃ cha*, What about yesterday?

किम् + चलयति = कि चलयति or किचलयति *kim + hmalayati = kim hmalayati or kimhmalayati* What does he move?

§ 80 If क k is preceded by the preposition सम sam, an स s is inserted, and म m changed to Anusvara

Ex सम + कृत = सकृत *sam + kr̥taḥ = saṃskṛtaḥ* hallowed.

§ 81 In सम्राज samraj, nom सम्राट samrat, king, म m is never changed

*Visarga and Final ऋ and ॠ*

§ 82 The phonetic changes of final sibilants which are considered the most difficult, may be reduced to a few very simple rules. It should only be borne in mind

- 1 That there are really five sibilants, and not three, that the signs for the guttural and labial sibilants became obsolete, and were replaced by the two dots ( ) which properly belong to the Visarga only, i.e. to the unmodified sibilant
- 2 That all sibilants and Visarga are surd, and that their proper corresponding sonant is the ॠ

§ 83 The only sibilant which can be final in *pausa* is the Visarga. If Visarga is followed by a surd letter, it is changed into the sibilant of that class to which the following surd letter belongs

It should be observed, however, that the guttural and labial sibilants are now written by .h, and that the same sign may also be used instead of any sibilant, if followed by a sibilant

एत + काम = एत॑ काम (originally एत॑ काम्) *tatah + kamah = tatah kamah* (originally *tatah kamah*), hence love

पूर्णे + चन्द्र = पूर्णे॑ चन्द्र *pūrṇah + chandrah = pūrṇas chandrah*, the full moon

तरो + छाया = तरो॑र॒छाया *taroh + chhaya = taros chhaya*, the shade of the tree

भीत + दलति = भीत॑दलति *bhītah + talati = bhītashatalati*, the frightened man is disturbed

भग्न + ठक्कुर = भग्न॑ठक्कुर *bhagnah + thakkurah = bhagnashthakkurah*, the broken idol

नद्या + तीर = नद्या॑ली॒र *nadyah + tiram = nadyastiram*, the border of the river

नद्या + पार = नद्या॑ पार (originally नद्या॑ पार) *nadyah + param = nadyah param* (originally *nadyaḥ param*), the opposite shore of a river

Visarga before sibilants

सुप्त + शिशु = सुप्त॑शिशु or सुप्त॑ शिशु *suptah + śiśuh = suptas śiśuh* or *suptah śiśuh*, the child sleeps

भाग + शोडश = भाग॑शोडश or भाग॑ शोडश *bhagah + shodashah = bhagash shodashah* or *bhagah shodashah*, a sixteenth part

प्रथम + सर्ग = प्रथम॑सर्ग or प्रथम॑ सर्ग *prathamah + sargah = prathamas-sargah* or *prathamah sargah*, the first section

Note 1—If Visarga is followed by an initial त् *ts*, it is not necessarily changed into dental स् *s*, but may remain Visarga, as if followed by स् *s*

Ex शठ + त्सरति = शठ त्सरति *śathah + tsaratī = śathah tsaratī*, a wicked man cheats

क + त्सरु = क त्सरु *kah + tsaruh = kah tsaruh*, Which is the handle of the sword?

Note 2—If, on the contrary, Visarga is followed by a sibilant with a surd letter, the Visarga is frequently dropt in MSS (Paṇ VIII 3 36, v)

Ex देवा + स्य = देवा स्य or देवा स्य *devah + stha = dei ih stha* or *deva stha*, you are gods, (also देवास्य *devas stha*)

हरि + स्फुरति = हरि स्फुरति or हरि स्फुरति *harīh + sphuratī = harīh sphuratī* or *harī sphuratī*, Hari appears

Note 3—If nouns ending in इस् *is* or उस् *us*, like हरि *harīh* or धनु *dhanuh* are followed by words beginning with क *k*, ख *kh*, प *p* फ *ph*, and are governed by these words, प् *sh* may be substituted for final Visarga सर्पिषिपिबति or सर्पिषिपिबति *sarpishpibati* or *sarpīh pibati*, he drinks ghee, but तिष्ठतु सर्पिषिपिबतु *tiṣṭhatu sarpīh, piba tvam udakam* let the ghee stand drink thou water

§ 84 If final Visarga is followed by a sonant letter, consonant or vowel the general rule is that it be changed into र *r* (See however, § 86) This rule admits, however, of the following exceptions

- 1 If the Visarga is preceded by च *a* and followed by a sonant letter (vowel or consonant), the Visarga is dropt
- 2 If the Visarga is preceded by च *a* and followed by any vowel except च *a*, the Visarga is dropt.
- 3 If the Visarga is preceded by च *a*, and followed by a sonant consonant, the Visarga is dropt and the च *a* changed to ओ *o*
- 4 If the Visarga is preceded by च *a* and followed by च *a* the Visarga is dropt च *a* changed into ओ *o* and the initial च *a* elided The sign of the elision is ३, called *Atagraha*

Examples of the general rule

कवि + अय = कविरय *kavih + ayam = kavirayam*, this poet

रवि + उदेति = रविरुदेति *ravih + udeṭi = ravir udeṭi*, the sun rises

गौ + गच्छति = गौरगच्छति *gauh + gachchhati = gaur gachchhati* the ox walks

विष्णु + जयति = विष्णुर्जयति *viṣṇuh + jayati = viṣṇur jayati*, Vishnu is victorious

पशो + बध् = पशोर्बध् *paśoh + bandhah = paśorbandhah* the binding of the cattle

मुहु + मुहु = मुहुर्मुहु *muhuh + muhuh = muhurmuhuh*, gradually

वायु + वाति = वायुर्वाति *vayuh + vāṭi = vayur vāṭi*, the wind blows

शिशु + हसति = शिशुर्हसति *śiśuh + hasati = śiśur hasati* the child laughs

नि + धन = निर्धन *nīh + dhanah = nirdhanah*, without wealth

दुः + नीतिः = दुर्नीतिः *duh + nītiḥ = durnītiḥ*, of bad manners.

ज्योतिः + भिः = ज्योतिर्भिः *jyotiḥ + bhiḥ = jyotirbhiḥ*, instrum. plur.

Examples of the first exception :

अश्वाः + अमी = अश्वा अमी *aśvāḥ + amī = aśvā amī*, these horses.

\* आगताः + अक्षयः = आगता अक्षयः *āgatāḥ + akṣayah = āgatā akṣayah*, the poets have arrived.

हताः + गजाः = हता गजाः *hatāḥ + gajāḥ = hatā gajāḥ*, the elephants are killed.

उचताः + नगाः = उचता नगाः *unnatāḥ + nagāḥ = unnatā nagāḥ*, the high mountains.

छात्राः + यतंते = छात्रा यतंते *chhātrāḥ + yatante = chhātrā yatante*, the pupils strive.

माः + भिः = माभिः *māḥ + bhiḥ = mādbhīḥ*, instrum. plur. of मास् *mās*, moon.

Examples of the second exception :

कुतः + आगतः = कुत आगतः *kutah + āgataḥ = kuta āgataḥ*, Whence come?

कः + एषः = क एषः *kah + eṣaḥ = ka eṣaḥ*, Who is he?

कः + अक्षिः = क अक्षिः *kah + akṣiḥ = ka akṣiḥ*, Who is the poet?

मनः + आदि = मन आदि *manah + ādi = mana ādi*, beginning with mind.

Examples of the third exception :

शोभनः + गंधः = शोभनो गंधः *śobhanah + gandhaḥ = śobhano gandhaḥ*, a sweet scent.

नूतनः + घटः = नूतनो घटः *nūtanah + ghaṭah = nūtano ghaṭah*, a new jar.

मूर्धन्यः + शकारः = मूर्धन्यो शकारः *mūrdhanyah + nakārah = mūrdhanyo nakārah*, the lingual *n*.

निर्वोणः + दीपः = निर्वोणो दीपः *nirvānah + dīpaḥ = nirvāno dīpaḥ*, the lamp is blown out.

अतीतः + मासः = अतीतो मासः *atītah + māsaḥ = atīto māsaḥ*, the past month.

कृतः + यत्नः = कृतो यत्नः *kṛtah + yatnah = kṛto yatnah*, effort is made

मनः + रमः = मनोरमः *manah + ramaḥ = manoramah*, (a compound), pleasing to the mind, delightful.

मनः + भिः = मनोभिः *manah + bhiḥ = manobhiḥ*, instrum. plur.

Examples of the fourth exception :

नरः + अयं = नरोऽयं *narah + ayam = naro 'yam*, this man

वेदः + अधीतः = वेदोऽधीतः *vedaḥ + adhītah = vedo 'dhītah*, the Veda has been read.

अयः + अस्त्रं = अयोऽस्त्रं *ayah + astram = ayo 'stram*, an iron-weapon.

§ 85 There are a few words in which the final letter is etymologically *r* \*.

\* It is called रनातो विभक्तिः *rajāto vibhaktiḥ*, the Visarga produced from *r*. It occurs, preceded by अ, in पुनः *punaḥ*, again. प्रातः *prātah*, early. अतः *ataḥ*, within; स्वः *svaḥ*, heaven; in the voc sing of nouns in अक्षि, ex पिता *pitah*, father, from पितृ *pitṛ*, &c., and in verbal forms such as अनागर *anagar*, 2 3 sing impf of नागृ *ṇāgṛ*.



This  $\tau r$ , as a final, is changed into Visarga, according to § 82, and it follows all the rules affecting the Visarga except the exceptional rules § 84 2, 3, 4, 1 c if preceded by स *a*, and followed by any sonant letter, vowel or consonant, the  $\tau r$  is retained

- Ex पुन + अपि = पुनरपि *punah + api = punarapi*, even again  
 प्रात + एव = प्रातरेव *prutah + eva = prutarēva*, very early  
 भ्रात + देहि = भ्रातदेहि *bhrutah + dehi = bhrutar dehi*, Brother, give!

§ 86 No  $\tau r$  can ever be followed by another  $\tau r$ . Hence final Visarga, whether etymologically स *s* or  $\tau r$ , if followed by initial  $\tau r$ , and therefore by § 84 changed to  $\tau r$ , is dropt, and its preceding vowel lengthened

- Ex विद्यु + राजते = विद्यु राजते *vidhuh + rajate = vidhū rajate*, the moon shines  
 भ्रात + रक्ष = भ्रातरक्ष *bhrutah + raksha = bhrutar raksha*, Brother, protect!  
 पुन + रोगी = पुनरोगी *punah + rogi = pun r ogi*, ill again

These are the general rules on the Sandhi of final Visarga, स *s* and  $\tau r$ . The following rules refer to a few exceptional cases

§ 87 The two pronouns स *sah* and एष *esah*, thus, become स *sa* and एष *esha* before consonants and vowels, except before short स *a* and at the end of a sentence

- Ex स + ददाति = स ददाति *sah + dadati = sa dadati*, he gives  
 स इन्द्र = स इन्द्र *sah indrah = sa indrah*, this Indra. The two vowels are not liable to Sandhi

But स + अभवत् = सोऽभवत् *sah + abhavat = so 'bhavat*, he was  
 मृत स *mritah sah*, he is dead

Sometimes Sandhi takes place, particularly for the sake of the metre. Thus स एष *sa esha* becomes occasionally सैष *saiśha*, he, this person. स इन्द्र *sa indrah* appears as सैन्द्र *sendraḥ* (Pan VI 1, 134)

The pronoun स्य *syah*, he, follows the same rule optionally in poetry (Pan VI 1, 133)

§ 88 ओ *ōhoh*, an irregular vocative of भवत् *bhavat*, thou, drops its Visarga before all vowels and all sonant consonants

- Ex ओ + ईशान = ओ ईशान *ōhoh + īkana = ōho īsana* Oh lord!  
 ओ + देवा = ओ देवा *ōhoh + devah = ōho devaḥ*, Oh gods!

The same applies to the interjections भगो *bhagoh* and अघो *aghoh*, really irregular vocatives of भगवत् *bhagavat*, God, and अघवत् *aghavat*, sinner

§ 89 Numerous exceptions, which are best learnt from the dictionary, occur in compound and derivative words. A few of the more important may here be mentioned

I. Nouns in अस् as, इस् is, उस् us, forming the first part of a Compound.

1. Before derivatives of कृ *kṛi*, to do (e.g. कर *kara*, कार *kāra*), before derivatives of कम् *kam*, to desire (e.g. कान्त *kānta*, काम *kāma*), before कंस *kaṁsa*, goblet, कुम्भ *kumbha*, jar, पात्र *pātra*, vessel, कुक्का *kukka*, counter, कर्ण *karni*, ear, the final Visarga of bases in अस् as is changed to स् s. (Pāṇ. VIII. 3, 46.)

Ex. त्रेयः + करः = त्रेयस्करः *treyah + karaḥ = treyaskarah*, making happy.

अहः + करः = अहस्करः *ahah + karah = ahaskarah*, sun.

अयः + कुम्भः = अयस्कुम्भः *ayah + kumbhaḥ = ayaskumbhaḥ*, iron-pot.

There are several words of the same kind—which are best learnt from the dictionary—in which the Visarga is changed into dental sibilant, (Pāṇ. VIII. 3, 47.)

Ex. अधः + पदं = अधस्पदं *adhaḥ + padam = adhaspadam*.

दिवः + पतिः = दिवस्पतिः *divaḥ + patih = divaspatih*, lord of heaven.

वाचः + पतिः = वाचस्पतिः *vāchaḥ + patih = vāchaspatih*, lord of speech.

भाः + करः = भास्करः *bhāḥ + karaḥ = bhāskarah*, sun, &c.

2. Nouns in इस् is and उस् us, such as हरिः *harīḥ*, धनुः *dhanuḥ*, &c., before words beginning with क् *k*, ख् *kh*, प् *p*, and फ् *ph*, always take स् s. (Pāṇ. VIII. 3, 45.)

Ex. सर्पिः + पानं = सर्पिष्पानं *sarpiḥ + pānam = sarpiṣhpānam*, ghee-drinking.

आयुः + कामः = आयुष्कामः *āyuh + kāmah = āyushkāmah*, fond of life.

Note.—भ्रातृपुत्रः *bhrātṛputrah*, nephew, is used instead of भ्रातुः पुत्रः *bhrātuh putrah*, the son of the brother.

II. Words in अस् as, इस् is, उस् us, treated as Prepositions.

1. The words नमः *namah*, पुरः *purah*, तिरः *tirah*, if compounded prepositionally with कृ *kṛi*, change Visarga into स् s. (Pāṇ. VIII. 3, 40.)

Ex. नमः + कारः = नमस्कारः *namah + kārah = namaskarah*, adoration; (but नमः कृत्वा *namah kṛitvā*, having performed adoration.)

पुरः + कृत = पुरस्कृत *purah + kṛitya = puraskṛitya*, having preferred.

तिरः + कारी = तिरस्करी *tirah + kārī = tiraskārī*, despising. In तिरः *tirah* the change is considered optional. (Pāṇ. VIII. 3, 42.)

2. The words निः *niḥ*, दुः *duḥ*, परिः *pariḥ*, अविः *aviḥ*, प्रादुः *prāduḥ*, चतुः *chatuh*, if compounded with words beginning with क् *k*, ख् *kh*, प् *p* or फ् *ph*, take स् s instead of final Visarga. (Pāṇ. VIII. 3, 41.)

Ex. निः + कामः = निष्कामः *niḥ + kāmah = nishkāmah*, loveless.

निः + फलः = निष्फलः *niḥ + phalāḥ = nishphalāḥ*, fruitless.

आविः + कृतं = आविष्कृतं *aviḥ + kṛitam = avishkṛitam*, made manifest.

दुः + कृत = दुष्कृतं *duḥ + kṛitam = duṣhkṛitam*, badly done, criminal.

चतुः + कोणं = चतुष्कोणं *chatuh + koṇam = chatuṣhkoṇam*, square.

### III. Nouns in *सस् as, इस् is, उस् us*, before certain Taddhita Suffixes.

1. Before the Taddhita suffixes *मत् mat*, *वत् val*, *विन् vin*, and *वल vala*, the final *स् s* appears as *स् s* or *प् sh* (§ 100).

Ex. तेजः + विन् = तेजस्विन् *tejah + vin = tejasvin*, with splendour.

ज्योतिः + मत् = ज्योतिष्मत् *jyotih + mat = jyotishmat*, with light.

रजः + वल = रजसल *rajah + vala = rajasala*, a buffalo.

2. Before Taddhita suffixes beginning with *त् t*, the *स् s*, preceded by *इ i* or *उ u*, is changed into *प् sh*, after which the *त् t* becomes *ट t*.

Ex. अर्चिः + त्वं = अर्चिष्ट्वं *archih + tvam = archishtvam*, brightness.

चतुः + तयं = चतुष्टयं *chatuh + layam = chatushlayam*, the aggregate of four.

3. Before the Taddhita suffixes *पाशं páśa*, *कल्प kalpa*, *क ka*, and in composition with the verb *काम्यति kámyati*, nouns in *सस् as* retain their final *स् s*, while nouns in *इस् is* and *उस् us* change it into *प् sh* (§ 100).

Ex. पयः + पाशं = पयस्पाशं *payah + páśam = payaspáśam*, bad milk.

पयः + कल्पं = पयस्कल्पं *payah + kalpam = payaskalpam*, a little milk.

यशः + कः = यशस्कः *yaśah + kah = yaśaskah*, glorious.

यशः + काम्यति = यशस्काम्यति *yaśah + kámyati = yaśaskámyati*, he is ambitious.

सर्पिः + पाशं = सर्पिष्पाशं *sarpih + páśam = sarpiśhpáśam*, bad ghee.

सर्पिः + कल्पं = सर्पिष्कल्पं *sarpih + kalpam = sarpiśhkalpam*, a little ghee.

धनुः + कः = धनुष्कः *dhanuh + kah = dhanushkah*, belonging to the bow.

धनुः + काम्यति = धनुष्काम्यति *dhanuh + kámyati = dhanushkámyati*, he desires a bow.

§ 90. Nouns ending in radical *र् r* (§ 85) retain the *र् r* before the *सु su* of the loc. plur., and in composition before nouns even though beginning with surds.

Ex. वारु + सु = वारुषु *vár + su = vārshu*, in the waters.

गिरु + पतिः = गीर्षतिः *gir + patih = gīrpatih*, lord of speech.

In compounds, however, like *गीर्षतिः gīrpatih*, the optional use of Visarga is sanctioned (Pāṇ. VIII. 2, 70, v.), and we meet with *गीःपतिः gīhpatih*, *धूःपतिः dhūhpatih*, and *धूर्पतिः dhūrpatih*, *स्वःपतिः svahpatih* and *स्वर्षतिः svarpatih*, lord of heaven; *अहःपतिः ahahpatih* and *अहर्षतिः aharpatih*, lord of the day.

*अहर् ahar*, the Pada base of *अहन् ahan*, day, is further irregular, because its final *र् r* is treated like *स् s* before the Pada-terminations, and in composition before words beginning with *र् r* hence *अहः + भिः = अहोभिः ahah + bhih = ahobhih*; *अहः + सु = अहःसु ahah + su = ahahsu*; *अहः + रात्रः = अहोरात्रः ahah + rātrah = ahorātrah*, day and night. (Pāṇ. VIII. 2, 68, v.)

§ 91 च *chh* at the beginning of a word, after a final short vowel and after the particles चा *d* and मा *mā*, is changed to छ *chchh*

Ex तव + छाया = तव छाया *tava + chhāyā = tava chchhāyā*, thy shade

मा + चिदन् = मा चिदन् *mā + chhidat = mā chchhidat*, let him not cut

आ + छादयति = आच्छादयति *ā + chhadayati = achchhādayati*, he covers

After any other long vowels, this change is optional

बदरीच्छाया or बदरीच्छाया *badarichchhaya* or *badarichchhāyā* shade of Badaris

In the body of a word, the change of च *chh* into छ *chchh* is necessary both after long and short vowels

Ex इच्छति *ichchhati*, he wishes म्लेच्छ *mlechchhah*, a barbarian (Pan १। १, 73-76)

§ 92 Initial श *ś*, not followed by a hard consonant, may be changed into च *chh*, if the final letter of the preceding word is a hard consonant or न् *n* (for न् *n*)

Ex वाक + शत = वाक्शत or वाक्शत *vāk + śatam = vākśatam* or *vākchhatam*, n hundred speeches

परिमाद + शेते = परिमाद शेते or परिमादशेते *parivrat + śete = parivrat śete* or *parivrat chhete*, the beggar lies down

महत् + शकट = महत्शकट or महत्शकट *mahat + śakam = mahach śakam* or *mahach chhakatam*, a great car

धावन + शश = धावशश or धावशश *dhatan + śaśah = dhavat śaśah* or *dhatan chhāśah*, a running hare

अप + शब्द = अपशब्द or अपशब्द *ap + śabdah = ap śabdah* or *apchhabdah*, the sound of water

§ 93 If ह *h*, घ *gh*, ट *dh*, ध *dh*, or भ *bh* stand at the end of a syllable which begins with ग् *g*, ङ् *ṅ*, द् *d*, or ब् *b*, and lose their aspiration as final or otherwise, the initial consonants ग् *g*, ङ् *ṅ*, द् *d*, or ब् *b* are changed into घ् *gh*, ट् *dh*, ध् *dh*, भ् *bh*

Ex दुह *duh*, a milker, becomes दुग्ध *dugh*

विश्रग्धु *viśragudh*, all attracting, becomes विश्रग्धु *viśraghut*

बुध् *budh*, wise, becomes भुक् *bhuk*

§ 94 Table showing the Combination of Final with Initial Consonants

	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
FINAL IMPAUSAL	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
I	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
II	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
III	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
IV	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
V	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
VI	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
VII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
VIII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
IX	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
X	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XI	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XIII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XIV	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XV	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XVI	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XVII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XVIII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XIX	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XX	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXI	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXIII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXIV	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXV	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXVI	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXVII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXVIII	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXIX	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh
XXX	h	g	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh	gh

	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
FINAL	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
I	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
II	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
III	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
IV	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
V	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
VI	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
VII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
VIII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
IX	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
X	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XI	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XIII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XIV	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XV	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XVI	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XVII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XVIII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XIX	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XX	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXI	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXIII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXIV	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXV	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXVI	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXVII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXVIII	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXIX	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH
XXX	T	TH	D	DH	N	P	PH	B	BH	V	Y	R	J	I	S	SH	S	SH

No. 1. The consonants that are of special value in the final or initial letter. II. The sign 'v' before a letter indicates that it is preceded by a long vowel. III. In the final 'v' of a word, the sign 'v' is used to indicate the final and necessary from the previous letter.



FINAL.	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35
I. क्	...	...	ग्	*ग्	क्	...	...	ग्	ग्	क्	ग्	ग्	ग्	ग्	क्	...	...	ग्
II. झ	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
III. ढ	...	...	ङ्	ङ्	ङ्	...	...	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	...	...	ङ्
IV. ण	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
V. त्	...	...	त्	त्	त्	...	...	त्	त्	त्	त्	त्	त्	त्	त्	...	...	त्
VI. न्	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
VII. प्	...	...	प्	प्	प्	...	...	प्	प्	प्	प्	प्	प्	प्	प्	...	...	प्
VIII. ब्	...	...	ब्	ब्	ब्	...	...	ब्	ब्	ब्	ब्	ब्	ब्	ब्	ब्	...	...	ब्
IX a. ङ and ढ etc. ङ and ढाः	...	...	ङ्	ङ्	ङ्	...	...	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	ङ्	...	...	ङ्
IX b. णाः षः (not षट्)	...	...	ण	ण	ण	...	...	ण	ण	ण	ण	ण	ण	ण	ण	...	...	ण

*NATI, or Change of Dental न् n and स् s into Lingual श् sh and प् sh*

§ 95 In addition to the rules which require the modification of certain letters at the beginning and end of words, there are some other rules to be remembered which regulate the transition of dental न् n and स् s into lingual श् sh and प् sh in the body of words. Beginners should try to impress on their memory these rules as far as they concern the change of the dental nasal and sibilant into the lingual nasal and sibilant in simple words with regard to compound nouns and verbs, the rules are very complicated and capricious, and can only be learnt by long practice

*Change of न् n into श् sh*

§ 96 The dental न् n, followed by a vowel, or by न् n, म m, य y, and प् p, is, in the middle of a word, changed into the lingual श् sh if it is preceded by the linguals च् ch, छ् ch, ज् j, or प् sh. The influence of these letters on a following न् n is not stopped by any vowel, by any guttural (क k, ख kh, ग g, घ gh, ङ n, ह h, ञ m), or by any labial (प p, फ ph, ब b, भ bh, म m, य y), or by य् y, intervening between the linguals and the न् n

Ex नृ + ना = नृना nrī + nām = nrīnām, gen plur of नृ nrī, man

कर्ण kārṇah, ear

दूषण dūṣhaṇam, abuse

पुष्टि rīṣṭhanam, nourishing, (ह h is guttural and preceded by Anusvāra)

अर्केण arkeṇa, by the sun, (क k is guttural)

गृह्णाति grīhṇati, he takes, (ह h is guttural)

क्षिप्य kṣhipnyūḥ, throwing, (प p is labial)

प्रेमया premayā, by love, (म m is labial)

ब्रह्मण्य brāhmāṇyāḥ, (ह h is guttural, म m is labial, and न् n followed by य् y)

निषण् nīṣhaṇṇah, (न् n is followed by न् n, which is itself afterwards changed to श् sh)

अक्षयन् akṣhaṇyāḥ, (न् n is followed by य् y)

प्रायेण prayeṇa, generally, (य् y does not prevent the change)

But अर्चन archanā, worship, (च ch is palatal)

अर्चयेन arṇaṇena, by the ocean (र् n is lingual)

दर्शन darśanam, a system of philosophy, (र् ṣ is palatal)

अर्धेन ardhena, by half, (र् dh is dental)

कुर्वन् kūrvaṇti, they do, (न् n is followed by र ṛ)

रामान् rāman, the Rāmas, (न् n is final)

Note—रुग्ण rūgaṇ like पुक्कण pūkaṇah (Pāp 11 1, 15) should be written with श् sh. The र् g is no protection for the न् n. Thus अग्नि agni has to be especially mentioned as an exception for not changing its न् n into श् sh in compounds, such as शरग्नि śaragṇi (Pāp Gana kṣhaḥbhāṇḍi)



§ 97 The न् n of नु nu, the sign of the Su conjugation, and the न् n of ना nî, the sign of the Kri conjugation, are not changed into न् n in the two verbs तृप् *trip* and क्षुब्ध *kshubdh* (Pan VIII 4, 39) Hence

तृप्तेति *tripnoti*, he pleases \* क्षुब्धति *kshubhñti*, he shakes

But शृणोति *śṛṇoti*, he hears पुष्पाति *puṣpati*, he nourishes

क्षुब्धान *kshubdhana*, imper shake

Table showing the Changes of न् n into न् n

च ri,	in spite of intervening Vowels, Gutturals (including ह h and Anuvāra), Labials (including प p), and च y,	change	if there follow Vowels, or
च ri,		न् n	न n,
र r,		into	म् m,
प sh,		न् n	य y, र r

§ 98 The changes here explained of न् n in the middle of simple words, (whether it belongs to a suffix or a termination) are the most important to remember. But न् n is likewise liable to be changed into न् n when it occurs in the second part of a compound the first part of which contains one of the letters च ri, च ri, र r, or प sh, and particularly after certain prepositions. Here, however, the rules are much more uncertain, and we must depend on the dictionary rather than on the grammar for the right employment of the dental or lingual nasals. The following rules are the most important

- The change of न् n into न् n does not take place unless the two members of the compound are combined so as to express a single conception. Hence चर्मो *bārdhri*, a leathern thong + नस *nasa*, nose, gives चर्मोन् *bārdhrīnasa*, if it is the name of a certain animal, according to Wilson, of a goat with long ears, according to others, of a rhinoceros, or a bird (Unādi Sūtras, ed Aufrecht, s v Pan VIII 4 3). But चर्मन् *charman*, leather, + नासिका *nasika*, nose, gives चर्मन्नासिका *charmanasikah*, if it means having a leathern nose. An important exception is सर्वनामन *sarvanaman*, a technical term for pronouns, (सर्व *sarva* being the first in their list,) which Panini himself employs with the dental न् n only (Pan I 1, 27). Other proper names not following the general rule, are त्रिनयन *trinayanah*, three-eyed, name of Śiva, रघुनन्दन *raghunandanah*, name of Rama, स्वर्भानु *svarbhānuh*, name of Rahu, &c

\* In the Veda we find तृप्तेति *tripnoti* Rv II 16 6 तृप्तेति *tripnoti* Rv III 42, 2

Words to be remembered

अग्रणी *agranīh*, first, principal, from अग्र *agra*, front, and नी *nī*, to lead  
ग्रामणी *grāmanīh*, head borough, from ग्राम *grāma*, multitude, and नी *nī*,  
to lead

वृत्रह *vrtraghnah*, Indra, killer of Vritra, but वृत्रहण *vrtrahanam*, acc of  
वृत्रहन् *vrtrahan* (Pan VIII 4, 12, 22)

गिरिन्दी or गिरिज्दी *girinādī* or *girinādī*, mountain stream

पराह् *parahnam*, afternoon, from परा *pard*, over, and अहन् *ahan*, day, but  
सर्वाह् *sarāhnaah*, the whole day, from सर्व *sarīa*, all, and अहन् *ahan*,  
day, and the same whenever the first word ends in अ a. (Pan VIII 4, 7)

There are minute distinctions, according to which, for instance, क्षीरपान *kshīrapānam* if it means the drinking of milk, or a vessel for drinking milk, क्क्ष क्षीरपान *kamsak kshīrapanah*, may be pronounced with dental or lingual न (न n or ण n), but if it is the name of a tribe who live on milk, it must be pronounced क्षीरपाण *kshīrapāṇah*, milk-drinking (Pan VIII 4, 9 and 10) In the same manner दम्बाहण *darbhārahanam*, a hay-cart, is spelt with lingual ख n while in ordinary compounds, such as इन्द्राहण *indraahanam*, a vehicle belonging to Indra, the dental न् n remains unchanged (Pan VIII 4, 8)

2 In a compound consisting of more than two words the न् n of any one word can only be affected by the word immediately preceding Hence माषवापेण *māsha rapena*, by sowing beans, but माषकुम्भापेण *māsha kumbha rapena*, by sowing from a bean jar (Pan VIII 4, 38)

3 In a compound the change of न् n into ख n does not take place if the first word ends in न् g

Ex चक् + अयन = चयन *rik + ayanam = rīgayanam*

Some grammarians restrict this to proper names (Pan VIII 4, 3, 5)

Or if it ends in व sh, and the next is formed by a primary suffix with न् n

Ex नि + पान = निष्पान *nīh + pānam = nīshpānam*

यजु + पायन = यजुष्पायन *yajuh + pānam = yajushpānam* (Pan VIII 4, 35)

4 In compounds the न् n of nouns ending in न n, and the न् n of case-terminations, if followed by a vowel, are always liable to change

वीहिवापिन् *vīhīrapin*, rice sowing may form the genitive वीहिवापिन् *vīhīrapīṇah*, but also वीहिवापिन् *vīhīrapīṇah*

वीहिवापि or वीहिवापिन् *vīhīrapas* or *vīhīrapīṇas*, nom plur neut.

वीहिवापे or वीहिवापेन् *vīhīrapena* or *vīhīrapēna*, instrum sing

Likewise feminines such as वीहिवापिनी or वीहिवापिनी *vīhīrapīṇī* or *vīhīrapīṇī* (Kāś V pīṭh VIII 4 11)

Note—The न् n of secondary suffixes, attached to the end of compounds, is, under the general conditions, always changed to य् y. Thus खरपः *kharaṇaḥ* (i.e. donkey-keeper) becomes खरपायणः *kharaṇāyanaḥ*, the descendant of *kharaṇa*. मातृभोगीयः *mātrabhogīyaḥ*, fit to be possessed by a mother, from मातृ *mātr*, mother, and भोगः *bhogaḥ*, enjoyment, with the adjectival suffix ईन् *īna* (*samāsānta*), is always spelt with य् n. (See also § 98 6) Again, while गर्गभगिनी *gargabhagunī*, the sister of Garga, always retains its dental न् n, being an ordinary compound, गर्गभगिणी *gargabhagunī* would have the lingual य् y, if it was derived from गर्गभगः *gargabhagaḥ*, the share of Garga, with the adjectival suffix इन् *in*, fem इनी *inī*, enjoying the share of Garga. Words which after they have been compounded take a new suffix are treated in fact like single words (*samāśanpada*), and therefore follow the general rule of § 96. (Pān VIII. 4, 3. Kāś. Vṛtti VIII. 4. 11. v)

5. If the second part of the compound is monosyllabic, then the change of a final न् n followed by a terminational vowel, or of a terminational न् n, is obligatory. (Pān. VIII. 4, 12.)

Ex. वृत्रहन् *vṛtrahaṇ*, Vṛtra-killer; gen. वृत्रहणः *vṛtrahaṇaḥ*.

सुरापः *surāpaḥ*, drinking surā; nom. plur. neut. सुरापानि *surāpāni*.

क्षीरपः *kshīrapaḥ*, drinking milk; instrum. sing. क्षीरेण *kshīrapena*

6. If the second part of a compound contains a guttural, the change is obligatory, even though the second part be not monosyllabic. (Pān VIII. 4, 13)

Ex. हरिकामः *harikāmaḥ*, loving Hari; instrum. sing. हरिकामेण *harikāmena*.

शुष्कगोमयेण *śuṣhkagomayena*, instrum. sing. of शुष्कगोमय *śuṣhkagomaya* :

(शुष्क *śuṣhka*, dry, गोमय *gomaya*, dung)

- 7 Likewise after prepositions which contain an र् r, the न् n of primary affixes, such as अन् *ana*, अनि *ani*, अनीय *anīya*, इन् *in*, न् *na* (if preceded by a vowel), and मान *māna*, is changed to य् n, but under certain restrictions. (Pān. VIII. 4, 29)

Ex. प्रवपणं *pravāpanam*, प्रमानं *pramānam*; प्राप्यमाणं *prāpyamānam*.

While in these cases the change is pronounced obligatory, it is said to be optional after causative verbs (Pān. VIII. 4, 30), and after verbs beginning and ending in consonants with any vowel but अ a (Pān VIII. 4, 31); hence प्रवपणं and °णं *prayāpanam* and *prayāpanam*, प्रकोपणं or °णं *prakopenam* or *prakopanam*. Again, after verbs beginning in a vowel (not अ a) and strengthening their bases by nasalization, the change is necessary; it is forbidden in other verbs, not beginning with vowels, though they require nasalization: hence प्र + ईनं = प्रेगणं *pra + inganam* = *preṅganam*; but प्र + कंपनं = प्रकपनं *pra + kampanam* = *prakampanam*. Lastly, there are several roots which defy all these rules, viz. भृ *bhā*, भू *bhū*, पृ *pṛ*, कम् *kam*, गम् *gam*, प्राप् *pyāy*, वेप् *rep* hence प्रभानं *prabhānam* &c, never प्रभाणं *prabhānam*; प्रवेपनं *pravepanam*, never प्रवेपणं *pravepanam*.

- 8 After prepositions containing an र् r, such as अन्तर *antar*, निर *nir*, परा *parā*,

परि *pari*, and प्र *pra*, and after दुर *dur*, the change of न् *n* into ख् *n* takes place

- 1 In most roots beginning with न् *n* (Pan VIII 4, 14)

प्र + नमति = प्रणमति *pra + namati = pranamati*, he bows

पर + मुदति = परामुदति *para + mudati = paramudati*, he pushes away

अन्त + नयति = अन्तर्नयति *antah + nayati = antarnayati*, he leads in

प्र + नायक = प्रणायकः *pra + nayakah = pranayalah*, a leader

The roots which are liable to this change of their initial न् *n* are entered in the Dhâtupâtha, the list of roots of native grammarians, as beginning with ख् *n*. Thus we should find the root नम *nam* entered as खम् *nam*, simply in order thus to indicate its liability to change

- 2 In a few roots this change is optional if they are followed by Krt affixes, viz (Pan VIII 4, 33)

खिसि *kis*, to kiss, प्रखिसितय or प्रनिमितय *pranikshatayam* or *pranimitayam*

खिष् *niksh*, to kiss, प्रखिष्य or प्रनिष्य *pranikshanam* or *pranikshanam*

खिदि *nd*, to blame, प्रखिन्द or प्रनिन्द *pranindanam* or *pranindanam*

- 3 In a few roots the initial न् *n* resists all change, and these roots are entered in the Dhâtupâtha as beginning with न् *n*, viz (Pan VI 1, 65, v)

नृत् *nrî*, to dance

नट् *nand*, to rejoice

नर्द *nard*, to howl

नक्त *nakk*, to destroy

नाद् *ndi*, to fall down, (Chur) \*

नाप् *nâth*, to ask

नाध *nâdh*, to beg

नृ *nrî*, to lead

एत् परिनर्तन *parinartanam* परिनन्दन *parinandanam*

- 4 The root नञ् *nas*, to destroy, changes न् *n* into ख् *n* only when its स *s* is not changed to श *sh* प्र + नश्यते = प्रणश्यते *pra + nashyate = pranashyate*, but  
\* प्र + नष्ट = प्रनष्ट *pra + nashfah = pranashfah*, destroyed. (Pan VIII 4, 36)

- 5 In the root अन् *an*, to breathe, the न् *n* is changed to ख् *n* if the र् *r* is not separated from the न् *n* by more than one letter. Thus प्र + अनिति = प्रमिति *pra + aniti = pramiti*, he breathes, but परि + अनिति = परमिति *pari + aniti = paryamiti*. The reduplicated aorist forms प्राणियत् *prânyat*, the desiderative with परा *para* is पराणियिषति *paranishati* (Pan VIII 4, 19, 21)

- 6 In the root हन् *han*, to kill, the न् *n* is changed except where ह् *h* has to be changed to घ् *gh* (Pan VIII 4, 22). Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down, अन्तर्हण्यते *antarhanyate* (Pan VIII 4, 24), but प्र + प्रति = प्रमति *pra + ghnanti = praghnaniti*, they kill. Also प्रहण *prahanam*, killing

\* It is not नट् *nat* to dance, but नृद् *nd* of the Chur class and hence written with न्. See also the same in p 41 note

The change is optional again where न् n is followed by म् m or व् v. (Pân. VIII. 4, 23.) Thus ग्रहन्मि or ग्रहन्मि *prahanmi* or *prahanmi*; ग्रहन्वः or ग्रहन्वः *prahanvāḥ* or *prahanvāḥ*.

7. The न् n of नु nu of the Su and of न् n of the Kri conjugation is changed to श् sh in the verbs हि *hi*, to send, and मी *mī*, to destroy. (Pân. VIII. 4, 15)

Ex. ग्रहन्वन्ति *prahinvanti*; प्रमीयन्ति *pramīyanti*.

8. The न् n of the termination स्तानि *āni* in the imperative is changeable. (Pân. VIII. 4, 16.) Thus प्र + भवति = प्रभवति *pra + bhavati = prabhavati*.

9. The न् n of the preposition नि *ni*, if preceded by प्र *pra*, परि *pari*, &c., is changed into श् sh before the verbs (Pân. VIII. 4, 17) गद् *gad*, to speak, नद् *nad*, to be happy, पद् *pat*, to fall, पद् *pad*, to go, the verbs called घु *ghu*, माद्\* *mā*, to measure, मेद् *me*, to change, मो *so*, to destroy, हन् *han*, to kill, याद् *yā*, to go, वा *id*, to blow, द्रा *drā*, to flee, प्सा *psā*, to cut, प् *ap*, to weave, वह् *vah*, to bear, शम् *śam*, to be tranquil (*din*), चि *chi*, to collect, दिह् *dih*, to anoint.

The same change takes place even when the augment intervenes.

(Pân. VIII. 4, 17, v.)

प्रत्यगद् *pranyagadāt*; प्रत्यनद् *pranyanadāt*.

§ 99. In all other verbs except those which follow गद् *gad*, the change of नि *ni* after प्र *pra*, परि *pari*, &c., is optional.

प्रनिपचति or प्रणिपचति *pranipachati* or *pranipachati*.

Except again in verbs beginning with क *ka* or ख *kha*, or ending in प् *sh* (Pân. VIII. 4, 18), in which the न् n of नि *ni* remains unchanged.

प्रनिक्करोति *pranikkaroti*, प्रनिक्करोति *pranikkhādati*, प्रनिपिनष्टि *pranipinashṭi*.

### Change of स s into प sh

§ 100. A dental स s (chiefly of suffixes and terminations), if preceded by any vowel except अ, आ *ā*, or by क् *k*, र् *r*, ल् *l*, is always changed into the lingual प sh, provided it be followed by a vowel, or by त् *t*, थ् *th*, न् *n*, म् *m*, य् *y*, or व् *v*; likewise by certain Taddhita suffixes, क *ka*, कल् *kalpa*, पाप् *pāśa*, &c.

\* Where it seemed likely to be useful, the Sanskrit roots have been given with their diacritical letters (*anubandhas*), but only in their Devanāgarī form. Pāṇini in enumerating the roots which change नि *ni* after प्र *pra*, प्रति *prati*, &c., into श् *sh*, mentions मी *mī*, but this, according to the commentaries, includes two roots, the root माद् *mā(n)*, which forms मीमते *mīmīte*, he measures, and the root मेद् *me(n)*, which forms मयते *mayate*, he changes. Where in this grammar the transcribed form of a root differs from its Devanāgarī original, the additional letters may always be looked upon as diacritical marks employed by native grammarians. Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets. Thus *śam* (*din*) means *śamyati*, or *śam* conjugated like *din*, and not *śimayate*.

परि *pari*, and प्र *pra*, and after दुर *dur*, the change of न् n into ख् n takes place

- 1 In most roots beginning with न् n (Pan VIII 4, 14)

प्र + नमति = प्रणमति *pra + namati = pranamati*, he bows

पर + नुदति = परानुदति *para + nudati = paranudati*, he pushes away

अन्त + नयति = अन्तर्नयति *antah + nayati = antarnayati*, he leads in

प्र + नायक = प्रणायकः *pra + nayakah = pranayakah*, a leader

The roots which are liable to this change of their initial न् n are entered in the Dhātupāṭha, the list of roots of native grammarians, as beginning with ख् n. Thus we should find the root नम *nam* entered as खम् *nam*, simply in order thus to indicate its liability to change

- 2 In a few roots this change is optional if they are followed by Kṛt affixes, viz (Pan VIII 4 33)

खिसि *nis*, to kiss, प्रखिसितव्यं or प्रनिमित्तव्यं *pranimitavyam* or *pranimitavyam*

खिश् *niksh*, to kiss, प्रखिद्यत् or प्रनिद्यत् *pranikshanam* or *pranikshanam*

खिदि *nid*, to blame, प्रखिदन or प्रनिदन *pranindanam* or *pranindanam*

- 3 In a few roots the initial न् n resists all change, and these roots are entered in the Dhātupāṭha as beginning with न् n, viz. (Pan VI 1, 65, v)

नृत *nṛt* to dance

नन्द *nand* to rejoice

नर् *nard*, to howl

नष्ट *nakk*, to destroy

नाद् *nāt*, to fall down, (Chur)\*

नाच् *nath*, to ask

नाथ *nādh* to beg

नृ *nri*, to lead

Ex परिनर्तन *parinartanam* परिन्दन *parinandanam*

- 4 The root नश् *nas*, to destroy, changes न् n into ख् n only when its श s is not changed to ष sh. प्र + नश्यते = प्रणश्यते *pra + nashyate = pranashyate* but

प्र + नष्ट = प्रणष्ट *pra + nashṭah = pranashṭah*, destroyed. (Pan VIII 4, 36)

- 5 In the root अन् *an*, to breathe, the न् n is changed to ख् n if the र r is not separated from the न् n by more than one letter. Thus प्र + अनिति = प्राणिति *pra + aniti = prāṇiti*, he breathes, but परि + अनिति = पर्याणिति *pari + aniti = paryāṇiti*. The reduplicated aorist forms प्राणिषत् *prāṇishat* the desiderative with परा *para* is पराणिषति *paranishati* (Pan VIII 4, 19, 21)

- 6 In the root हन् *han*, to kill, the न् n is changed except where ह h has to be changed to घ gh. (Pan VIII 4, 22) Thus प्र + हन्यते = प्रहण्यते *pra + hanyate = prahanyate*, he is struck down, अन्तर्हण्यते *antarhanyate* (Pan VIII 4 24), but प्र + प्रति = प्रघ्नति *pra + ghnanti = praghñanti*, they kill. Also प्रहन् *prahanam*, killing

\* It is not नद् *naḍ* to dance, but नृ *nṛ* of the Chur class and hence written with a ṛ. See also Pan II 4 1 note

The change is optional again where न् n is followed by म् m or व v (Pān. VIII 4, 23) Thus ग्रहन्ति or ग्रहन्ति *grahanm* or *grahamv*, ग्रहन्तः or ग्रहन्तः *grahanvah* or *grahamah*

7. The न् n of नु nu of the Su and of न् n of the Kri conjugation is changed to ण् n in the verbs हृ hi, to send, and मी mi, to destroy (Pān. VIII 4, 15)

Ex. ग्रहन्ति *grahavanti* प्रदीयति *pradīyanti*

8 The न् n of the termination चानि *āni* in the imperative is changeable (Pān. VIII 4, 16) Thus प्र + भवन्ति = प्रभवन्ति *pra + bhavanti = prabhavanti*

9 The न् n of the preposition नि ni, if preceded by प्र pra, परि pari, &c, is changed into ण् n before the verbs (Pān. VIII 4, 17) गद् gad, to speak, नद् nad, to be happy, पत pat, to fall, पद pad, to go, the verbs called पु ग्hu, माड\* md, to measure, मेद् me, to change, मो so, to destroy, हन् han, to kill, या yd, to go, वा id, to blow, द्रा dra, to flee, प्स psd, to eat, पप् rap, to revise, वह vah, to bear, शम् sam, to be tranquil (du), चि chi, to collect, दिद् dih, to anoint

The same change takes place even when the augment intervenes (Pān. VIII. 4, 17, v)

प्रत्यगदत् *pranyagadat*, प्रत्यनदत् *pranyanadat*.

§ 99 In all other verbs except those which follow गद् gad, the change of नि ni after प्र pra, परि pari, &c, is optional

प्रतिपचति or प्रतिपचति *pranipachati* or *prampachati*

Except again in verbs beginning with क ka or ख kha, or ending in च sh (Pān. VIII 4, 18), in which the न् n of नि ni remains unchanged

प्रतिनरोति *pranikaroti* प्रतिनरोति *pranikkulati* प्रतिपिनति *pranipinashati*

### Change of म् s into प् sh

§ 100 A dental म् s (chiefly of suffixes and terminations), if preceded by any vowel except अ, आ ā, or by क k, र r, ल l, is always changed into the lingual प् sh, provided it be followed by a vowel, or by त t, थ th, न n, म m, य y, or व v likewise by certain Taddhita suffixes, क ka, कल्प kalpa, पाश paśa, &c

\* Where it seemed likely to be useful the Sanskrit roots have been given with their diacritical letters (anubandhas) but only in their Devanāgarī form Pānini in enumerating the roots which change नि ni after प्र pra प्रति prati &c into णि ni mentions माड md but this, according to the commentaries includes two roots the root माड md(n) which forms मीमि मीमि he measures and the root मेद् me(n) which forms मयते मयते he changes Where in this grammar the transcribed form of a root differs from its Devanāgarī original the additional letters may always be looked upon as diacritical marks employed by native grammarians Sometimes the class to which certain verbs belong has been indicated by adding the first verb of that class in brackets Thus सम (d c) means सम्यति, or सम conjugated like दृ, and not समयते

If Anusvāra\* or Visarga or प् sh intervenes between the vowel and the स् s, the change into प् sh takes place nevertheless.

Ex. सर्पिस् *sarpis*, inflectional base; सर्पिः *sarpīḥ*, nom. sing. neut. clarified butter; instrum. सर्पिणा *sarpīṇā*; nom. plur. सर्पीणि *sarpīṇiḥ* (here the Anusvāra intervenes); loc. plur. सर्पिषु *sarpīṣhu* (here the Visarga intervenes), or सर्पिष्पु *sarpīṣṣhu* (here the प् sh intervenes).

वाद्युः *vākshu*, loc. plur. of वाक् *vāc*, speech.

सर्वशक्त + सु = सर्वशक्तुः *sarvaśak + su = sarvaśakshu*, omnipotent.

चित्रलिख् (क्) + सु = चित्रलिखतुः *chitralikh (k) + su = chitralikshu*, painter.

गीर्षु *gīrshu*, loc. plur. of गिर् *gir*, speech.

कमल + सु = कमलसु *kamal + su = lamalshu*, naming the goddess Lakṣmī.

मोक्षयति *dhrokshyati*, fut. of द्रुह् *druh*, to hate; (here ह *h* is changed to क *k*, and the aspiration thrown on the initial द *d*.)

पोष्यति *poḥshyati*, fut. of पुष् *puṣh*, to nourish; (here प् sh is changed into क *k*.)

सर्पिः + कः = सर्पिष्कः *sarpīḥ + kaḥ = sarpīṣṣkah*; adj. formed by क *ka*, having clarified butter.

सर्पिः + तरः = सर्पितरः *sarpīḥ + tarah = sarpīṣṣtarah*; (here the त *t* of तरः *tarah* is changed into द *d*, as in § 89, III. 2.) If the penultimate vowel be long, no change takes place; गौक्षरा *gāṣṣarā*. (Pāṇ. VIII. 3, 101.)

सर्पिः + मतः = सर्पिष्मतः *sarpīḥ + mat = sarpīṣṣmat*, having clarified butter.

Table showing the Changes of स् s into प् sh.

Any Vowel except अ, आ ई, (in spite of intervening Anusvāra or Visarga or sibilant,) and क् k, र् r, ल् l if immediately preceding.	change स् s into प् sh *	if there follow Vowels, or त t, थ th, न n, म m, य y, व v.
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§ 101. The same rule produces the change of स् s into प् sh in roots beginning with स् s, if reduplicated, provided the vowel of the reduplicated syllable is not अ, आ ई: Ex. स्वप् *svap*, to sleep; Redupl. Perf. सुष्वप् *sushvāp*,

\* The Anusvāra must not represent a radical nasal; hence पुंसु *punṣu*, not पुंशु *punṣhu*, loc. plur. of पुंस् *punṣ*, man; Padā base पुंस् *pun*. (Pāṇ. VIII. 3, 58) The Śārasvatī prescribes पुंशु *punṣhu*. The स् s must not be a radical स् s, hence सुषिमि *sūṣimi*, because the स् s belongs to the root पिस् *pi*. (Pāṇ. VIII. 3, 59) Yet चाशिमः *chāśiṣaḥ*, from root शस् *śas*. The rules do not apply to final स् s: hence अग्निस्तत्र *agnis tatra*. (Pāṇ. VIII. 3, 55)



I have slept विशु *siddh*, Des विविशति *asishatsati* This rule is liable to exceptions

§ 102 Again, many roots beginning with श् change it into यश् after prepositions requiring such a change, viz. अति *ati* over, अनु *anu*, after, अपि *api*, upon, अभि *abhi*, towards, नि *ni*, in, निरु *nir*, out, पर *para*, round प्रति *prati*, towards, वि *vi* away I x अभि + स्तुति = अभिश्रुति *abhi + stuti* = *abhishtauti*, he praises The same change takes place even after the augment has been added, in which case the श् is really preceded by an अ a I x अभ्यश्रुति *abhyashtauti*, he praised Some verbs, after these prepositions, keep the यश् in the reduplicated perfect I x शिष *shish*, to sprinkle, अभिशिषति *abhisishchati*, he sprinkles, अभिशिषेच *abhisishchecha* he has sprinkled In the intensive शिष *shish* does not follow this rule, hence अभिशिष्यते *abhisishyate* (Pan 1.111.3.112), but in the desiderative श् is changed, अभिशिष्यति *abhisishikatsati* Many other cases must be learnt from the dictionary or from Pāṇini

§ 103 In order to give an idea of the minuteness of the rules as collected by native grammarians, and of the complicated manner in which these rules are laid down, the following extracts from Pāṇini have been subjoined, though they by no means exhaust the subject according to the views of native grammarians It need hardly be added that beginners should not attempt to burden their memory with these rules though a glance at them may be useful by giving them an idea of the intricacies of Sanskrit grammar

Native grammarians enumerate all monosyllabic verbs beginning with श्, and followed by a vowel or by a dental consonant (likewise श्रि *shri*, श्रि *shid* स्व *svad*, सृ *sra*, सृ *srap*) as if beginning with यश् Thus they write शिष *shidh*, श्रि *shidh*, श्रि *shmi* (Pan 1.1.64)

This is not done with श्रि *shri*, श्रि *shri*, श्रि *shri*, श्रि *shri* ये *shri*, मे *shri*, श्रि *shri*, in order to show that their initial श् is not liable to be changed into यश् under any circumstances

They then give the general rule that this initial यश् is to be changed into श्, in all these verbs, except श्रि *shishri* and श्रि *shishri*, (and according to some in श्रि *shishri*, Sur) unless where यश् is enjoined a second time

Now यश् for श् in these verbs is enjoined a second time

- 1 When a preposition, or what else precedes it, requires such permutation, according to general rules वि + स्तुति = विश्रुति *vi + stuti* = *vishtauti* मे *ser* forms शिषे *shishra* in the reduplicated perfect
- 2 In desideratives when the reduplicative syllable contains इ or उ or ए *shri* *siddh*, Des विविशति *asishatsati*

But if the श् of the desiderative element must itself be changed to यश्,

the initial स s remains unchanged. सिद् *siddh*, सिद्धेयिषति *siddheyishati*. (Pān. VIII. 3, 61.)

Except in सु *stu*, and in derivative verbs in अय *aya*, where स s is changed to श sh. सु *stu*, Des. दुहति *duhāshati*. सिद् *siddh*, Caus. सेधति *sedhayati*, Des. सिद्धेयिषति *siddheyishati*; but सुहति *suśhati*. (VIII. 3, 61.)

Except again, in certain causatives, in अय *aya* (VIII. 3, 62), where स s is not changed into श sh. सिद् *siddh*, सिद्धेयिषति *siddheyishati*. सद् *saddh*, सिद्धेयिषति *siddheyishati*. सद् *saddh*, सिद्धेयिषति *siddheyishati*.

3. In certain verbs, after prepositions which require such a change, even when they are separated from the verb by the augment, viz. सु *ste* (*su*), सू *śū* (*tud*), सो *so* (*dir*), स्तु *stu* (*ad*), स्तुब् *stubbh* (*bhū*); or even if separated by reduplication, in the verbs म्हा *sthd*, मनय *senaya*, सिद् *siddh*, सिद् *sich*, संज् *sañj*, संज् *sañj*, सद् *saddh*, संज् *stambh*, सन् *śan*, सेप् *ser*, (the last only after परि *pari*, नि *ni*, वि *vi*: VIII. 3, 65.)

After prepositions: अभिपुष्टेति *abhiśhṛṇoti*. अभिपुष्टति *abhiśhṛṇati*. अभिष्यति *abhiśhyati*. परिशीति *pariśhṇoti*. परिशीते *pariśhṇate*. अभिष्यति *abhiśhyati*. अभिष्यति *abhiśhyati*. परिष्यति *pariśhyati*. अभिष्यति *abhiśhyati*. परिष्यति *pariśhyati*. परिष्यते *pariśhyate* (VIII. 3, 65). निषिद्ति *niśhidati*, but प्रिषिद्ति *prīśhidati* (VIII. 3, 65). अभिष्यति *abhiśhyati* (VIII. 3, 67 and 114). Also अश्रय *arashyati* (VIII. 3, 68, in certain senses). वि and अश्रयति *vi* and *arashyati* (VIII. 3, 69, in the sense of eating). परिष्यते *pariśhyate*.

स् is changed to ए sh whenever ह h becomes द् / nom तुरापाद् *turāshāḥ*  
acc तुरासाह *turāsaham* (Pan VIII 3, 56)

### *Change of Dental य dh into Lingual ढ dh*

§ 105 The य dh of the second pers plur *Ātm* is changed to ढ dh in the reduplicated perfect, the aorist, and in चिद्य *śhīdhām* of the benedictive, provided the य dh, or the यी sh of चिद्य *śhīdhām*, follows immediately an inflective root ending in any vowel but अ, आ ḍ. (Pan VIII 3, 78)

Ex कृ *kṛ* Perf चकृदे *chakṛidhe* \*

चु *chyu* Aor अच्योद् *achyodham*

मु *phu* Bened झोषोद् *phoshīdhām*

Dat क्षिप् *kṣhip* Aor अक्षिष्य *akṣhīdhām*

यज् *yaj* Bened यक्षीय *yakṣhīdhām*

\* If the same terminations are preceded by the intermediate इ, and the इ be preceded by य y, र r, ल l, ए e, ह h, the change is optional

Ex लु *lu* Perf लुलुषिधे *lulushidhe* or लुलुषिदे *lulushidhe*

लु *lu* Aor अलपिष्य *alapīdhām* or अलपिद् *alapīdhām*

लु *lu* Bened लपिषीय *lapīshīdhām* or लपिषीद् *lapīshīdhām*

But बुद् *budh* Aor अबोधिष्य *abodhīdhām*

### *Rules of Internal Sandhi*

§ 106 The phonetic rules contained in the preceding paragraphs (§ 32-94) apply, as has been stated, to the final and initial letters of words (*padas*), when brought into immediate contact with each other in a sentence, to the final and initial letters of words formed into compounds, and to the final letters of nominal bases before the Pada terminations and before certain secondary or Taddhita suffixes, beginning with any consonant except य y

There is another class of phonetic rules applicable to the final letters of nominal (*pratilpadika*) and verbal bases (*dhatu*) before the other terminations of declension and conjugation, before primary or kṛt suffixes, and before secondary or Taddhita suffixes beginning with a vowel or य y. Some of these rules are general and deserve to be remembered. But in many cases they either agree with the rules of Internal Sandhi, or are themselves liable to such numerous exceptions that it is far easier to learn the words or grammatical forms themselves as we do in Greek and Latin, than to try to master the rules according to which they are formed or supposed to be formed.

The following are a few of the phonetic rules of which may be called *Internal Sandhi*. The student will find it useful to glance at them without

endeavouring, however, to impress them on his memory After he has learnt that द्विष् *duśh*, to hate, forms द्वेषि *diśhami*, I hate, द्वेषि *diśshi*, thou hatest, द्वेष्टि *dveśhi*, he hates, अद्वेष्ट *adveś*, he hated, द्विष्टि *dviśhi*, I hate! द्विष्ट *dviś*, a hater, द्विष *duśhak*, of a hater, द्विष्य *duśsu*, among haters—he will refer back with advantage to the rules, more or less general, which regulate the change of final *ś* into क *k*, ट *t*, ठ *ṭ*, &c, but he will never learn his declensions and conjugations properly, if, instead of acquiring first the paradigms as they are, he endeavours to construct each form by itself, according to the phonetic rules laid down in the following paragraphs

### 1 Final Vowels

§ 107 No hiatus is tolerated in the middle of Sanskrit words Words such as प्रयुग *praiyuga*, fore-yoke, तितल *titau*, sieve, are isolated exceptions The hiatus in compounds, such as पुरस्तात् *puraśta*, going in front, नमस्तुक्ता *nama uktā*, saying of praise, which is produced by the elision of a final *ś* before certain vowels has been treated of under the head of External Sandhi (§ 84 2)

§ 108 Final च *a* and वा *ā* coalesce with following vowels according to the general rules of Sandhi

- हुद + अस्ति *tuda + asti* = हुदस्ति *tud asti*, I beat
- हुद + इ *tuda + i* = हुदे *tude*, I beat, Ātm
- दान + इ *dāna + i* = दाने *dāne*, in the gift
- दान + ई *dāna + ī* = दाने *dāne*, the two gifts

If we admit the same set of terminations after bases ending in consonants and in short च *a*, it becomes necessary to lay down some rules requiring final च *a* to be dropt before certain vowels Thus if च *am* is put down as the general termination of the acc sing, as in वाच *icā am*, it is necessary to enjoin the omission of final च *a* of तिर *tira* before the च *am* of the acc sing, in order to arrive at तिर *tiram* In the same manner if च *am* is put down as the termination of the 1 p sing impf Par, and ए *e* as that of the 1 p sing pres Ātm., we can form regularly अद्वेष्ट *adveś-am* and द्विष्टे *dviśhe* but we have to lay down a new rule, according to which the final च *a* of हुद *tuda* is dropt, in order to arrive at the correct forms चतुद *atud(a)-am* and तुदे *tud(a)e* By following the system adopted in this grammar of giving two sets of terminations, and thus enabling the student to arrive at the actual forms of declension and conjugation by a merely mechanical combination of base and termination, it is possible to dispense with a number of these phonetic rules

Again in the declension of bases ending in radical वा *d*, certain phonetic rules had to be laid down, according to which the final वा *d* had to be

elided before certain terminations beginning with vowels. Thus the dative शंखमा + ए *śankhadhmā + e* was said to form शंखध्मे *śankhadhme*, (to the shell-blower,) by dropping the final आ *ā*, and not शंखध्मै *śankhadhmai*. Here, too, the same result is obtained by admitting two bases for this as for many other nouns, and assigning the weak base, in which the आ *ā* is dropt, to all the so-called Bha cases, the cases which Hopp calls the weakest cases (Pān. vi. 4, 140). Each of these systems has its advantages and defects, and the most practical plan is, no doubt, to learn the paradigms by heart without asking any questions as to the manner in which the base and the terminations were originally combined or glued together.

§ 109. With regard to verbal bases ending in long आ *ā*, many special rules have to be observed, according to which final आ *ā* is either elided, or changed to ई *i* or to ए *e*. These rules will be given in the chapter on Conjugation. Thus

पुना + संति *punā + anti* = पुनन्ति *punanti*, they cleanse.

पुना + मः *punā + mah* = पुनीमः *punīmah*, we cleanse.

दा + हि *dā + hi* = देहि *dehi*, Give!

§ 110. Final इ *i*, ई *ī*, उ *u*, ऊ *ū*, ए *ri*, if followed by vowels or diphthongs, are generally changed to य *y*, ए *e*, र *r*.

Ex. मति + ऐ = मत्ते *matī + ai* = *matyai*, to the mind.

जिति + उः = जित्युः *jigī + uh* = *jigyuh*, they have conquered.

भानु + ओः = भान्वोः *bhānu + oh* = *bhānoh*, of the two splendours.

पितृ + आ = पिता *pitṛī + ā* = *pitṛā*, by the father.

बिभी + संति = बिभ्यन्ति *bibhī + anti* = *bibhyanti*, they fear.

In some cases इ *i* and ई *ī* are changed to इय *iy*, उ *u* and ऊ *ū* to उय *uy*; ए *ri* to रि *ri*; ए *ri* to इ *ir* and, after labials, to उ *ur*.

Ex. गी + संति = गियन्ति *gi + anti* = *giyanti*, they go.

भी + इ = भियि *bhī + i* = *bhigi*, in fear.

सुपू + ए = सुपुये *sushū + e* = *sushue*, I have brought forth.

भू + इ = भुयि *bhū + i* = *bhuyi*, on earth.

गृ + संति = गिरन्ति *grī + anti* = *girati*, he swallows.

पपू + इ = पपुरि *papū + i* = *papuri*, liberal.

यु + संति = युवन्ति *yu + anti* = *yuvanti*, they join.

युयु + उः = युयुयुः *yuyu + uh* = *yuyurūh*, they have joined.

When either the one or the other takes place must be learnt from paradigms and from special rules given under the heads of Declension and Conjugation.

§ 111. Final ए *ri*, if followed by terminational consonants, is changed to इ *ri*; and after labials to उ *ur*.



गृ *grī*, to shout, Passive गीर्यते *gīr-yate*, Part

पूर्य *prī*, to fill; Passive पूर्यते *pūr-yate*, Part पूर्य

§ 112 ए *e*, ऐ *ai*, ओ *o*, औ *au*, before vowels and diphthongs, centrally changed into अय् *ay*, आय् *āy*, अव् *av*, आव् *āv*

• दे + अते = दयते *de + ate = dayate*, he protects

रै + ए = राये *rai + e = rāye*, to wealth

गो + ए = गवे *go + e = gawe*, to the cow

नौ + अ = नाव *nau + ah = nāvah*, the ships

Roots terminated by a radical diphthong (except ये *ye* in redupl perf, Pan VI 1, 46) change it into आ *ā* before any affix except those of the so-called special tenses (Pân VI 1, 45)

दे + ण = दाता *de + tā = dātā*, he will protect

दे + सीय = दासीय *de + sīya = dāsīya*, May I protect

म्लै + ण = म्लान *mlai + tā = mldātā*, he will wither

शो + ण = शान *śo + tā = śātā*, he will pare

But in the Present ग्ले + अति = ग्लायति *glai + ati = glayati*, he is weary.

## 2 Final Consonants

§ 113 The rules according to which the consonants which can occur at the end of a word are restricted to क *k*, न *n*, ट *ṭ*, ण *ṇ*, त् *ṭ*, न् *n*, प *p*, म *m*, ल *l*, ः *ḥ*, ँ *m*, must likewise be observed where the last letter of a nominal or verbal base becomes final, i e where it is not followed by any derivative letter or syllable

Thus the nominal base युध् *yudh*, battle, would in the vocative singular be युध् *yudh*. Here, however, the ध *dh* must be changed into द *d*, because no aspirate is tolerated as a final (§ 54 1), and द *d* is changed into त *t*, because no word can end in a soft consonant (§ 54 2) वाच *vach*, speech, in the voc sing would change its च् *ch* into क *k*, because palatals can never be final (§ 54 3)

In अधोक *adhok*, the aspiration of the final र् *r* is thrown back on the initial द् *d* (§ 118) The final ह *h* or घ *gh*, after losing its aspiration, becomes ग *g*, which is further changed to क *k*

§ 114 Nominal or verbal bases ending in consonants and followed by terminations consisting of a single consonant, drop the termination altogether, two consonants not being tolerated at the end of a word (§ 55) The final consonants of the base are then treated like other final consonants

वाच् + स = वाक् *vach + s = vak*, speech, nom sing

प्राच् + स = प्राक् *prāch + s = pran*, eastern, nom sing masc Here प्राक् *prānk*, which remains after the dropping of स *s*, is, according to the

same rule, reduced again to  $\text{प्रह् } prāh$ , the final nasal remaining guttural, as it would have been guttural if the final  $\text{क् } k$  had remained

$\text{सुवल् + स} = \text{सुवल् } suvaly + s = suval$ , well jumping Here, after the dropping of  $\text{स् } s$ , there would remain  $\text{सुवल्क् } suvalk$  but as no word can end in two consonants, this is reduced to  $\text{सुवल् } suval$  Before the Pada terminations  $\text{सुवल् } suvaly$  assumes its Pada form  $\text{सुवल् } suval$  (§ 53), hence instrum plur  $\text{सुवल्भिः } suvalbhiḥ$

$\text{अहन् + स} = \text{अहन् } ahan + s = ahan$  thou killedst, 2 p sing impf Par

$\text{अद्वेप् + त्} = \text{अद्वेट } advesh + t = advet$ , he hated, 3 p sing. impf Par

$\text{अदोह् + त्} = \text{अदोक् } adoh + t = adhok$ , he milked, 3 p sing impf Par

Exceptions will be seen under the heads of Declension and Conjugation

§ 115 With regard to the changes of the final consonants of nominal and verbal bases, before terminations, the general rule is,

- 1 Terminations beginning with sonant letters, require a sonant letter at the end of the nominal or verbal base
- 2 Terminations beginning with surd letters, require a surd letter at the end of the nominal or verbal base
- 3 In this general rule the terminations beginning with vowels, semivowels, or nasals are excluded, i. e. they produce no change in the final consonant of the base

1  $\text{वच् + धि} = \text{वचिध } vach + dhi = vagdhi$ , Speak! 2 p sing imp Par

$\text{पृच् + ध्वे} = \text{पृचिध्वे } prich + dhve = prigdhve$ , you mix, 2 p plur pres Åtm

2  $\text{अद् + ति} = \text{अचिति } ad + ti = atsi$ , 2 p sing pres thou eatest

$\text{अद + ति} = \text{अचिति } ad + ti = atsi$ , 3 p sing pres he eats

3  $\text{मरुत् + इ} = \text{मरुति } marut + i = maruti$ , loc sing in the wind

$\text{वच् + मि} = \text{वचिमि } vach + mi = vachmi$ , I speak

$\text{ग्रथ् + यते} = \text{ग्रथ्यते } grath + yate = grathyate$ , it is arranged.

Exceptions such as  $\text{भिद् + न} = \text{भिन्न } bhid + nah = bhinnah$ , divided,  $\text{भङ्ग + न्} = \text{भङ्ग } bhany + nah = bhagnah$ , broken, must be learnt by practice rather than by rule

§ 116 Aspirates, if followed by terminations beginning with any letter (except vowels and semivowels and nasals), lose their aspiration (§ 54. 1)

Ex  $\text{मामप् + ति} = \text{मामति } mamath + ti = m imathi$ , 3 p sing pres Par of the intensive  $\text{मामप् } m imath$ , he shakes much.

$\text{रुप् + ध्वे} = \text{रुद्ध्वे } rundh + dhve = runddhve$ , 2 p plur pres. Åtm. of  $\text{रुप् } rudh$ , you impede

$\text{लभ् + म्ये} = \text{लभ्ये } labh + mye = lapmye$ , I shall take

But  $\text{युप् + इ} = \text{युधि } yudh + i = yudhi$ , loc sing in battle

लुभ् + यः = लुभ्यः *lubbh + yah = lubhyah*, to be desired.

द्युभ् + नाति = द्युभ्रति *kshubh + nāti = kshubhnāti*, he agitates.

It is a general rule that two aspirates can never meet in ordinary Sanskrit.

§ 117. If final *घ gh*, *ङ dh*, *च ch*, *भ bh* are followed by *त् t* or *थ th*, they are changed to the corresponding soft letters, *ग् g*, *द d*, *च् c*, *भ b*, but the *त् t* and *थ th* are likewise softened, and the *द d* receives the aspiration. See also § 118.

Ex. रुणप् + ति = रुणद्धि *runadh + ti = runaddhi*, he obstructs.

लभ् + तः = लभः *labh + tah = labdhak*, taken.

रुंप् + यः = रुंद्ध्यः *rundh + thah = runddhah* (also spelt रुंद्ध्यः *runldhah*), you two obstruct.

रुंप् + तः = रुंद्ध्यः *rundh + tah = runlddhah*, they two obstruct.

अर्वाप् + त्रं = अर्वाद्धं *abāndh + tan = abānddham*, 2. p. dual aor. 1. Par. you two bound.

अर्वाप् + याः = अर्वाद्धाः *abāndh + thāh = abānddhāh*, 2. p. sing. aor. 1. Åtm. thou boundest.

In अर्वाद्धं *abānddham*, 2. p. dual aor. 1. Par., the aspiration of final *घ dh* is not thrown back upon the initial *च् c*, because it is supposed to be absorbed by the *त tan* of the termination, changed into *त dham*. The same applies to अर्वाद्धाः *abānddhāh*, though here the termination *याः thāh* was aspirated in itself.

§ 118. If *घ gh*, *ङ dh*, *च ch*, *भ bh*, *ङ् k*, at the end of a syllable, lose their aspiration either as final or as being followed by *त् dā*, *भ bh*, *ङ् k*, they throw their aspiration back upon the initial letters, provided these letters be no other than *ग् g*, *द d*, *च् c*, *भ b*. See § 93.

Ex. Inflective base धृप् *budh*, to know; nom. sing. भूत् *bhut*, knowing.

Instrum. plur. भूतिः *bhūtibh*.

Loc. plur. भूतुः *bhūtū*.

Second pers. plur. aor. Åtm. अभूद्धं *abhubddham*.

Second pers. sing. pres. Intens. बोधोप् + सि = बोधोति *bobodh + si = bobhoṭi*.

Desiderative of दध् *dadh*, दधति *dāpsati*, he wishes to hurt.

First pers. sing. fut. of बंध् + स्यामि = भंक्ष्यामि *bandh + syāmi = bhāntsyāmi*, I shall bind.

दह् *dah*, to burn; धृक् *dhak*, nom. sing. a burner.

दुह् *duh*, to milk; अधुगद्ध्वम् *adhugaddhvam*, 2. p. plur. impf. Åtm.: but 2. p. sing. imp. Par. दुग्धि *dugdhi*.

Note—दध् *dadh*, the reduplicated base of दधति *dāpsati*, I place, throws the lost aspiration of the final *घ dh* back on the initial *द d*, not only before *त् dā*, *भ bh*, *ङ् k*, but likewise before *त् t* and *थ th*, where we ought have expected the application of § 117. दध् + तः = धत्तः



$dadh + tah = dhatah$  दप् + त = पतप  $dadh + tah = dhatah$  दप् + से = पत्से  $dadh + se = dhatsē$ , दप् + थ = पथ  $dadh + dham = dhaddham$

§ 119 If च *ch*, ज् *j*, झ् *zh* are final, or followed by a termination beginning with any letter, except vowels, semivowels, or nasals, they are changed to क् *k* or ग् *g*

Ex. Nominal base वाच् *vāch*, voc वाक *vak*, speech

Verbal base वच् *vach* 3 p sing pres वप् + ति = वक्ति  $vach + ti = vakti$

युज् + पि = युजिषि  $yuj + pi = yujishī$ , 2 p sing imp Join!

But loc sing वाच् + इ = वाचि  $vach + i = vachi$

वाप् + थ = वाव्य  $vach + tha = vāchyā$ , to be spoken

वप् + म = वप्म  $vach + mah = vachmah$ , we speak

वप् + य = वप्य  $vach + yah = vachyah$ , we two speak (See also § 124)

§ 120. प् *sh* at the end of nominal and verbal bases, if it becomes the final of a word, is changed into द् *f*

Ex Nominal base द्विप् *dvish*, nom sing द्विद् *dvit*, a hater

Verbal base द्विप् *dvish*, 3 p sing impf. Par अहेद् *adhet*, he hated

§ 121 Before verbal terminations beginning with स् *s*, it is treated like क् *k*

Ex द्वेप् + वि = द्वेक्षि  $dvesh + si = dīkshī$ , thou batest, aor अद्विषन् *advishat*, he hated

पोक्षति *pokshyati* ( $push + syati$ ), he will nounsh

§ 122 Before त् *t* or थ् *th* it remains unchanged itself, but changes त् *t* and थ् *th* into द् *f* and द् *th*

Ex द्विप् + त = द्विट्  $dvish + tat = dvishat$ , they (two) hate

This rule admits of a more general application, namely, that every dental त् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*, is changed into the corresponding lingual, if preceded by द् *t*, थ् *th*, द् *d*, ध् *dh*, न् *n*, and स् *s*

Ex द्विट् + पि = द्विदि  $dvit + pi = dviddhi$ , hate thou

मृद + नाति = मृदयति  $mrid + nat = mridayati$

ईद + ते = ईदति  $id + te = idati$ , he praises

§ 123 Before other consonantal terminations प् *sh* is treated like द् *f*

Ex द्विप् + थ = द्विद्ध  $dvish + dham = dviddham$ , 2 p plur impf Hate ye!

द्विप् + मु = द्विद्मु  $dvish + su = dvishu$ , loc plur among haters

Exceptions to this rule, such as धृप् *dhriśh*, nom धृक् *dhrik*, and to other rules will be seen under the heads of Declension and Conjugation

§ 124. In the roots धृन् *dhry*, to shine, मृन् *mry*, to wipe, यन् *yay*, to sacrifice, रन् *ray*, to shine, मृन् *mry*, to let forth, and धृन् *dhry*, to roast (धृन्)

*bhrajya*, Pan VIII 2, 36), the final ऋ is replaced by प् *sh*, which, in the case enumerated above, is liable to the same changes as an original प् *sh*. Thus

मृन् + च = मृच *mry + cha = mrishtcha*, you wipe.

राज् + सु = राजसु *raja + su = rajasu*, &c

§ 125 Most verbal and nominal bases ending in ज ङ, छ *chh*, क्ष *ksh*, श् *sch* (some in ऋ, § 124) are treated exactly like those ending in simple प् *sh*

Ex. Nominal base विद् *vis* nom विद् *viś*, a man of the third caste

Fut वेज् + स्यामि = वेक्ष्यामि *veś + syāmi = vekshyāmi*, I shall enter

Fut periphr वेज् + ता = वेष्टा *veś + ta = veshṭa*, I shall enter

विद् + ध्व = विद्द् *vis + dhvam = viddhāmi*, enter you

Loc plur विज् + सु = विट्सु *viś + su = viṭsu*, among men

Nominal base प्राच्छ *prachh* nom प्राट् *praf*, an asker

Verbal base प्राच्छ *prachh* प्राच्छ् + स्यामि = प्रक्ष्यामि *prachh + syāmi = prakshyāmi*, I shall ask

प्राच्छ् + ता = प्रष्टा *prachh + ta = prashṭā*, I shall ask

प्राच्छ् + सु = प्राट्सु *prachh + su = praṭsu*, among askers

Nominal base तक् *taksh* तक् + सु = तट्सु *taksh + su = taṭsu*, among carpenters.

Nominal base रक् *raksh* गोरक् + सु = गोरट्सु *goraksh + su = goratsu*, among cowherds

Verbal base चक्ष *chaksh* चक्ष् + से = चक्षे *chaksh + se = chakshe*, thou seest

चक्ष् + ध्वे = चक्षदे *chaksh + dhvé = chaqdhve*, you see.

वृच्छ *vrachh*, to cut, nom sing वट् *vraṭ*

वृच्छ् + स्यामि = वृक्ष्यामि *vrachh + syāmi = vrakshyāmi* I shall cut

वृच्छ् + ता = वृष्टा *vrachh + ta = vrashṭā*, he will cut.

§ 126 The ज ङ of दिज् *diś*, to show, दृज् *dris* to see, मृज् *mriś*, to stroke, स्पृज् *spriś* to touch if final or followed by Pada terminations is changed into क् *k*

Ex Nominal base दिज् *diś* nom sing दिक् *dik* instrum plur दिग्भिः *digbhīḥ* loc plur दिक्षु *dikṣu*

दृज् *dris* nom sing दृक् *drīk* instrum plur दृग्भिः *drigbhīḥ*

In the root नञ् *nas*, the change of ज ङ into क् *k* or ट् *t* is optional (Pan VIII 2 63) For further particulars see Declension and Conjugation

§ 127 ङ् *h* at the end of verbal bases, if followed by a termination beginning with स् *s* is treated like प् *gh*, i.e. like a guttural with an inherent aspiration, which aspiration may be thrown forward on the initial letter

Ex लेह् + स्यामि = लेक्ष्यामि *leh + syāmi = lekshyāmi*, I shall lick.

दोह् + स्यामि = दोक्ष्यामि *doh + syāmi = dhokshyāmi*, I shall milk

§ 128 In all other cases, whether at the end of a word or followed by

terminations, ह् *h* is treated either (1) like घ् *gh* in most words beginning with द् *d* (Pan VIII 2, 32), and in उष्णिह् *ushnih* or (2) like द् *dh* in all other words

Ex (1) दुह् *duh* nom युज् *dhuk* instrum plur धुग्भिः *dhugbbhih* loc plur  
धुग् *dhukshu* part. pass दुग् *dugdhah*  
दृह् + त् = दृढ् *drih + tah = dridhah*, fast is an exception

Ex. (2) लिह् *lih* nom लिट् *lit* instrum plur लिट्भिः *lidbbhih* loc. plur लिट्सु  
*litsu* (पाह् *ih*, यादसु *itsu*)  
लिह् + त् = लीट् *lih + tah = lidhah*  
रुह् + त् = रूढ् *ruh + tah = rddhah*

In लीट् *lidhah* and रूढ् *rddhah*, द् + त् *dh + t* are changed (§ 117) to ड् *d* + ट् *dh* then the first ड् *d* is dropt and the vowel lengthened. The only vowel which is not lengthened is अ् *a* ए + त् = एट् + त् = एडट् = एट् *ish + ta = iridh + ta = irid-dh + ta = iridha*

§ 129 The final ह् of certain roots (दृह् *drih*, मुह् *muh*, सुह् *suh* चिह् *snih*) is treated either as घ् *gh* or द् *dh*. From दृह् *drih*, to hate, we have in compounds the nom sing ध्रुक् *dhruk* and युट् *dhru* (Pan VIII 2, 33), past participle दृग् *drugdhah* or दूढ् *drddhah*

§ 130 The final ह् *h* of नह् *nah* to bind is treated as व् *dh*

Ex उपानह् *upanah*, slipper, nom sing उपानत् *upanat* instrum plur  
उपानट्भिः *upanadbbhih*

Past part pass नट् + त् = नट्ट् *nah + tah = naddhah* bound

As to अनट्टह् *anaduh* or &c, see Declension

§ 131 Nominal bases ending in radical स् *s* change it to त् *t* if final and before the Pada terminations. (Pan VIII 2, 72)

ध्वस् *dhvas* to fall, nom sing ध्वत् *dhvat* nom plur ध्वसः *dhvasah*, instrum  
plur ध्वट्भिः *dhvadbbhih*

§ 132 Verbal bases ending in स् *s*, change it to त् *t*, before terminations of the general tenses beginning with स् *s* (Pan VII 4, 49)

वस् *vas*, to dwell, fut वस् + म्यामि = वस्यामि *vas + syami = vatsyami*

Before other terminations beginning with स् *s* final स् *s* remains unchanged

वस् + से = वसे *vas + se = vasse* thou dwellest

मस् + सि = मसि *sas + si = sasi*, thou sleepest

निस् + से = निसे *nims + se = nu sse*, thou kissest.

पेप्स् + सि = पेपेप्सि *pepes + si = pepseshsi* thou hurtest \* (§ 100)

In certain verbs final स् *s* is dropt before धि *dhi* of the imp

शास् + धि = शापि *sas + dhi = sadhi* (Pan VI 4 35)

चक्रास् + धि = चक्रापि *chak s + dhi = chakadhi*

In the same verbs final *s*, if immediately followed by the termination of the second person, *s*, may be changed to *t* or remain *s*

अशास् + स = अशात् or अशा *asas + s = asat or asih*

Before the *t* of the third persoo, it always becomes *t*

अशाम् + त = अशान् *asas + t = asat* (Pan VIII 2, 73 74)

§ 133 न *n* and म *m* at the end of a nominal or verbal base, before sibilants (but not before the *su* of the loc plur), are changed to Anusvara

Ex निषासति *jighamsati*, he wishes to kill, from हन् *han*  
कस्यते *kramsyate*, he will step, from क्रम *kram*

§ 134 न *n* remains unchanged before semivowels

Ex हन्य *hanyah*, to be killed, from हन् *han*  
तन्वन् *tanvan*, extending, from तन् *tan*  
प्रेन्वन् *prenvanam*\*, propellor from इन् *inv*

§ 135 म *m* remains unchanged before the semivowels *y*, *r*, *l*

Ex काम्य *kum yah*, to be loved, from कम् *kam*  
ताम्र *tamram*, copper, from तम् *tam* and suffix *ra*  
अम्ल *amlah*, sour, from अम् *am* and suffix *la*

§ 136 म *m* at the end of a nominal or verbal base, if no suffix follows, or if followed by a Pada termination or by personal terminations beginning with *m* or *v*, is changed into न *n* (Pan VIII 2, 65)

Ex प्रशान् *prashan* nom sing and प्रशान्भिः *prashanbhih*, instrum plur, प्रशान्सु *prashansu*, loc plur, from प्रशाम् *prasham* quieting (Pan VIII 2, 64)  
अगन्म *aganma*, we went and अगन्व *aganva* we two went, from गम् + म *gam + ma*, गम् + व *gam + va*

But nom plur प्रशाम् *prashamah*

§ 137 With regard to nasals, the general rule is that in the body of a word the firsts, the seconds the thirds and the fourths of each class can only be preceded by their own fifths, though in writing the dot may be used as a general substitute (§ 8)

Ex आशङ्कते or आशङ्कते *asankate* or *asa nkate* he fears  
आलिङ्गति or आलिङ्गति *alingati* or *ali ngati*, he embraces  
वञ्चयति or वञ्चयति *vanchayati* or *vancha yati* he cheats  
उत्कण्ठते or उत्कण्ठते *utkandhate* or *utkamthate* he longs  
गन्तु or गन्तु *gantum* or *gantum*, to go  
कम्पते or कम्पते *kampate* or *kampate* he trembles

In compounds, such as सम् + कल्प *sam + kalpa*, it is optional to change

\* If the न *n* before *y* or *v* were treated as Anusvara, the *y* or *v* would be changed into a lingual (§ 96) Pan VIII 4 2 v

final *म् m*, standing at the end of a Pada, into the fifth or into real Anusvara, *सकल्प* or *सङ्कल्प* *samkalpah* or *sankalpah* (See § 77)

§ 138 In the body of a word, Anusvara is the only nasal that can stand before the sibilants *श् s*, *ष् sh*, *स् s*, and *ह h*

Ex *दशन dāśanam*, biting *यजूषि yajūṣhi*, the prayers  
*हंस hamsah*, goose *रहते ramhate*, he goes

§ 139 न *n* following immediately after च *ch* or ज्ञ *jñ* is changed to ण *ṇ*

Ex *याचना yachna*, prayer *राज्ञी rajñī*, queen *जन्ने janne*, he was born

§ 140 छ *chh* in the middle of a word between vowels or diphthongs must be changed to च्छ *chchh* (See § 91)

Ex *युक्त richh*, to go, *युच्यति richchati*, he goes  
*मेच्छ mlechchhah*, a barbarian

§ 141 छ *chh* before a suffix beginning with न् *n* or म् *m* is changed to श्छ *shch*

Ex *प्रच्छ + न् = प्रश्न prachch + na = prashna*, question

*पापश्च + मि = पापश्चि paprachch + mi = paprasmi*, I ask frequently

Before *व् v* this change is optional

§ 142 Roots ending in य् *y* and व् *v* throw off their final letters before terminations beginning with consonants except य् *y*

Ex *पुय् + त = पूत puy + tah = putah* decaying

*तुर्व + न = तूर्न turv + nah = turnah*, killed

§ 143 Roots ending in व् *v* and र् *r*, if preceded by इ *i* or उ *u*, lengthen their इ *i* and उ *u*, if व् *v* or र् *r* is followed immediately by a terminational consonant (Pan VIII 2, 77)

Ex *दिव div*, to play, *दीव्यति divyati*, he plays *दीव्यत दीव्यात् div-yasat*

*गुर gur*, to exert, *गूर्न gurnah*

*जृर् (i e गिर gir)*, to grow old, *जीर्यति jiryati*

*गिर gir*, voice, instrum plur *गीर्षि girbhah*, loc plur *गीर्षु girshu*

There are exceptions (Pan VIII 2, 79)

*कुर kur*, to sound *कूर्यत कूर्यात् kuryasat*

On a similar principle उ *u* is lengthened in *तुर्व + लाव = तूर्वाव turv + ālah = tūrālah* (Pan VIII 2, 78)

§ 144 Nominal and verbal bases ending in र् *r* and र् *ur* lengthen इ *i* and उ *u* when र् *r* becomes final after the loss of another final consonant. (Pan VIII 2, 76)

Ex *गिर + स् = गीर or गी gir + s = gir or gih*, nom sing voice

§ 145 Nominal bases ending in इस् *is* or उस् *us* (the इस् *is* or उस् *us* being radical) lengthen इ *i* and उ *u* when final, and before terminations beginning with भ *bh* or स् *s* Likewise *सनुस् sayus*

Loc plur सुपिस् + सु = सुपी पु *supis + su = supīshu* nom sing masc  
and neut सुपी *supīh*

Nom sing masc सनुस् + स = सनु *sayus + s = sayūh* nom sing neut  
सनु *sayūh*

### Doubling of Consonants

According to some grammarians any consonant except र *r* and ह *h*, followed by another consonant and preceded by a vowel, may be doubled, likewise any consonant preceded by र *r* or ह *h*, these letters being themselves preceded by a vowel. As no practical object is obtained by this practice, it is best, with Sakalya, to discontinue it throughout.

In our editions doubling takes place most frequently where any consonant, except the sibilants and ह *h*, is preceded by र *r* or ह *h*, these being again preceded by a vowel. Thus

अर्के *arka*, sun is frequently written अर्क्के *arkka*

ब्रह्मन् *brahman* may be written ब्रह्मन्न् *brahman*

§ 146 If an aspirated consonant has to be doubled the first loses its aspiration. Thus चर्धन् or चद्धन् *cardhana* or *caddhana*, increase

§ 147 A sibilant after र *r* must not be doubled, unless it is followed by a consonant. Thus it is always, वर्षा *arshah*, rainy season, आदर्श *adarsah*, mirror. But we may write either दर्शते or दर्शते *darsyate* or *darsiyate*, it is shown

### Explanation of some Grammatical Terms used by Native Grammarians

§ 148 Some of the technical terms used by native grammarians have proved so useful that they have found ready admittance into our own grammatical terminology. *Guna* and *Vridhi* are terms adopted by comparative grammarians in the absence of any classical words to mark the exact changes of vowels comprehended under these words by Pāṇini and others. Most Sanskrit grammars have besides sanctioned the use of such terms as *Parasmaipada*, *Ātmanepada*, *Tatpuruṣa*, *Bahuvrīhi*, *Karmadhāraya*, *Krit*, *Taddhita*, *Unadi*, and many more. Nothing can be more perfect than the grammatical terminology of Pāṇini, but as it was contrived for his own peculiar system of grammar, it is difficult to adopt part of it without at the same time adopting the whole of his system. A few remarks, however, on some of Pāṇini's grammatical terms may be useful.

All words without exception, or according to some grammarians with very few exceptions, are derived from roots or *dhatu*. These roots have been collected in what are called *Dhatupāṭhas* root recitals the most important of which is ascribed by tradition to Pāṇini\*.

\* Siddhānta Kaumudī ed Tāranātha vol II p 1

## CHAPTER III

## DECLENSION

§ 149 Sanskrit nouns have three genders, Masculine, Feminine, and Neuter, 'three numbers,' Singular, Dual, and Plural, and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative, and Vocative.

Note.—There are a few nouns which are indeclinable in Sanskrit. सूर *śūr* star, heaven, अयम् *ayam* life; सप्त *sapt* year, (of Vikramāditya's era); स्वयं *svayam*, self, मामि *mami*, half, भू *bhū*, atmosphere; मुदि *muḍi* light & night, यदि *yadi* bad, dark fortnight &c

Some nouns are *pluralia tantum*, used in the plural only, दास *dās*, plur masc wife, आप *āp* plur fem water, वर्षा *varṣā*, plur fem the rainy season, i.e. the rains, गिरा *girā* plur fem soil

§ 150 Sanskrit nouns may be divided into two classes

1. Those that have bases ending in consonants
2. Those that have bases ending in vowels

## 1. Bases ending in Consonants

§ 151 Nominal bases may end in all consonants except *ṛ*, *ṛi*, *ṛy*. The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above.

§ 152 Bases ending in consonants receive the following terminations

## Terminations for Masculines and Femines

	SINGULAR	DUAL	PLURAL
Nom	स <i>s</i> (which is always dropt)	औ <i>au</i>	अ <i>aḥ</i>
Acc	अ <i>am</i>		
Instr	आ <i>a</i>	भ्या <i>bhyam</i>	भि <i>bhiḥ</i>
Dat	ए <i>e</i>		भ्य <i>bhyah</i>
Abl	अ <i>aḥ</i>		
Gen	अ <i>aḥ</i>	ओ <i>oḥ</i>	आ <i>am</i>
Loc	इ <i>i</i>		सु <i>su</i>
Voc	like Nom, except bases in न <i>n</i> and स <i>s</i>	औ <i>au</i>	अ <i>aḥ</i>

Neuters have no termination in the Nom, Acc, and Voc singular (Pada cases)

They take इ *i* in the Nom, Acc, and Voc dual (Bha cases)

They take इ *i* in the Nom, Acc, and Voc plural, and insert a nasal before the final consonant of the inflective base (Anga cases). This nasal is

determined by the consonant which follows it; hence *ङ्* *n* before gutturals, *ण्* *n* before palatals, *ञ्* *n* before linguals, *न्* *n* before dentals, *म्* *m* before labials, Anusvāra before sibilants and *ह्* *h*. Neuters ending in a nasal or a semivowel do not insert the nasal in the plural. (See Śāraṣv. i. 8, 5; Colebrooke, p. 83.)

§ 153. Bases ending in consonants are divided again into two classes:

1. Unchangeable bases.
2. Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations.

Thus from *प्रत्यच्* *pratyach*, Nom. Dual *प्रत्यौ* *pratyāñch-au*; base *प्रत्यच्* *pratyāñch*. (Anga.)

Instrum. Plur. *प्रत्यभिः* *pratyag-bhiḥ*; base *प्रत्यच्* *pratyach*. (Pada.)

Gen. Dual *प्रतीचोः* *pratīch-oh*, base *प्रतीच्* *pratīch*. (Bha.)

### 1. UNCHANGEABLE BASES.

*Paradigm of a regular Noun with unchangeable Base.*

§ 154. Bases ending in *ञ्* *n* and *ल्* *l* are not liable to any phonetic changes before the terminations, except that in the Nom. Sing. the *त्* *s* of the termination is dropt (see §§ 114; 55); and that in the Loc. Plur. a *ह्* *t* may be inserted after the final *ञ्* *n*.

Base *सुगल्* *sugan*, a ready reckoner, masc. fem. neut. (from *सु* *su*, well, and root *गल्* *gan*, to count.)

SINGULAR.		DUAL.		PLURAL.	
MASC. FEM.		MASC. FEM.		MASC. FEM.	
N.	सुगल् <i>sugan</i>	}	सुगली <i>sugan-ah</i>	}	सुगलः <i>sugan-ah</i>
A.	सुगलं <i>sugan-am</i>				
I.	सुगला <i>sugan-ā</i>	}	सुगलभ्यां <i>sugan-bhādyām</i>	}	सुगलिभः <i>sugan-bhiḥ</i>
D.	सुगले <i>sugan-e</i>				सुगलभ्यः <i>sugan-bhyah</i>
Ab.	}	}	सुगलोः <i>sugan-oh</i>	}	सुगलां <i>sugan-ām</i>
G.	सुगलः <i>sugan-ah</i>				सुगलम् <i>sugan-am*</i>
L.	सुगलि <i>sugan i</i>	}	सुगली <i>sugan-ah</i>	}	सुगलः <i>sugan-ah</i>
V.	सुगल् <i>sugan</i>				
SINGULAR.		DUAL.		PLURAL.	
N. A. V.		N. A. V.		N. A. V.	
N.	सुगल् <i>sugan</i>	सुगली <i>sugan i</i>		सुगलि <i>sugan i</i>	

\* Or सुगन्दम् *sugant su*, § 72



## CHAPTER III

## DECISION

§ 149 Sanskrit nouns have three genders, Masculine, Feminine, and Neuter, "three numbers," Singular, Dual, and Plural; and eight cases, Nominative, Accusative, Instrumental, Dative, Ablative, Genitive, Locative and Vocative

Notes.—There are a few nouns which are indeclinable in Sanskrit सर *śar*, heaven, अयम् *ayam* life; सवत् *satvat*, year, (of Vikramāditya's era) स्वयं *svayam* self, मामि *māmi* half, भू *bhū* atmosphere, सुदि *sudi* light fortnight, यदि *yadi* dark fortnight &c

Some nouns are *pluralia tantum* used in the plural only, दारः *dārāḥ* plur masc wife, आपः *āpāḥ* plur fem water, वर्षः *varṣāḥ*, plur fem the rainy season, i.e. the rains, मिक्ताः *miktāḥ* plur fem sand

§ 150 Sanskrit nouns may be divided into two classes

1. Those that have bases ending in consonants
2. Those that have bases ending in vowels

## 1. Bases ending in Consonants

§ 151 Nominal bases may end in all consonants except इ, ऋ, ए, य् The final letters of the inflective bases of nouns, being either final or brought in contact with the initial letters of the terminations, are subject to some of the phonetic rules explained above

§ 152 Bases ending in consonants receive the following terminations

## Terminations for Masculines and Femines

SINGULAR	DUAL	PLURAL
Nom सू <i>s</i> (which is always dropt)	औ <i>au</i>	अः <i>aḥ</i>
Acc अ <i>am</i>		भिः <i>bhiḥ</i>
Instr आ <i>a</i>	भ्या <i>bhyām</i>	भ्यः <i>bhyaḥ</i>
Dat ए <i>e</i>		आ <i>am</i>
Abl अ <i>aḥ</i>	ओ <i>oḥ</i>	सु <i>su</i>
Gen अ <i>aḥ</i>	औ <i>au</i>	अः <i>aḥ</i>
Loc इ <i>i</i>		
Voc like Nom, except bases in न <i>n</i> and सू <i>s</i>		

Neuters have no termination in the Nom, Acc, and Voc singular (Pada cases)

They take इ *i* in the Nom, Acc, and Voc dual (Bha cases)

They take इ *i* in the Nom, Acc, and Voc plural, and insert a nasal before the final consonant of the inflective base (Anga cases) This nasal is

determined by the consonant which follows it, hence ङ n before gutturals, न् n before palatals, ण् n before linguals, न् n before dentals, म् m before labials, Anusvara before sibilants and ह् h Neuters ending in a nasal or a semivowel do not insert the nasal in the plural (See Sarasv 1 8, 5, Colebrooke, p 83)

§ 153 Bases ending in consonants are divided again into two classes

1 Unchangeable bases

2 Changeable bases.

Nouns of the first class have the same base before all terminations, this base being liable to such changes only as are required by the rules of Sandhi. Nouns of the second class have two or three bases, according as they are followed by certain terminations

Thus from प्रत्यच् *pratyach*, Nom Dual प्रत्यची *pratyanchi*-au, base प्रत्यच् *pratyanch* (Anga)

Instrum Plur प्रत्यग्भिः *pratyag bhih* base प्रत्यच् *pratyach* (Pada.)

Gen Dual प्रतीची *pratich oh* base प्रतीच् *pratich* (Bha)

# 1 UNCHANGEABLE BASES

## Paradigm of a regular Noun with unchangeable Base

§ 154 Bases ending in स s and ल l are not liable to any phonetic changes before the terminations, except that in the Nom Sing the स s of the termination is dropt (see §§ 114, 55), and that in the Loc Plur a ट t may be inserted after the final स s

Base सुगम् *sugam*, a ready reckoner, masc fem neut (from सु su, well, and root गम् *gam*, to count)

SINGULAR		DUAL		PLURAL	
	MASC FEM		MASC FEM		MASC FEM
N	सुगम् <i>si gam</i>	}	सुगली <i>si gam au</i>	}	सुगम् <i>sugan oh</i>
A	सुगम् <i>sugam am</i>				सुगदिभः <i>sugan bhuh</i>
I	सुगम् <i>sugam a</i>	}	सुगद्व्या <i>sugan dhyaam</i>	}	सुगद्व्यः <i>sugan dhyaah</i>
D	सुगम् <i>sugam e</i>				सुगम् <i>sugan am</i>
Ab	} सुगम् <i>si gam ah</i>	}	सुगम् <i>sugan oh</i>	}	सुगम् <i>sugan su*</i>
G					सुगम् <i>sugan oh</i>
L	सुगम् <i>sugam i</i>		सुगम् <i>sugan au</i>		
V	सुगम् <i>sugan</i>				
SINGULAR		DUAL		PLURAL	
	N A V		सुगम् <i>sugan i</i>		सुगम् <i>sugan i</i>

§ 155 Bases ending in gutturals, क् *k*, ख् *kh*, ग् *g*, घ् *gh*.

These bases require no special rules

Base सर्वशक् *sarśaśak*, omnipotent, masc. fem neut (from सर्व *sarśa*, all, and root श् *śak*, to be able)

	SINGULAR		DUAL	PLURAL
	MASC	FEM	MASC FEM	MASC FEM
N V	सर्वशक् <i>sarśaśak</i>		सर्वशक्नी <i>sarśaśakau</i>	सर्वशक्ः <i>sarśaśakah</i>
A	सर्वशक् <i>sarśaśakam</i>			
I	सर्वशक्नी <i>sarśaśakā</i>		सर्वशग्भ्या <i>sarśaśagbhyām</i>	सर्वशग्भिः <i>sarśaśagbhiḥ</i>
D	सर्वशक्ने <i>sarśaśake</i>			सर्वशग्भ्यः <i>sarśaśagbhyah</i>
Ab	सर्वशक्नी <i>sarśaśakāḥ</i>			
G				सर्वशक्नी <i>sarśaśakām</i>
L	सर्वशक्नि <i>sarśaśakni</i>		सर्वशक्नीः <i>sarśaśakāḥ</i>	सर्वशक्नु <i>sarśaśakṣu*</i>

	SINGULAR		DUAL	PLURAL
	MASC	FEM	MASC FEM	MASC FEM
N A V	सर्वशक् <i>sarśaśak</i>		सर्वशक्नी <i>sarśaśakī</i>	सर्वशक्नि <i>sarśaśakni</i>

All regular nouns ending in क् *k*, ख् *kh*, ग् *g*, घ् *gh*, द् *t*, ध् *th*, ढ् *ḍ*, ढ् *ḍh*, त् *t*, थ् *th*, द् *d*, ध् *dh*, प् *p*, फ् *ph*, ब् *b*, भ् *bh*, may be declined after the model of सर्वशक् *sarśaśak*.

§ 156 Base ending in ख् *kh* चित्रलिख् *chitralikḥ*, painter, (from चित्र *chitra*, picture, and root लिख् *likḥ*, to paint)

	SINGULAR		DUAL	PLURAL
	MASC	FEM	MASC FEM	MASC FEM
N V	चित्रलिख् <i>chitralikḥ</i>		चित्रलिखी <i>chitralikḥau</i>	चित्रलिखः <i>chitralikḥah</i>
A	चित्रलिख <i>chitralikḥam</i>			
I	चित्रलिखी <i>chitralikḥā</i>		चित्रलिग्भ्या <i>chitralingbhyām</i>	चित्रलिग्भिः <i>chitralingbhiḥ</i>
D	चित्रलिखे <i>chitralikḥe</i>			चित्रलिग्भ्यः <i>chitralingbhyah</i>
Ab	चित्रलिखी <i>chitralikḥāḥ</i>			
G				चित्रलिखी <i>chitralikḥām</i>
L	चित्रलिखि <i>chitralikḥi</i>		चित्रलिखीः <i>chitralikḥāḥ</i>	चित्रलिखु <i>chitralikḥu*</i>

	SINGULAR		DUAL	PLURAL
	MASC	FEM	MASC FEM	MASC FEM
N A V	चित्रलिख् <i>chitralikḥ</i>		चित्रलिखी <i>chitralikḥī</i>	चित्रलिखि <i>chitralikḥi</i>

Note—In the paradigms of regular nouns with unchangeable consonantal bases it will be sufficient to remember the Nom Sing, Nom Plur, Instr Plur, Loc Plur, and Nom

\* On the change of सु *su* after क् *k*, see § 100

† क् *k* instead of ख् *kh* see §§ 113 54 1

Plur Neut The Acc Instr Dat Abl Gen Loc Sing, Nom Acc Voc Gen Loc Dual, Acc Gen Plur, follow the Nom Plur The Instr Dat Abl Dual, Dat Abl Plur, follow the Instr Plur The Vocative is the same as the Nominative.

§ 157. Regular nouns to be declined like सर्वज्ञ् *sarvajñ*.

BASE.	NOM S	NOM.PL.M.F	INSTR PL	LOC PL	NOM.PL.NEUT
हरिर् <i>harī</i> , green m f n	हरिर् <i>harī</i>	हरितः <i>haritah</i>	हरिद्भिः <i>harudbhīḥ</i>	हरित्सु <i>haritsu</i>	हरिति <i>harinti</i>
अग्निमय् <i>agnimat</i> , fire kindling m f n	अग्निमय् <i>agnimat</i>	अग्निमयः <i>agnimatḥ</i>	अग्निमद्भिः <i>agnimaddbhīḥ</i>	अग्निमत्सु <i>agnimatsu</i>	अग्निमंभिः <i>agnimanibhiḥ</i>
मुदद् <i>suhrīd</i> , friendly m f n	मुदद् <i>suhrīd</i>	मुददः <i>suhrīdah</i>	मुदद्भिः <i>suhrīdbhīḥ</i>	मुदत्सु <i>suhrītsu</i>	मुददि <i>suhrīndi</i>
बुध् <i>budh</i> , knowing m f n	बुध् <i>budh</i>	बुधः <i>budhah</i>	बुधद्भिः <i>budhdbhīḥ</i>	बुधत्सु <i>budhitsu</i>	बुधि <i>bundhi</i>
गुप् <i>gup</i> , guardian m f n	गुप् <i>gup</i>	गुपः <i>gupah</i>	गुपद्भिः <i>gupdbhīḥ</i>	गुप्सु <i>gupsu</i>	गुंभिः <i>gumpi</i>
ककुब् <i>kakubh</i> , region f	ककुब् <i>kakub</i>	ककुभः <i>kakubhah</i>	ककुब्भिः <i>kakubdbhīḥ</i>	ककुप्सु <i>kakupsu</i>	ककुंभिः <i>-kakumbhi</i>

§ 158. Bases ending in palatals, च *ch*, छ *chh*, ज् *j*, झ् *jh*

Bases ending in च् *ch* change च् *ch* into क् *k*, or ग् *g*, except when followed by a termination beginning with a vowel

Base जलमुच् *jalamuch*, masc cloud (water-dropping)

	SINGULAR MASC FEM	DUAL MASC FEM	PLURAL MASC FEM
N V.	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchau</i>	जलमुचः <i>jalamuchah</i>
A	जलमुच <i>jalamucham</i>		
I	जलमुचा <i>jalamuchā</i>		जलमुग्भिः <i>jalamugbhīḥ</i>
D	जलमुचे <i>jalamuche</i>	जलमुग्भ्यां <i>jalamugbhyaṁ</i>	जलमुग्भ्यः <i>jalamugbhyaḥ</i>
Ab			
G	जलमुचः <i>jalamuchah</i>		जलमुचां <i>jalamuchām</i>
L	जलमुचि <i>jalamuchi</i>	जलमुचो <i>jalamuchoh</i>	जलमुक्षु <i>jalamukshu</i>
	SINGULAR	DUAL	PLURAL
N A V	जलमुक् <i>jalamuk</i>	जलमुचौ <i>jalamuchī</i>	जलमुचि <i>jalamuchī</i>

Decline like जलमुच् *jalamuch*,—वाच् *vāch*, fem speech, लघ् *lagh*, fem skin; रुच् *ruch*, fem light; सुच् *surch*, fem ladle

\* च् *ch* final changed into क् *k* See § 113, 54 Final स् *s* dropt § 55

† See § 66

‡ See § 54

§ See § 118

## § 159 Special bases in च् ch.

BASE	NOM SING	INSTR PLUR	LOC PLUR	NOM PLUR
कुञ्च <i>krūñch*</i> , moving crookedly, a curlew	कुञ्च <i>krañ</i>	कुञ्चभिः <i>krūñbhūh</i>	कुञ्चु <i>krūñkshu</i>	कुञ्चः <i>krūñchah</i>
प्राञ्च <i>prāñch</i> , if it means worship ping	प्राञ्च <i>prāñ</i>	प्राञ्चभिः <i>prāñbhūh</i>	प्राञ्चु <i>prāñkshu</i>	प्राञ्चः <i>prāñchah</i> (Acc. the same)
वृश्च <i>vriśch†</i> , cutting	वृश्च <i>vriś†</i>	वृश्चभिः <i>vriśbhūh</i>	वृश्चु <i>vriśsu</i>	वृश्चः <i>vriśchah</i>

§ 160. Bases ending in च् *chh* change च् *chh* into ट् *t* when final, and before consonants (See § 125)

BASE	NOM SING	NOM PL	INSTR PL	LOC PL	NOM PL NEUT
प्राश्च <i>prāchh</i> ‡, an asker	प्राश्च <i>prāś</i>	प्राश्च <i>prāchhah</i>	प्राश्चभिः <i>prāśbhūh</i>	प्राश्चु <i>prāśsu</i>	प्राश्चि <i>prāśchh</i>

§ 161. Bases ending in न् *n*, if regular, follow the example of nouns in च् *ch*, except that they preserve न् *n* before vowels

BASE	NOM SING	NOM PL	INSTR PL	LOC PL	NOM PL NEUT
रुक् <i>ru</i> , disease	रुक् <i>ruk</i>	रुक् <i>rujah</i>	रुग्भिः <i>rugbhūh</i>	रुक् <i>rukshu</i>	रुक् <i>ruhy</i>
ऊर्ज् <i>urj</i> , strength	ऊर्ज् <i>ūrj</i>	ऊर्ज् <i>ūrajah</i>	ऊर्ग्भिः <i>ūrgbhūh</i>	ऊर्ज् <i>ūrjshu</i>	ऊर्ज् <i>ūmrj</i>

Other regular nouns in न् *n*,—वणिक् *vany*, m merchant, भिषक् *bhishay*, m physician, ऋषिन् *riṣij*, m. priest, माला *malā*, f garland, रक्तम् *rakṣm*, n blood (On the optional forms of रक्तम् *rakṣm*, see further on) मय् *may*, Nom Sing मक् *mak*, diving

§ 152 Bases ending in न् *n* changeable to ट् *t*

Some bases ending in न् *n* change न् *n* into ट् *t* or ड् *d* when final, and before terminations beginning with consonants

\* Derived from the root कुञ्च *krūñch*. The Nom Sing would have been कुञ्च + स *krūñch + s*. स *s* and क *k* are dropt see § 114

† Derived from the root वृश्च *vriśch*, (in the Dhātupāṭha, वृश्चस्), to cut. According to Sanskrit grammarians, the penultimate स *s* or श् *ś* is dropt, and च् *ch* before consonants or if final changed into ट् *t*. (See § 114)

‡ The form वृश्च *vriś* (not वृश्च *vriśh*) is confirmed by Siddhānta Kaumudī (1863), I p 182

§ Some authorities admit प्राश्च *prāśch*, in the Nom Plur, and the same base प्राश्च *prāś* in all other cases beginning with a vowel

¶ On the two final consonants, see § 55. The Nom Plur Neut would be ऊर्ज् *ūrj* or ऊर्जि *ūrji* in compounds, बहूर्जि *bahūrj* or बहूर्जि *bahūrji* (Siddh Kaum I p 194)

Base सधान् *samráj*, masc sovereign

	SINGULAR MASC FEM	DUAL MASC FEM	PLURAL MASC FEM
N V.	सधाद् <i>samráṭ</i>	सधानौ <i>samrájan</i>	सधानः <i>samrájah</i>
A.	सधानं <i>samrájam</i>		
I	सधाना <i>samrájā</i>	सधाद्भ्यां <i>samrádbhyām</i>	सधाद्भिः <i>samrádbhiḥ</i>
D	सधाने <i>samráje</i>		सधाद्भ्यः <i>samrádbhyaḥ</i>
Ab	सधानः <i>samrájah</i>		
G			सधानां <i>samrájām</i>
L.	सधाणि <i>samráṇi</i>	सधानोः <i>samrájoḥ</i>	सधादसु <i>samrátsu</i> or सधादत्सु <i>samrátsu*</i>

The words which follow this declension are mostly nouns derived, without any suffix, from the roots धान् *dhān* (दधान्, not धान्), to shine; मृन् *mṛy*, to clean; यज् *yaj* (except जुवित् *juyit*), to sacrifice, राज् *rāj*, to shine, to rule; मृज् *mṛj*, to dismiss, to create, (सज् *saj*, wreath, and अमृज् *amṛj*, blood, are not derived from मृज् *mṛj*), भज् *bhaj*, to roast (भस्मी) Also परित्राज् *paritrāj*, a mendicant

BASE	NOM SING	NOM PLUR	INSTR PLUR	LOC PLUR
विभ्राज् <i>vidhrāj</i> , resplendent	विभ्राद् <i>vidhrād†</i>	विभ्रानः <i>vidhrājāḥ</i>	विभ्राद्भिः <i>vidhrādibhiḥ</i>	विभ्रादसु <i>vidhrātsu</i>
देवेज् <i>devēj</i> ‡, worshipper of the gods	देवेद् <i>devēd</i>	देवेजः <i>devējāḥ</i>	देवेद्भिः <i>devēdbhiḥ</i>	देवेदसु <i>devētsu</i>
विश्वमृज् <i>viśvasṛj</i> , creator of the universe	विश्वमृद् <i>viśvasṛj</i>	विश्वमृजः <i>viśvasṛjāḥ</i>	विश्वमृद्भिः <i>viśvasṛjibhiḥ</i>	विश्वमृदसु <i>viśvasṛjtsu</i>
परित्राज् <i>paritrāj</i> , a mendicant	परित्राद् <i>paritrād</i>	परित्रानः <i>paritrājāḥ</i>	परित्राद्भिः <i>paritrādibhiḥ</i>	परित्रादसु <i>paritrātsu</i>
विश्वराज् <i>viśvarāj</i> §, an universal monarch	विश्वाराद् <i>viśvarād</i>	विश्वरानः <i>viśvarājāḥ</i>	विश्वाराद्भिः <i>viśvarādibhiḥ</i>	विश्वारादसु <i>viśvarātsu</i>
भृज् <i>bhrj</i> , roasting	भृद् <i>bhrj</i>	भृजः <i>bhrjāḥ</i>	भृद्भिः <i>bhrjibhiḥ</i>	भृदसु <i>bhrjtsu</i>

## § 163 Irregular bases in ज्

BASE	NOM SING.	NOM PLUR	INSTR PLUR.	LOC PLUR
I खज् <i>khañj</i> ¶, I am	खन् <i>khañ</i>	खनः <i>khañjāḥ</i>	खन्भिः <i>khañbhiḥ</i>	खन्सु <i>khañsu</i>

\* Cf § 76

† From another root, विभ्राक् *vidhrāk*, विभ्राग्भिः *vidhrāgbhiḥ* &c may be formed (Siddh - haum I p 165)

‡ From देव *deva*, god, and यज् *yaj*, to sacrifice, contracted into देज् *y*

§ The lengthening of the *ख* in विश्व *viśva* takes place whenever ज् is changed into a lingual (Pan VI 3, 128)

¶ See Siddh - haum ed Tārānītha, vol I p 165

2. अवयान् *avayāj*, name of a Vedic priest, has two bases. The Nom. Sing. is अवयः *avayāḥ*, and all the cases beginning with consonants (Pada cases) are formed from the same base, अवयस् *avayas*. The Voc. Sing., too, is irregular, being, against the rule of these bases, identical with the Nom. Sing. Some grammarians, however, allow हे अवयः *he avayāḥ*.

Base अवयस् *avayas* and अवयान् *avayāj*.

	SINGULAR		DUAL		PLURAL
	MASC. FEM		MASC. FEM		MASC. FEM
N	अवयः <i>avayāḥ</i>	}	अवयानि <i>avayāṇi</i>	}	अवयानः <i>avayāṇaḥ</i>
A.	अवयानं <i>avayānam</i>				
I.	अवयानां <i>avayāṇāṃ</i>	}	अवयोभ्यां <i>avayobhyām</i>	}	अवयोभिः <i>avayobhiḥ</i>
D.	अवयाने <i>avayāṇe</i>				
Ab	} अवयानः <i>avayāṇaḥ</i>	}		}	अवयोभ्यः <i>avayobhyaḥ</i>
G.					
L.	अवयानि <i>avayāṇi</i>	}	अवयानोः <i>avayāṇoḥ</i>	}	अवयानां <i>avayāṇāṃ</i>
V.	अवयः <i>avayāḥ</i> or अवयः <i>avayāḥ</i>				अवयःसु <i>avayāḥsu</i>
			like Nom		like Nom.

§ 154. Bases ending in र् r.

Bases ending in र् r are regular, only इः and उः, preceding the र् r, are lengthened, if the र् r is final or followed by a consonant (§ 144). In the Loc. Plur. the final र् r remains unchanged though followed by स् sh (§ 90.)

Base गिर् *gir*, fem. voice.

	SINGULAR		DUAL		PLURAL
	MASC. FEM		MASC. FEM.		MASC. FEM
N V.	गीः <i>gīḥ</i>	}	गिरौ <i>girau</i>	}	गिरः <i>giraḥ</i>
A	गिरं <i>giram</i>				
I	गिरां <i>giraṃ</i>	}	गीर्भ्यां <i>gīrbhyām</i>	}	गीर्भिः <i>gīrbhiḥ</i>
D	गिरे <i>gire</i>				
Ab	} गिरः <i>giraḥ</i>	}		}	गीर्भ्यः <i>gīrbhyaḥ</i>
G					
L.	गिरि <i>giri</i>	}	गिरोः <i>gīroḥ</i>	}	गिरां <i>giraṃ</i>
					गीर्षु <i>gīrshu</i>

Base वार् *vār*, neut. water

	SINGULAR		NEUTER		PLURAL
			DUAL		
N A V	वाः <i>vāḥ</i>		वारी <i>vārī</i>		वारि <i>vārī</i>
I	वारि <i>vārī</i>		वार्या <i>vārībhyaṃ</i>		वारिभिः <i>vārībhiḥ</i> , &c

BASE.	NOM. SING.	NOM. PLUR.	INSTR. PLUR.	LOC. PLUR.
पुर <i>pur</i> , f. town	पूर <i>pūr</i>	पुरः <i>purāḥ</i>	पूरिभिः <i>pūrībhiḥ</i>	पूरु <i>pūruḥ</i>
द्वार <i>dvar</i> , f. door	द्वारः <i>dvarāḥ</i>	द्वारः <i>dvarāḥ</i>	द्वारिभिः <i>dvarībhiḥ</i>	द्वारु <i>dvarīḥ</i>
किर् <i>kir</i> , m. f. n. scattering	कीः <i>kīḥ</i>	किरः <i>kiraḥ</i>	कीर्भिः <i>kīrbhiḥ</i>	कीर्षु <i>kīrshu</i> *

§ 165. Bases in स् s.

(A.) Bases formed by the suffixes अस् as, इस् is, उस् us.

Bases ending in स् s change the स् s according to the general euphonic rules explained above. Thus .

अस् as, if final, becomes अः ah. (§ 83)

अस् as followed by terminations beginning with vowels remains unchanged. इस् and उस् is and us followed by terminations beginning with vowels are changed to इप् and उप् ish and ush. (See § 100.)

अस् as before भ् bh becomes ओ o (§ 84. 3); इस् is and उस् us before भ् bh become इर् ir and उर् ur. (§ 82.)

अस् as before सु su becomes अस् as or अः ah, इस् is and उस् us before सु su become इप् ish or इः ih, उप् ush or उः uh.

Besides these general rules, the following special rules should be observed:

1. Nouns formed by the suffix अस् as lengthen their अ a in the Nom. Sing. masc. and fem., but not in the Vocative. Thus Nom. Sing. m. f. सुमनाः *sumandh*, well-minded (*eupneus*); Voc. सुमनः *sumanaḥ*.
2. Nouns formed by the suffixes इस् or उस् is or us do not lengthen their vowel in the Nom. Sing. masc. and fem. Hence Nom. Sing. m. f. सुज्योतिः *sujoyotih*, having good light, from सु su, good, and ज्योतिः *joyotih*, n. light; सुचक्षुः *suchakshuh*, having good eyes, from सु su, good, and चक्षुः *chakshuh*, n. eye. (Pāṇ. v. 4. 133, com)
3. Neuter nouns in अस् as, इस् is, उस् us, lengthen their vowel and nasalize it in the Nom. Acc. Voc. Plur. From मनः *manah*, मनसि *mandasi*, from ज्योतिः *joyotih*, ज्योतिषि *joyotiṣhi*, from चक्षुः *chakshuh*, चक्षुषि *chakshuṣhi*.

Base सुमन् *sumanah*, well-minded, masc. fem. neut. (from सु su and मनस् *manas*, neut. mind)

SINGULAR		DUAL		PLURAL		
MASC FEM		MASC FEM		MASC FEM		
N.	सुमनाः <i>sumandh</i>	}	सुमनसी <i>sumanasau</i>	}	सुमनयः <i>sumanasah</i>	
A.	सुमनसं <i>sumanasam</i>				सुमनोभिः <i>sumanobhiḥ</i>	
I.	सुमनसा <i>sumanasā</i>	}	सुमनोभ्यां <i>sumanobhyāu</i>	}	सुमनोभ्यः <i>sumanobhyah</i>	
D.	सुमनसे <i>sumanase</i>				सुमनसां <i>sumanasām</i>	
Ab	}	}	सुमनसेः <i>sumanasoh</i>	}	सुमनसां <i>sumanasām</i>	
G					सुमनसः <i>sumanasah</i>	सुमनःसु <i>sumanaḥsu</i>
L					सुमनसि <i>sumanasai</i>	सुमनसः <i>sumanasah</i>
V.	सुमनः <i>sumanaḥ</i>	सुमनसी <i>sumanasau</i>		सुमनसः <i>sumanasah</i>		
SINGULAR		DUAL		PLURAL		
NEUTER		NEUTER		NEUTER		
N. A. V	सुमनः <i>sumanaḥ</i>	सुमनसी <i>sumanasai</i>		सुमनसि <i>sumanaḥsi</i>		

The rest like the masc. and fem.



Base मुज्योतिस् *ujyotis*, well-lighted, masc. fem. neut. (from सु *su* and ज्योतिस् *jyotis*, neut. light)

SINGULAR.		DUAL		PLURAL	
MASC FEM		MASC FEM		MASC FEM	
N V	मुज्योतिः <i>ujyotiḥ</i>	}	मुज्योतिषौ <i>ujyotiṣāu</i>	}	मुज्योतिषः <i>ujyotiṣaḥ</i>
A.	मुज्योतिषं <i>ujyotiṣam</i>				
I	मुज्योतिषा <i>ujyotiṣā</i>	}	मुज्योतिभ्यां <i>ujyotiṛbhyaṁ</i>	}	मुज्योतिभिः <i>ujyotiṛbhiḥ</i>
D.	मुज्योतिषे <i>ujyotiṣe</i>				
Ab	} मुज्योतिषः <i>ujyotiṣaḥ</i>	}	मुज्योतिषोः <i>ujyotiṣoḥ</i>	}	मुज्योतिषां <i>ujyotiṣāṁ</i>
G					
L.	मुज्योतिषि <i>ujyotiṣi</i>				मुज्योतिषु <i>ujyotiṣhu</i>

NEUTER		
SINGULAR	DUAL	PLURAL
N A V मुज्योतिः <i>ujyotiḥ</i>	मुज्योतिषौ <i>ujyotiṣāu</i>	मुज्योतिषि <i>ujyotiṣiḥ</i>

The rest like the masc. and fem.

\* Decline after the model of सुमनस् *sumanas* and मुज्योतिस् *ujyotis* the following bases :

वेधस् *tedhas*, Nom. sing. वेधाः *tedhāḥ*, m wise. चंद्रमस् *chandramas*, N. s चंद्रमाः *chandramāḥ*, m moon. प्रचेदस् *prachetas*, N. s. प्रचेताः *prachetāḥ*, m, Nom. prop of a langvier दिवौकस् *divaukas*, N s दिवौकाः *divaukāḥ*, m a deity. विहायस् *viḥāyas*, N s. विहायाः *viḥāyāḥ*, m bird अप्सरस् *apsaras*, N. s अप्सराः *apsarāḥ*, f a nymph महोषस् *mahavyas*, N. s. महोषाः *mahavyāḥ*, m. f n very mighty. पयस् *payas*, N. s पयः *payah*, n. milk अयस् *ayas*, N. s. अयः *ayah*, n iron यशस् *yahas*, N. s. यशः *yashah*, n praise हविस् *havas*, N s हविः *havah*, n oblation अर्चिस् *archis*, N. s अर्चिः *archih*, n splendour आयुस् *āyus*, N. s आयुः *āyuh*, n life, age. तपस् *tapus*, N s तपुः *tapuh*, n body\*.

§ 166 जरा *jara*, old age, may be declined throughout regularly as a feminine. (See further on, Bases ending in Vowels, Feminines in जरा) There is, however, another base जरस् *jaras*, equally feminine†, and equally regular, except that it is defective in all cases the terminations of which begin with consonants

\* Any of these neuter nouns may assume masc and fem terminations at the end of a compound, नष्टहविः *naṣṭahaviḥ*, Nom sing masc one whose oblation is destroyed

† Bochtlingk (Declension in Sanskrit, p 125) gave जरस् *jaras* rightly as feminine, in the dictionary, though oxytone, it is by mistake put down as neuter

Base जरा <i>jarā</i> .		Base जरस् <i>jaras</i> .	
SINGULAR.		SINGULAR.	
N.	जरा <i>jarā*</i>	deest; term.	स् <i>s</i>
A.	जरां <i>jarām</i>	जरसी <i>jaras-am</i>	
I.	जराया <i>jarayā</i>	जरसा <i>jaras-d</i>	
D.	जरायै <i>jarāyai</i>	जरसे <i>jaras-e</i>	
Ab.	जरायाः <i>jarāyāh</i>	जरसः <i>jaras-ah</i>	
G.	जरायाः <i>jarāyāh</i>	जरसः <i>jaras-ah</i>	
L.	जरायां <i>jarāyām</i>	जरसि <i>jaras-i</i>	
V.	जरे <i>jare</i>	deest	
DUAL		DUAL	
N. A. V.	जरे <i>jare</i>	जरसी <i>jaras-au</i>	
I. D. Ab.	जराभ्यां <i>jarābhyām</i>	deest; term.	भ्यां <i>bhyām</i>
G. L.	जरयोः <i>jarayoh</i>	जरसोः <i>jaras-oh</i>	
PLURAL		PLURAL.	
N. V.	जराः <i>jarāh</i>	जरसः <i>jaras-ah</i>	
A.	जराः <i>jarāh</i>	जरसः <i>jaras-ah</i>	
I.	जराभिः <i>jarābhiḥ</i>	deest; term.	भिः <i>bhiḥ</i>
D. Ab.	जराभ्यः <i>jarābhyah</i>	deest, term.	भ्यः <i>bhyah</i>
G.	जराणां <i>jarānām</i>	जरसां <i>jaras-ām</i>	
L.	जरासु <i>jarāsu</i>	deest; term.	सु <i>su</i>

§ 167. In compositions, besides the regular forms from जरा *jarā*, viz. निर्जरः *nirjarah*, निर्जरा *nirjarā*, निर्जरं *nirjaram*, (ageless,) grammarians allow the base in स् *s* to be used before all terminations beginning with vowels†.

SINGULAR	SINGULAR
MASC	MASC FEM
N निर्जरः <i>nirjarah</i> †	deest
A निर्जरं <i>nirjaram</i> or	निर्जरसी <i>nirjarasā</i>
I निर्जरेण <i>nirjareṇa</i> or निर्जरसा <i>nirjarasā</i> (निर्जरसि <i>nirjarasā</i> , masc)	

\* The declension of जरा *jarā*, as a regular fem in आ *ā*, is given here by anticipation for the sake of comparison with the defective जरस् *jaras*.

† By a pedantic adherence to the Sūtras of Panini some monstrous forms (included in brackets) have been deduced by certain native grammarians, but deservedly reprobated by others (Siddh Kaum 1 pp 103, 141).

‡ The declension of निर्जरः *nirjarah*, as a regular masc in अ *a*, is given by anticipation for the sake of comparison with the defective निर्जरस् *nirjaras*.

D. निर्जराय <i>nirjarāya</i> or	निर्जरसे <i>nirjarase</i>
Ab. निर्जरात् <i>nirjarāt</i> or	निर्जरसः <i>nirjarasah</i> (निर्जरमात् <i>nirjarasāt</i> , masc)
G. निर्जरस्य <i>nirjarasya</i> or	निर्जरसः <i>nirjarasah</i> (निर्जरसस्य <i>nirjarasasya</i> , masc)
L. निर्जरे <i>nirjare</i> or	निर्जरसि <i>nirjarasi</i>
V. निर्जर <i>nirjara</i>	deest

DUAL.	DUAL.
N.A.V. निर्जरी <i>nirjari</i> or	निर्जरसी <i>nirjarasī</i>
I.D.Ab. निर्जराभ्यां <i>nirjarābhyām</i>	deest
G.L. निर्जरयोः <i>nirjarayoh</i> or	निर्जरयोः <i>nirjarayoh</i>

PLURAL.	PLURAL.
N.V. निर्जराः <i>nirjarāḥ</i> or	निर्जरसः <i>nirjarasah</i>
A. निर्जरेण <i>nirjarēṇa</i> or	निर्जरसः <i>nirjarasah</i>
L. निर्जरे <i>nirjarēḥ</i>	deest (निर्जरसैः <i>nirjarasaiḥ</i> , masc)
D. Ab. निर्जरेभ्यः <i>nirjarēbhyah</i>	deest
G. निर्जराणां <i>nirjarāṇām</i> or	निर्जरसां <i>nirjarasām</i>
L. निर्जरेषु <i>nirjarēṣu</i>	deest

Fem. निर्जरा *nirjarā*, like कान्ता *kāntā*. { Neut. Sing. deest (निर्जरसं *nirjarasam*); Dual  
Neut निर्जरे *nirjareṇ*, like कान्तं *kāntam* | निर्जरसी *nirjarasī*. Plur. निर्जरांसि *nirjarāṃsi*.

§ 168. अनेहस् *anehas*, m. time, पुरुदंशस् *purudamśas*, m. name of Indra, form the Nom. Sing. अनेहा *anehā*, पुरुदंशा *purudamśā*, without final Visarga. The other cases are regular, like समनस् *samanas*, m. Voc. हे अनेहः *he anehah*.

§ 169. उषानस् *uśanas*, m. proper name, forms the Nom. Sing. उषाना *uśanā* and the Voc. Sing. उषान् *uśanan* or उषानः *uśanaḥ* or उषान *uśana*. (Sār. i. 9, 73.).

§ 170. (B.) Bases ending in radical स् s.

1. From पिंड *pinda*, a lump, and ग्रस् *gras*, to swallow, a compound is formed, पिंडग्रस् *pindagras*, a lump-eater.

From पिप् *pis*, to walk, and सु *su*, well, a compound is formed, सुपिप् *supis*, well-walking.

From हुस् *tus*, to sound, and सु *su*, well, a compound is formed, सुहुस् *sutus*, well-sounding.

2. In forming the Nom. Sing. m. f. (and neuter), the rules laid down before with regard to nouns in which अस् *as*, इस् *is*, उस् *us*, belong to a suffix, are simply inverted. Nouns in इस् *is* and उस् *us* lengthen the vowel, nouns in अस् *as* leave it short.

Ex. Nom. Sing. m. f. n पिंडग्रः *pindagrah*, सुपीः *supih*, सुहुः *sutih*.

3. In the Nom. Acc. Voc. Plur. of neuters, nouns in अस् *as*, इस् *is*, उस् *us*, nasalize their vowels, but do not lengthen them.

Ex. Nom. Acc. Voc. Plur. neut. पिंडग्रसि *pindagraṃsi*, सुपिंसि *supin̄si*, सुतुंसि *sutun̄si*.

4. Nouns in इस् *is* and उस् *us* lengthen their vowels before all terminations beginning with 'consonants.

Ex. Instr. Plur. सुपीभिः *supībhiḥ*, सुतृभिः *sutārbhiḥ*, सुतृषु *sutūḥshu*.

5. The radical स् *s* of nouns ending in इस् *is* and उस् *us*, though followed by vowels, is not liable to be changed into ष *sh*. (See § 100, note.)

Base पिंडग्रस् *pindagraṣ*, eating a mouthful, masc. fem. neut.

SINGULAR.		DUAL	PLURAL.
MASC.	FEM.		
N V. पिंडग्रः <i>pindagraḥ</i>		पिंडग्रसी <i>pindagraśā</i>	पिंडग्रसः <i>pindagraśaḥ</i>
A. पिंडग्रसं <i>pindagraśam</i>			
I. पिंडग्रसा <i>pindagraśā</i>		पिंडग्रोभ्यां <i>pindagrobh̄yām</i>	पिंडग्रोभिः <i>pindagrobh̄iḥ</i>
D. पिंडग्रसे <i>pindagraśe</i>			
Ab. } पिंडग्रसः <i>pindagraśaḥ</i>		पिंडग्रसोः <i>pindagraśoḥ</i>	पिंडग्रसां <i>pindagraśām</i>
G. } पिंडग्रसि <i>pindagraśi</i>			
L. पिंडग्रसि <i>pindagraśi</i>			पिंडग्रसु <i>pindagraśsu</i>

## NEUTER.

SINGULAR.	DUAL	PLURAL.
MASC.	FEM.	
N.A.V. पिंडग्रः <i>pindagraḥ</i>	पिंडग्रसी <i>pindagraśā</i>	पिंडग्रसि <i>pindagraśi</i>

Base सुतुस् *sutus*, well-sounding, masc. fem. neut.

SINGULAR.		DUAL.	PLURAL.
MASC.	FEM.		
N V. सुतुः <i>sutūḥ</i>		सुतुसी <i>sutusaśā</i>	सुतुसः <i>sutusaḥ</i>
A. सुतुसं <i>sutusam</i>			
I. सुतुसा <i>sutusā</i>		सुतृभिः <i>sutārbhiḥ</i>	सुतृभिः <i>sutārbhiḥ</i>
D. सुतुसे <i>sutuse</i>			
Ab. } सुतुसः <i>sutusaḥ</i>		सुतुसोः <i>sutusoḥ</i>	सुतुसां <i>sutusām</i>
G. } सुतुसि <i>sutusi</i>			
L. सुतुसि <i>sutusi</i>			सुतृषु <i>sutūḥshu</i> or सुतृषु <i>sutūḥshu</i> *

## NEUTER.

SINGULAR.	DUAL	PLURAL.
MASC.	FEM.	
N.A.V. सुतुः <i>sutūḥ</i>	सुतुसी <i>sutusaśā</i>	सुतुसि <i>sutusi</i>

§ 171. Nouns derived from desiderative verbs change स् *s* into ष *sh* when necessary.

Base पिपठिस् *pīpaṭhis*, wishing to read, masc fem neut

SINGULAR  
MASC FEM

DUAL  
MASC FEM

PLURAL  
MASC FEM

N	पिपठी <i>pīpaṭhī</i>	} पिपठिभौ <i>pīpaṭhībhai</i>	} पिपठिभ्यः <i>pīpaṭhībhyah</i>
A	पिपठिप <i>pīpaṭhip</i>		
I	पिपठिषा <i>pīpaṭhiṣā</i>	} पिपठिभ्यो <i>pīpaṭhībhyo</i>	} पिपठिभिः <i>pīpaṭhibhiḥ</i>
D	पिपठिषे <i>pīpaṭhiṣe</i>		
Ab	} पिपठिभ्यः <i>pīpaṭhībhyah</i>	} पिपठिभ्यो <i>pīpaṭhībhyo</i>	} पिपठिभ्यः <i>pīpaṭhībhyah</i>
G			
L	पिपठिषि <i>pīpaṭhiṣi</i>	} पिपठिभ्यो <i>pīpaṭhībhyo</i>	} पिपठिभ्यः <i>pīpaṭhībhyah</i>

NEUTER

SINGULAR

DUAL

PLURAL

N A V	पिपठि <i>pīpaṭhi</i>	पिपठिभौ <i>pīpaṭhībhai</i>	पिपठिभ्यः <i>pīpaṭhībhyah</i> (see § 172)
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§ 172 The nouns वशिष् *aśis*, fem blessing and सनुस् *sanus*, masc a companion, are declined like पिपठिस् *pīpaṭhis*, except in the Nom and Acc Plur, if they should be used as neuters at the end of compounds

*List of different Bases in s s*

BASE.	NOM SING		NOM PL		INSTR PL	LOC PL
	MASC FEM	NEUT	MASC FEM	NEUT		
सुमनस् <i>sumanas</i> kund m f n	सुमना <sup>1</sup> <i>sumanāḥ</i>	सुमन <sup>1</sup> <i>sumanah</i>	सुमनस <i>sumanasah</i>	सुमनासि <i>sumanāsi</i>	सुमनोभि <i>sumanobhiḥ</i>	सुमनसु <sup>2</sup> <i>sumanasu</i>
सुज्योतिस् <i>syjyotis</i> well lighted m f n	सुज्योति <sup>3</sup> <i>syjyotiḥ</i>	id	सुज्योतिष <i>syjyotiṣah</i>	सुज्योतीषि <i>syjyotīṣi</i>	सुज्योतिभिः <i>syjyotibhiḥ</i>	सुज्योतिषु <sup>3</sup> <i>syjyotiṣu</i>
पिडग्रस् <i>pindagra</i> lump eating m f n	पिडग्र <sup>4</sup> <i>pindagraḥ</i>	id	पिडग्रस <i>pindagrasah</i>	पिडग्रसि <i>pindagraṣi</i>	पिडग्रोभि <i>pindagrobhiḥ</i>	पिडग्रसु <sup>4</sup> <i>pindagrasu</i>
चक्रस् <i>chakr</i> splendid m f n	चक्र <sup>5</sup> <i>chakrāḥ</i>	id	चक्रस <i>chakrasah</i>	चक्रसि <i>chakraṣi</i>	चक्रोभि <i>chakrobhiḥ</i>	चक्रसु <sup>5</sup> <i>chakrasu</i>
दोस् <i>dos</i> <sup>6</sup> , arm m (n)	दो <sup>6</sup> <i>doḥ</i>	id	दोष <i>doṣah</i>	दोषि <i>doṣiḥ</i>	दोर्भि <i>dobhiḥ</i>	दोषु <sup>7</sup> <i>doṣu</i>
सुपिस् <i>sup</i> <sup>8</sup> well go ng m f n	सुपी <i>supīḥ</i>	id <sup>8</sup>	सुपिस <i>supisah</i> <sup>9</sup>	सुपिसि <i>supisi</i>	सुपीभि <i>supībhiḥ</i>	सुपीषु <sup>10</sup> <i>supīṣu</i>

<sup>1</sup> The Votive is सुमन *sumanah*. In the other paradigms it is the same as the Nominative

<sup>2</sup> Or सुमनसु *sumanasu*

<sup>3</sup> Or सुज्योतिषु *syjyotiṣu*

<sup>4</sup> Or पिडग्रसु *pindagrasu*

<sup>5</sup> Or चक्रसु *chakrasu*

<sup>6</sup> दोस् *dos* may be declined regularly throughout as a masculine. But it is likewise declined as a neuter. On its irregular or optonal forms see § 214

<sup>7</sup> Or दोषु *doṣu*

<sup>8</sup> Sddh Kaum i p 197

<sup>9</sup> s not changed into ष *ṣ* see § 100 note

<sup>10</sup> Or सुपीषु *supīṣu*

मुनुम् <i>muṇi</i> , well sounding, m f n	मुनुः <i>muṇiḥ</i>	1	मुनुमः <i>muṇum</i>	मुनुमि <i>muṇumi</i>	मुनुभिः <i>muṇubhiḥ</i>	मुनुषु <i>muṇuḥ</i> <sup>1</sup>
पिपदिम् <i>pipadī</i> , desirous of reading, m f n	पिपदीः <i>pipadīḥ</i>	2	पिपदिषः <i>pipadīṣaḥ</i>	पिपदिषि <i>pipadīṣi</i> <sup>2</sup>	पिपदीभिः <i>pipadībhiḥ</i>	पिपदीषु <i>pipadīṣu</i> <sup>3</sup>
चिकीर्म् <i>chikīr</i> , desirous of acting, m f n	चिकीः <i>chikīḥ</i>	3	चिकीर्षः <i>chikīrṣaḥ</i>	चिकीर्षि <i>chikīrṣi</i> <sup>4</sup>	चिकीर्षभिः <i>chikīrṣabhiḥ</i>	चिकीर्षु <i>chikīrṣu</i>
आशिम् <i>āśi</i> , blessing, f.	आशीः <i>āśīḥ</i>	3	आशीषः <i>āśīṣaḥ</i>	आशीषि <i>āśīṣi</i>	आशीभिः <i>āśībhiḥ</i>	आशीषु <i>āśīṣu</i> <sup>5</sup>
सनुम् <i>śanu</i> , companion, m	सनुः <i>śanuḥ</i>	3	सनुषः <i>śanuṣaḥ</i>	सनुषि <i>śanuṣi</i>	सनुभिः <i>śanubhiḥ</i>	सनुषु <i>śanuṣu</i> <sup>6</sup>
मुहिम् <i>mūhi</i> , one who strikes well, m f n	मुहिन् <i>mūhin</i>	3	मुहिम् <i>mūhiṃ</i>	मुहिमि <i>mūhimi</i>	मुहिभिः <i>mūhibhiḥ</i>	मुहिषु <i>mūhiṣu</i> <sup>7</sup>

§ 173. धस् *dhas* (from धम् *dham*, to fall) and णस् *ṇas* (from णम् *ṇam*, to fall) and ब्रस् *bhas* (from ब्रम् *bham*, to fall), when used at the end of compounds, change their *ś* into *ṣ*, in the Nom and Voc Sing, and before terminations beginning with consonants. § 131 ought to be restricted to these bases and to participial bases in यस् *yas*, § 204.

N V परोक्षम् <i>paraśakt</i>	N A V परोक्षम् <i>paraśaktam</i>	N A परोक्षम् <i>paraśaktam</i>
A परोक्षम् <i>paraśaktam</i>	I Ab D परोक्षम् <i>paraśaktādyam</i>	I परोक्षम् <i>paraśaktādyam</i>
I परोक्षम् <i>paraśaktam</i>	G I परोक्षम् <i>paraśaktam</i>	I परोक्षम् <i>paraśaktam</i>

§ 174. Bases ending in ण *ṇ*, ष *ṣ*, छ *chh*, ञ *ñ*, ञ *ṇ*.

Bases ending in these consonants retain them unchanged before all terminations beginning with vowels. Before all other terminations and when final, their final consonants are treated either like *ṣ* or like *ṇ*.

1. Bases derived from दिस् *diś*, to show, दृस् *dṛiś*, to see, मृस् *mṛiś*, to stroke, स्पृस् *spṛiś*, to touch, change ण *ṇ* into ष *ṣ*.

BASE	NOM SING	NOM PLUR.	NOM PLUR. VECT	INSTR. PLUR.	LOC PLUR.
दिस् <i>diś</i> , f country	दिक् <i>diḥ</i>	दिशः <i>diśaḥ</i>	दिशि <i>diśi</i>	दिभिः <i>diḥbhiḥ</i>	दिषु <i>diśu</i>

2. Bases derived from नस् *naś*, to destroy, change ण *ṇ* into ण *ṇ* or ष *ṣ*.

BASE	NOM SING	N PL	N PL VECT	INSTR. PL	LOC PL
जीवनस् <i>jīvanāś</i> , m f n life destroying	जीवनेदं <i>jīvanēdaṃ</i>	जीवनेदं <i>jīvanēdaḥ</i>	जीवनेदं <i>jīvanēdaḥ</i>	जीवनेदं <i>jīvanēdaḥ</i>	जीवनेदं <i>jīvanēdaḥ</i>

3. All other bases in ण *ṇ* change their final into ण *ṇ*.

BASE	NOM SING	NOM PL.	NOM PL VECT	INSTR. PL.	LOC PL.
विशस् <i>viś</i> , m f n one who enters	विशन् <i>viśan</i>	विशन् <i>viśan</i>	विशन् <i>viśan</i>	विशन् <i>viśan</i>	विशन् <i>viśan</i>

1 Or मुनुषु *muṇuḥ*.

2 Siddh. - *kaum* 1 p 191.

3 Or पिपदीषु *pipadīṣu*.

4 Siddh. - *kaum* 1 p 191.

5 Or आशीषु *āśīṣu*.

6 Or सनुषु *śanuṣu*.

7 See § 73.

4 Bases derived from धृष् *dhṛsh*, to dare, change धृ *sh* into क *k*.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
दधृ <i>dadhṛsh</i> , m f n bold	दधृक्	दधृयः	दधृभिः	दधृभिः	दधृषु
	<i>dadhṛk</i>	<i>dadhṛyah</i>	<i>dadhṛibhiḥ</i>	<i>dadhṛibhiḥ</i>	<i>dadhṛikṣhu</i>

5. All other bases derived from verbs with final धृ *sh* change धृ *sh* into दृ *t*

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
द्विष् <i>dvish</i> , m f n hating	द्विद् <i>dvit</i>	द्विषः <i>dvishah</i>	द्विभिः <i>dvishibhiḥ</i>	द्विभिः <i>dvishibhiḥ</i>	द्विषु <i>dvishu</i>

6 Bases ending in च् *chh* change च् *chh* into दृ *t*.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
प्राच्छ <i>prāchh</i> , m f n asking	प्रादृ <i>prād</i>	प्रादः <i>prāchah</i>	प्रादिभिः <i>prāchibhiḥ</i>	प्रादिभिः <i>prāchibhiḥ</i>	प्रादसु <i>prātsu</i>

Some grammarians allow प्राश् *prāsh* in the Nom. Plur and other cases beginning with vowels.

7 Bases ending in क्ष् *ksh* change क्ष् *ksh* into दृ *t*

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
तक्ष् <i>taksh</i> , m f n paring	तदृ <i>taṭ</i> *	तक्षः <i>takshah</i>	तक्षिभिः <i>takshibhiḥ</i>	तक्षिभिः <i>takshibhiḥ</i>	तक्षु <i>taṭsu</i>

8. Most bases ending in ह् *h* change ह् *h* into दृ *t*.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
लिह् <i>lih</i> , m f n belung	लिद् <i>lit</i>	लिहः <i>lihah</i>	लिहिभिः <i>lihibhiḥ</i>	लिहिभिः <i>lihibhiḥ</i>	लिहसु <i>litsu</i>
गुह् <i>guh</i> , m f n covering	गुदृ <i>ghat</i>	गुहः <i>guhah</i>	गुहिभिः <i>guhibhiḥ</i>	गुहिभिः <i>guhibhiḥ</i>	गुहसु <i>ghatsu</i>

On the change of initial ग् *g* into प् *gh*, see § 93

9 Bases derived from roots ending in ह् *h*, and beginning with दृ *d*, change ह् *h* into क् *k* Likewise उष् *ushh*, a metre.

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
दुह् <i>duh</i> , m f n milking	धुक् <i>dhyk</i>	दुहः <i>dahah</i>	दुहिभिः <i>dhibhiḥ</i>	धुभिः <i>dhyghibhiḥ</i>	धुषु <i>dhykṣhu</i>

10 Bases derived from the roots दृह् *druh*, to hate, मृह् *muh*, to confound, बिह् *bih*, to love, चुह् *chuh*, to spue, may change the final ह् *h* into दृ *t* or क् *k*

BASE	NOM SING	NOM PL	NOM PL NEUT	INSTR PL	LOC PL
दृह् <i>druh</i> , m f n hating	धृदृ or धृक्	दृहः	दृहि	धृदिभिः or धृदिभिः	धृदसु or धृषु
	<i>dhṛat</i> or <i>dhṛak</i>	<i>druhah</i>	<i>drumhi</i>	<i>dhṛudibhiḥ</i> or <i>dhṛagbhiḥ</i>	<i>dhṛutsu</i> or <i>dhṛukṣhu</i>

11. Bases derived from नह् *nah*, to bind, change ह् *h* into दृ *t*

BASE	NOM SING	NOM PL	INSTR PL	LOC PL
उपानह् <i>upānah</i> f a shoe	उपानतृ <i>upānat</i>	उपानहः <i>upānahah</i>	उपानदिभिः <i>upānadibhiḥ</i>	उपानसु <i>upānatsu</i>

\* If differently derived तक्ष् *taksh* may form its Nom Sing तक् *tak* गोराक्ष *goraksh* cow-herd, which regularly forms its Nom Sing गोरे *goret* may according to a different derivation, form गोरेक *gorak* (See Celebrooke p 50 note) सोपिक् *pipak*, Nom Dual विपयौ *pipakṣau*, desirous of maturing, विपक् *pipak* Nom Dual विपयौ *pipakṣau*, desirous of saying, दिपक् *didhat*, Nom Dual दिपयौ *didhakṣau*, desirous of burning

Decline विपाज् *vipāṭ*, f the Beyah river in the Punjab विष् *viṣh*, f ordure रुष् *rush*, f anger विमृष *viprūsh*, f drop of water विषिष *viṣiṣh*, wishing to enter सिंह *siṁh*, loving गोदुह *goduh*, con milker मधुलिह *madhulih*, bee त्विष् *tvish*, f splendour बहुत्विष् *bahutvish*, m f n very splendid रत्नमुष् *ratnamush*, a stealer of gems ईदृग् *īdṛg*, m f n such कीदृग् *kīdṛg*, m f n Which? मर्मस्पृश *marmasprish*, giving pain

§ 175 तुरासाह *turāsāh*, m name of Indra, changes स् s into श् sh whenever ह h is changed into द d or ट t

Nom Sing तुरासाह *turāśah* Nom Dual तुरासाहौ *turāśahau* Instr Plur \*तुरासाहभिः *turāśahbhiḥ*

§ 176 पुरोडाज् *puroḍaḥ*, m, an offering, or a priest, is irregular. The Nom Sing is पुरोडा *puroḍāḥ*, and all the cases beginning with consonants (Pada cases) are formed from a base पुरोडम् *puroḍam*. The Voc Singular too, is irregular, being identical with the Nom Sing (§ 152), though some grammarians allow हे पुरोडा *he puroḍaḥ*

	SINGULAR	DUAL	PLURAL
N	पुरोडा <i>puroḍāḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśah</i>
A	पुरोडाज <i>puroḍājam</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशः <i>puroḍāśah</i>
I	पुरोडाश <i>puroḍāś</i>	पुरोडाभ्या <i>puroḍābhyaṁ</i>	पुरोडाभिः <i>puroḍābhiḥ</i>
D	पुरोडाशे <i>puroḍāśe</i>	पुरोडाभ्या <i>puroḍābhyaṁ</i>	पुरोडाभ्यः <i>puroḍābhyah</i>
Ab	पुरोडाश <i>puroḍāśah</i>	पुरोडाभ्या <i>puroḍābhyaṁ</i>	पुरोडाभ्यः <i>puroḍābhyah</i>
G	पुरोडाश <i>puroḍāśah</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाशा <i>puroḍāśam</i>
L	पुरोडाश <i>puroḍāś</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडा भु <i>puroḍāśam</i>
V	पुरोडा or ष्ट <i>puroḍāḥ or -dāḥ</i>	पुरोडाशौ <i>puroḍāśau</i>	पुरोडाश <i>puroḍāśah</i>

§ 177 Another word, उक्थसा *ukthasāḥ*, a reciter of hymns, is declined like पुरोडाज *puroḍaḥ*

Nom उक्थसा *ukthasāḥ* Acc Sing उक्थसास *ukthasāsam* Instr Plur उक्थशोभिः *ukthasobhiḥ* Voc Sing उक्थसा or उक्थसा *ukthasāḥ or ukthasāḥ*

§ 178 Bases in म m

Bases ending in म m retain म् m before all terminations beginning with vowels. Before all other terminations and when final, the म m is changed into न् n

Base प्रशाम् *praśām*, mild

	SINGULAR MASC FEM	DUAL MASC FEM	PLURAL MASC FEM
Nom Voc	प्रशाम् <i>praśāṁ</i>	प्रशामौ <i>praśāmau</i>	प्रशामः <i>praśamāḥ</i>
Acc	प्रशाम <i>praśāmaṁ</i>	प्रशामौ <i>praśāman</i>	प्रशामः <i>praśamāḥ</i>
Instr	प्रशामा <i>praśāmā</i>	प्रशाम्भ्या <i>praśāmbhyaṁ</i>	प्रशामिभ्यः <i>praśāmbhyah</i>
Loc	प्रशामि <i>praśāmi</i>	प्रशामौ <i>praśāmau</i>	प्रशाम्नु <i>praśāmanu</i>



## 2. NOUNS WITH CHANGEABLE BASES.

## A. Nouns with two Bases.

§ 179. Many nouns in Sanskrit have more than one base, or rather they modify their base according to rule before certain terminations.

Nouns with two bases, have one base for the

Nom. Voc. and Acc. Sing.	} of masc. nouns* ;
Nom. Voc. and Acc. Dual	
Nom. Voc. (not Acc.) Plural	

Nom. Voc. and Acc. Plural of neuter nouns ;

and a second base for all other cases.

The former base will be called the *Āṅga* base. Bopp calls it the strong base, and the terminations the weak terminations.

The second base will be called the *Pada* and *Bha* base. Bopp calls it the weak base, and the terminations the strong terminations.

The general rule is that the simple base, which appears in the *Pada* and *Bha* cases, is strengthened in the *Āṅga* cases. Thus the *Pada* and *Bha* base प्राच् *prāch* becomes in the *Āṅga* cases प्रांच् *prāñch*. The *Pada* base of the present participle अद् *adal*, eating, becomes अद् *adant* in the *Āṅga* cases. This gives us the following system of terminations for words with two bases :

SINGULAR.		DUAL.		PLURAL.
MASC.		MASC.		MASC.
Nom. Voc.	सु s (which is always dropt)	सौ au	सौ au	सः ah
Acc.	सं am	सौ au		सः ah
Instr.	सा ā	सां bhyām		भिः bhīh
Dat.	ए e	सां bhyām		भ्यः bhyeh
Abl.	सः ah	सां bhyām		भ्यः bhyah
Gen.	सः ah	सोः oh		साम् am
Loc.	इ i	सोः oh		सु su
SINGULAR.		NEUTER DUAL.		PLURAL.
Nom. Acc.	—	इ i		इ i

§ 180. Certain words derived from संच् *añch*, to move, have two, others three bases.

प्राच् *prāch*, forward, eastern, has two bases, प्रांच् *prāñch* for its *Āṅga*, प्राच् *prāch* for its *Pada* and *Bha* base, and is declined accordingly.

\* Most nouns with changeable bases form their feminines in इ i. A few, however, such as दामन् *dāman*, are said to be feminine without taking the इ i, and some of them occur as feminine at the end of compounds.

† *Āṅga* base, or, according to Bopp, strong base with weak terminations

SINGULAR		DUAL.		PLURAL.		
MASC		MASC		MASC		
N V.	प्राच् <i>prāc*</i>	* प्रांची <i>prā'cīau</i>		प्रांचः <i>prā'cīah</i>		
A	प्रांचं <i>prā'cīham</i>	प्रांची <i>prā'cīau</i>		प्रांचः <i>prā'cīah</i>		
I	प्राचा <i>prācīh</i>	प्राच्यां <i>prācīhyām</i>		प्राचिभः <i>prācībhīh</i>	प्राच्यः <i>prācīhyāh</i>	
D	प्राचे <i>prācīhe</i>					
Ab.	प्राचः <i>prācīh</i>					
G.		प्राचोः <i>prācīh</i>				
L	प्राचि <i>prācī</i>					
		NEUTER.				
SINGULAR		DUAL		PLURAL		
N A V	प्राक् <i>prāk</i>	प्राची <i>prācīh</i>		प्राचि <i>prā'cīh</i>		
I	प्राचा <i>prācīh</i>	same as masc				

The feminine of प्राच् *prāc* is प्राची *prācī*, declined like fem in ई. Decline सवाच् *avāc*, downward, south Strong base सवाच् *avāc*

### B Nouns with three Bases

Nouns with three bases have their *Anga* or strong base in the same cases as the nouns with two bases. In the other cases, however, they have one base, the *Pada* base, before all terminations beginning with consonants; and another base, the *Bha* base, before all terminations beginning with vowels.

In these nouns with three cases, Bopp calls *Anga* base the strong base; the *Pada* base the middle base; the *Bha* base the weakest base.

This gives us the following system of terminations for words with three bases:

SINGULAR		DUAL		PLURAL	
MASC		MASC		MASC	
Nom	Voc स s (always dropt)	सौ <i>au</i>		सः <i>ah</i>	
Ace	सं <i>am</i>	सौ <i>au</i>		सः <i>ah</i>	
Instr.	सां <i>ā</i>	स्यौ <i>bhyām</i>		भिः <i>bhih</i>	
Dat.	स c	स्यौ <i>bhyām</i>		भ्यः <i>bhyah</i>	
Abl.	सः <i>ah</i>	भ्यौ <i>bhyām</i>		भ्यः <i>bhyah</i>	
Gen.	सः <i>ah</i>	सोः <i>oh</i>		सां <i>ām</i>	
Loc	इ i	सोः <i>oh</i>		सु <i>su</i>	

\* प्राच् *prāc* stands for प्राक् *prāk*, thus for प्राच् *prāc* + स s.

	SINGULAR	NEUTER DUAL	PLURAL
Nom Acc.	—	इ॑	इ॑

Terminations included in two lines require Anga or strong base

Terminations included in one line, require Pada or middle base

Terminations not included in lines require Bha or weakest base.

181 Words derived from चञ्च *anch*, to move, with three bases.

प्रत्यच् *pratyach*, behind, has for its Anga or strongest base प्रत्याञ्च *pratyāñch*, for its Bha or weakest प्रतीच *pratīch*. The Pada or middle base is प्रत्यच् *pratyach*. Hence प्रत्यान् *pratyān*, Nom Sing masc, प्रत्याक् *pratyāk*, Nom. Sing. neut, प्रतीची *pratīchī*, Nom Sing fem

	SINGULAR MASC	DUAL MASC	PLURAL MASC
N V	प्रत्यान् <i>pratyān</i>	प्रत्याची <i>pratyāchī</i>	प्रत्यच् <i>pratyach</i>
A	प्रत्याञ्च <i>pratyāñcham</i>	प्रत्याची <i>pratyācham</i>	प्रतीच <i>pratīchah</i>
I	प्रतीचा <i>pratīchā</i>	प्रत्याग्न्या <i>pratyāgnyā</i>	प्रत्याग्नि <i>pratyāgñi</i>
D	प्रतीचे <i>pratīche</i>	प्रत्याग्न्या <i>pratyāgnyā</i>	प्रत्याग्ने <i>pratyāgñe</i>
Ab	प्रतीच <i>pratīchah</i>	प्रत्याग्न्या <i>pratyāgnyā</i>	प्रत्याग्ने <i>pratyāgñe</i>
G	प्रतीच <i>pratīchah</i>	प्रतीची <i>pratīchī</i>	प्रतीचा <i>pratīchā</i>
L	प्रतीचि <i>pratīchi</i>	प्रतीची <i>pratīchī</i>	प्रत्याक्षु <i>pratyākshu</i>
		NEUTER.	
	SINGULAR.	DUAL.	PLURAL.
N A	प्रत्याक् <i>pratyāk</i>	प्रतीचि <i>pratīchi</i>	प्रतीचि <i>pratīchī</i>
	FEM		
	SINGULAR		
N	प्रतीची <i>pratīchī</i>		

The following words, derived from चञ्च *anch*, to move, have three bases

Anga or strong base.	Pada or middle base	Bha or weak base
प्रत्यच् <i>pratyāñch</i> , behind	प्रत्यच् <i>pratyach</i>	प्रतीच <i>pratīch</i>
सम्यच् <i>samyāñch</i> , right	सम्यच् <i>samyach</i>	समीच <i>samīch</i>
न्यच् <i>nyāñch</i> , low	न्यच् <i>nyach</i>	नीच <i>nīch</i>
सध्र्यच् <i>sadhryāñch</i> , accompanying	सध्र्यच् <i>sadhryach</i>	सधीच <i>sadhīch</i>
अन्यच् <i>anyañch</i> , following	अन्यच् <i>anyach</i>	अनीच <i>anīch</i>
रिष्यच् <i>rishyāñch</i> , all-permeating	रिष्यच् <i>rishyach</i>	रिषीच <i>rishīch</i>
उदच् <i>udāñch</i> , upward	उदच् <i>udach</i>	उदीच <i>udīch</i>
तिर्यच् <i>tiryāñch</i> , tortuous	तिर्यच् <i>tiryach</i>	तिरीच <i>tirīch</i>

Bases in च्त् *at* and च्त् *ant*.

1. *Participles Present.*

§ 182. Participles of the present have two bases, the Pada and Bha base in च्त् *at*, the Anga base in च्त् *ant*.

SINGULAR MASC		DUAL MASC		PLURAL MASC	
N V	चदन् <i>adān</i>	चदंती <i>adantau</i>		चदंतः <i>adantah</i>	
A	चदंतं <i>adantum</i>	चदंती <i>adantum</i>		चदंतः <i>adantah</i>	
I	चदती <i>adatī</i>	चदया <i>adadbhyām</i>		चदभिः <i>adadbhiḥ</i>	
D	चदते <i>adate</i>			चदयः <i>adadbhyaḥ</i>	
Ab	चदतः <i>adateḥ</i>				
G				चदता <i>adatān</i>	
L	चदति <i>adati</i>	चदतोः <i>adatoḥ</i>		चदन्तु <i>adantu</i>	
SINGULAR		NEUTER DUAL		PLURAL	
N A	चदत् <i>adat</i>	चदती <i>adati</i>		चदंति <i>adanti</i>	
FEM SINGULAR					
N	चदती <i>adati</i> , &c., like नदी <i>nadī</i>				

§ 183. There is a very difficult rule according to which certain participles keep the च्त् *n* in the Nom. and Acc. Dual of neuters, and before the च्त् *f* of the feminine. This rule can only be fully understood by those who are acquainted with the ten classes of conjugations. It is this,

I. Participles of verbs following the Bhū, Div, and Chur classes *must* preserve the च्त् *n*

II. Participles of verbs following the Tud class *may* or *may not* preserve the च्त् *n*. The same applies to all participles of the future in स्यत् *syat*, and to the participles of verbs of the Ad class in चा *ā*

III. Participles of all other verbs *must* reject the च्त् *n*

I भवत् <i>bhavat</i>	Nom and Acc. Dual Neut भवती <i>bhavanti</i>
दीयत् <i>divyat</i>	दीयंती <i>dicyanti</i>
चोरयत् <i>chorayat</i> .	चोरयंती <i>chorayanti</i>
II हुदत् <i>tudat</i> .	हुदंती <i>tudanti</i> or हुदती <i>tudati</i> .
भविष्यत् <i>bhavishyat</i> (fut.)	भविष्यंती <i>bhavishyanti</i> or भविष्यती <i>bhavishyati</i> .
यात् <i>yāt</i>	यांती <i>yanti</i> or याती <i>yāti</i>

III. अदत् <i>adat</i> .	Nom. and Acc. Dual Neut. अदन्तो <i>adanti</i> .
जुह्वत् <i>juhvat</i> .	जुह्वन्तो <i>juhvanti</i> .
सुन्वत् <i>sunvat</i> .	सुन्वन्तो <i>sunanti</i> .
रुंधत् <i>rundhat</i> .	रुंधन्तो <i>rundhanti</i> .
तन्वत् <i>tanvat</i> .	तन्वन्तो <i>tanvanti</i> .
कीर्यत् <i>krinat</i> .	कीर्यन्तो <i>krinanti</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence भवन्ती *bhavanti*, being, fem.; हुदन्ती *tudanti* or हुदती *tudati*, striking, fem.; अदन्ती *adati*, eating, fem. The feminine base is declined regularly as a base in ई ङ.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् *n* is optional. With this exception, these participles are therefore really declined like nouns in न् *t* with unchangeable bases.

Base ददत् *dadat*, giving, from दा *dā*, to give, ददामि *dadāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N.V. ददत् <i>dadat</i>	ददत् <i>dadat</i>	ददन्तो <i>dadanta</i>	ददन्तो <i>dadanti</i>	ददतः <i>dadataḥ</i>	ददन्तो <i>dadanti</i> *
A. ददन्ते <i>dadante</i>	ददन्ते <i>dadanti</i>				
I. ददता <i>dadatā</i>		ददव्यं <i>dadadvhyam</i>		ददद्भिः <i>dadadbhiḥ</i>	
D. ददते <i>dadate</i>					
Ab. ददतः <i>dadataḥ</i>				ददव्यं <i>dadadvhyam</i>	
G. ददन्ते <i>dadante</i>					
L. ददन्ति <i>dadanti</i>		ददन्तो <i>dadantaḥ</i>		ददन्तो <i>dadantaḥ</i>	
				ददन्तु <i>dadantu</i>	

The same rule applies to the participles जाग्रत् *jāgrat*, eating; जाग्रत् *jāgrat*, waking; दरिद्रत् *daridrat*, being poor; आसत् *āsat*, commanding; चक्रत् *chakrat*, shewing. But जगत् *jagat*, neut. the world, forms Nom. Plur. जगन्ति *jaganti*, only.

§ 185. बृहत् *brīhat*, great, प्रिशत् *prishat*, in. a deer, न. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR.		DUAL.	PLURAL.
MASC.		MASC.	MASC.
N. V. बृहन् <i>brīhan</i>	बृहन्तो <i>brīhanta</i>	बृहन्तो <i>brīhanta</i>	बृहन्तः <i>brīhantaḥ</i>
A. बृहन्ते <i>brīhante</i>	बृहन्तो <i>brīhanta</i>	बृहन्तो <i>brīhanta</i>	बृहन्तः <i>brīhantaḥ</i>

\* Or ददन्ति *dadanti*.

SINGULAR			NEUTER	PLURAL	
			DUAL		
N A	महत् <i>brhat</i>		महती <i>brhatī</i>	महति <i>brhanti</i>	
	FEM.				
	SINGULAR				
N	महती <i>brhattī</i>				

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its *Ānga* or strong base in चिन्त *ant*.

SINGULAR		DUAL	PLURAL
MASC.		MASC.	MASC.
N	महान् <i>mahān</i>	महोन् <i>mahāntau</i>	महानः <i>mahāntaḥ</i>
A.	महन्ति <i>mahāntam</i>	महोन्ति <i>mahāntau</i>	महन्ति <i>mahāntaḥ</i>
I	महती <i>mahatī</i>	महद्भ्यां <i>mahadbhyām</i>	महद्भिः <i>mahadbhīḥ</i>
D	महते <i>mahate</i>		महद्भ्यः <i>mahadbhyaḥ</i>
Ab	महतः <i>mahataḥ</i>	महतां <i>mahatām</i>	
G			
I.	महति <i>mahati</i>	महती <i>mahatī</i>	महन्तु <i>mahantu</i>
V	महन् <i>mahan</i>		
SINGULAR		NEUTER	PLURAL
		DUAL	
N A V	महत् <i>mahat</i>	महती <i>mahatī</i>	महन्ति <i>mahanti</i>

The rest like the masculine.

FEM.	
SINGULAR	
N	महती <i>mahatī</i>

Bases ending in the Suffixes मत् *mat* and यत् *yat*, forming their *Ānga* Bases in मन्त *mant* and यन्त *yant*.

§ 187. The possessive suffixes मत् *mat* and यत् *yat* form their *Ānga* or strong base in मन्त *mant* and यन्त *yant*. They lengthen their vowel in the Nom Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमत् *agnimat*, having fire.

SINGULAR		DUAL	PLURAL
MASC.		MASC.	MASC.
N	अग्निमान् <i>agnimān</i>	अग्निमोन् <i>agnimāntau</i>	अग्निमतः <i>agnimantaḥ</i>
A	अग्निमन्तं <i>agnimāntam</i>	अग्निमोन् <i>agnimāntau</i>	अग्निमतः <i>agnimantaḥ</i>
V	अग्निमन् <i>agniman</i>		

III. अदत् <i>adat</i> .	Nom. and Acc. Dual Neut. अदन्तो <i>adanti</i> .
जुह्वत् <i>juhvat</i> .	जुह्वन्ती <i>juhvatī</i> .
सुन्यत् <i>sunyat</i> .	सुन्यन्ती <i>sunvatī</i> .
रुंधत् <i>rundhat</i> .	रुंधन्ती <i>rundhatī</i> .
तन्वत् <i>tanvat</i> .	तन्वन्ती <i>tanvatī</i> .
क्रीरत् <i>krīrat</i> .	क्रीरन्ती <i>krīratī</i> .

The feminine base is throughout identical in form with the Nom. Dual Neut. Hence मयन्ती *bhavanti*, being, fem.; जुह्वन्ती *juhvatī* or जुह्वन्ती *juhvatī*, striking, fem.; अदन्ती *adanti*, eating, fem. The feminine base is declined regularly as a base in ई.

§ 184. Another rule, which ought not to be mixed up with the preceding rule, prohibits the strengthening of the Aṅga base throughout in the participles present of reduplicated verbs, except in the Nom. Acc. Voc. Plur. Neut., where the insertion of न् is optional. With this exception, these participles are therefore really declined like nouns in ह् + with unchangeable bases.

Base ददत् *dadat*, giving, from दा *dā*, to give, ददामि *dadāmi*, I give.

SINGULAR.		DUAL.		PLURAL.	
MASC.	NEUT.	MASC.	NEUT.	MASC.	NEUT.
N V. ददत् <i>dadat</i>	ददत् <i>dadat</i>	ददन्ती <i>dadanti</i>	ददन्ती <i>dadanti</i>	ददन्ः <i>dadantaḥ</i>	ददन्ति <i>dadanti</i> *
A. ददन् <i>dadantaḥ</i>	ददन् <i>dadantaḥ</i>				
I. ददन्ता <i>dadanta</i>		ददन्तः <i>dadantaḥ</i>	ददन्तः <i>dadantaḥ</i>	ददन्तः <i>dadantaḥ</i>	ददन्तः <i>dadantaḥ</i>
D. ददन्ते <i>dadante</i>					
Ab. ददन्तः <i>dadantaḥ</i>					
G. ददन्तः <i>dadantaḥ</i>		ददन्तो <i>dadantaḥ</i>	ददन्तो <i>dadantaḥ</i>	ददन्तो <i>dadantaḥ</i>	ददन्तो <i>dadantaḥ</i>
L. ददन्ति <i>dadanti</i>					

The same rule applies to the participles जग्रत् *jagrāt*, eating; जाग्रत् *jāgrat*, waking; दारिद्रत् *daridraḥ*, being poor; आसत् *āsāt*, commanding; चकामत् *chakāmat*, shining. But जगत् *jagat*, neut the world, forms Nom. Plur. जगन्ति *jaganti*, only.

§ 185. बृहत् *bṛhat*, great, वृषत् *prishat*, m. a deer, n. a drop of water, are declined like participles of verbs of the Ad class.

SINGULAR.		DUAL	PLURAL
MASC.	NEUT.	MASC.	NEUT.
N. V. बृहत् <i>bṛhat</i>	बृहत् <i>bṛhat</i>	बृहन्तः <i>bṛhantaḥ</i>	बृहन्तः <i>bṛhantaḥ</i>
A. बृहन् <i>bṛhantaḥ</i>	बृहन् <i>bṛhantaḥ</i>	बृहन्तः <i>bṛhantaḥ</i>	बृहन्तः <i>bṛhantaḥ</i>

\* Or ददन्ति *dadanti*.

NEUTER		
SINGULAR	DUAL	PLURAL
N A महत् <i>brhat</i>	महती <i>brhatti</i>	महंति <i>brhanti</i>
FEM.		
SINGULAR.		
N महती <i>brhatī</i>		

§ 186. महत् *mahat*, great, likewise originally a participle of the Ad class, forms its Auga or strong base in सन्त *ant*.

	SINGULAR MASC.	DUAL MASC.	PLURAL MASC.
N	महान् <i>mahān</i>	महंती <i>mahāntau</i>	महानः <i>mahāntaḥ</i>
A.	महन्ति <i>mahāntam</i>	महंती <i>mahāntau</i>	महन्तः <i>mahāntaḥ</i>
I	महता <i>mahatā</i>	महद्भ्यां <i>mahadbhyaṃ</i>	महद्भिः <i>mahadbhiḥ</i>
D	महते <i>mahate</i>		महद्भिः <i>mahadbhiḥ</i>
Ab	महताः <i>mahatāḥ</i>	महतोः <i>mahatōḥ</i>	महताः <i>mahatāḥ</i>
G			महताम् <i>mahatām</i>
L	महति <i>mahati</i>		महन्तु <i>mahantu</i>
V.	महन् <i>mahan</i>		
	SINGULAR	NEUTER DUAL	PLURAL
N A V	महत् <i>mahat</i>	महती <i>mahati</i>	महंति <i>mahanti</i>

The rest like the masculine.

FEM	
SINGULAR	
N	महती <i>mahati</i>

Bases ending in the Suffixes मन् *mat* and वन् *vat*, forming their Auga Bases in मन्त *mant* and वन्त *vant*.

§ 187. The possessive suffixes मन् *mat* and वन् *vat* form their Auga or strong base in मन्त *mant* and वन्त *vant*. They lengthen their vowel in the Nom Sing. Masc. These suffixes are of very frequent occurrence.

अग्निमन् *agnimat*, having fire.

	SINGULAR MASC.	DUAL MASC.	PLURAL MASC.
N	अग्निमान् <i>agnimatā</i>	अग्निमन्ती <i>agnimantau</i>	अग्निमन्तः <i>agnimantaḥ</i>
A	अग्निमन्ति <i>agnimantam</i>	अग्निमन्ती <i>agnimantau</i>	अग्निमन्तः <i>agnimantaḥ</i>
V.	अग्निमन् <i>agniman</i>		



			NEUTER		
			DUAL		
SINGULAR					PLURAL
N V अग्निमत् <i>agnimat</i>			अग्निमती <i>agnimati</i>		अग्निमति <i>agnimanti</i>
FEM					
SINGULAR					
N अग्निमती <i>agnimati</i>					

यत् *iat* is used *i* after bases in अ *a* and आ *ā*

Ex ज्ञानयत् *gnanat*, having knowledge विद्यायत् *vidyavat*, having knowledge

But अग्निमत् *agnimat*, having fire हनुमत *hanumat*, having jaws

2 After bases ending in nasals, semivowels, or sibilants, if preceded by अ *a* or आ *ā*

Ex पयस्यत् *payasat*, having milk उदन्त् *udanvat*, having water

But ज्योतिष्यत् *jyotishmat*, having light गीर्षत् *griat*, having a voice

3 After bases ending in any other consonants, by whatever vowel they may be preceded

Ex विद्युत्वत् *idyutvat*, having lightning

There are exceptions to these rules (Pan VIII 2, 9-16)

§ 188 भवत् *bhavat*, Your Honour, which is frequently used in place of the pronoun of the second person, is declined like a noun derived by यत् *iat*. Native grammarians derive it from भ *bha*, with the suffix यत् *iat*, and keep it distinct from भवत् *bhavat*, being, the participle present of भू *bhū*, to be

भवत् *bhavat*, Your Honour

			DUAL		
			MASC		
SINGULAR					PLURAL
MASC					
N भवान् <i>bhavan</i>			भवतौ <i>bhavantau</i>		भवन् <i>bhavanta</i>
A भवत <i>bhavantaṃ</i>			भवती <i>bhavantaḥ</i>		भवन् <i>bhavantaḥ</i>
V भवन् <i>bhavan</i> or भो <i>bho</i>					
			NEUTER		
			DUAL		
SINGULAR					PLURAL
N A V					
भवत् <i>bhavat</i>			भवती <i>bhavati</i>		भवति <i>bhavanti</i>
FEM					
SINGULAR					
N भवती <i>bhavati</i>					

भवत् *bhavat*, being, part present

			DUAL		
			MASC		
SINGULAR					PLURAL
MASC					
N भवान् <i>bhavan</i>			भवतौ <i>bhavantau</i>		भवन् <i>bhavanta</i>
A भवत <i>bhavantaṃ</i>			भवती <i>bhavantaḥ</i>		भवन् <i>bhavantaḥ</i>
V भवन् <i>bhavan</i>					

SINGULAR			NEUTER		PLURAL
			DUAL		
N A V	भवत् <i>bhavat</i>	,	भवती <i>bhavanti</i>		भवति <i>bhavanti</i>
	FEM				
	SINGULAR				
N	भवती <i>bhavanti</i>				

§ 189 अर्वात् *arvat*, masc horse is declined regularly like nouns in वत् *vat*, except in the Nom Sing where it has अर्वा *arva* अर्वन् *arvan* in अनर्वन् *anarvan*, without ण, is a totally different word, and declined like a noun in अन *an* Nom Sing अनर्वा *anarva* Nom Dual अनर्वणी *anarvanau* Acc Sing अनर्वाण *anarvanam* Instr Sing अनर्वणा *anarvati* Instr Plur अनर्वणि *anarvabhi* The feminine of अर्वात् *arvat* is अर्वती *arvati*

§ 190 कियत् *kayat* How much? इयत् *iyat*, so much are declined like bases in मत् *mat* Their feminines are कियती *kijati*, इयती *iyati*

SINGULAR		DUAL		PLURAL	
	MASC		MASC		MASC
N	कियान् <i>k yān</i>	कियती <i>k yantau</i>		कियत <i>k yantaḥ</i>	
A	कियान् <i>k yānam</i>	कियती <i>k yantau</i>		कियत <i>k yantaḥ</i>	
I	कियता <i>k yātā</i>	कियद्वा <i>k yadābhyam</i>		कियद्भि <i>k yadābhi</i>	
V	कियन् <i>k yan</i>				
NEUTER					
	SINGULAR		DUAL		PLURAL
N A V	कियत् <i>k yat</i>	कियती <i>k yati</i>		कियति <i>k yanti</i>	

Bases in अन् *an* (अन् *an* मन् *man* यन् *yan*)

§ 191 Words in अन् *an* have three bases their Anga or strong base is अन् *ān* their Bha or weakest base न् *n* and their Pada or middle base च *a*

Mark besides

- 1 That the Nom Sing masc has चा *a*, not अन् *an*(s)
- 2 That the Nom Sing neut has च *a* not अन् *an*
- 3 That the Voc Sing neut may be either identical with the Nominative, or take न् *n*
- 4 That words ending in मन् *man* and यन् *yan* keep मन् *man* and यन् *yan* as their Bha bases, without dropping the च *a* when there is a consonant immediately before the मन् *man* and यन् *yan* This is to avoid the concurrence of three consonants such as पद्मे *padme* from पद्मन् *padman* or आत्मन् *ātman* from आत्मन् *ātman* This rule applies, only to words ending in मन् *man* and यन् *yan* not to words ending in simple

यन् *an*. Thus तद्यन् *talakhan* forms तदयन् *talakhnd*; मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the *य a* is optional in the Loc. Sing. and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the *य a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. Anga, राजन् *rājān*; Pada, राज *rāja*; Bha, राज्ञ *rājñ*.

MASCULINE		
SINGULAR	DUAL	PLURAL
N. राजा <i>rājā</i>	राजागौ <i>rājānau</i>	राजानः <i>rājānaḥ</i>
A. राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राजः <i>rājāḥ</i>

V. राजन् *rājan*

I. राजा *rājā*

D. राजे *rājāḥ*

Ab. राजः *rājāḥ*

G. राजः *rājāḥ*

L. राजि *rājñī* or राजनि *rājani*

राजभ्यां *rājābhyām*

राजभ्यां *rājābhyām*

राजभ्यां *rājābhyām*

राजोः *rājñoh*

राजोः *rājñoh*

राजभिः *rājābhiḥ*

राजभ्यः *rājābhyāḥ*

राजभ्यः *rājābhyāḥ*

राज्ञां *rājñām*

राजसु *rājāsu*

नामन् *nāman*, n. name. Anga, नामन् *nāmān*; Pada, नाम *nāma*; Bha, नाम् *nām*.

NEUTER.		
SINGULAR.	DUAL.	PLURAL.
N.A. नाम <i>nāma</i>	नामागौ <i>nāmānau</i> or नामनौ <i>nāmanau</i>	नामानि <i>nāmāni</i>

V. नाम *nāma* or नामन् *nāman*

I. नामा *nāmā*

D. नामे *nāmāḥ*

Ab. नामः *nāmāḥ*

G. नामः *nāmāḥ*

L. नामि *nāmāni* or नामनि *nāmanāni*

नामभ्यां *nāmābhyām*

नामभ्यां *nāmābhyām*

नामभ्यां *nāmābhyām*

नामोः *nāmnoḥ*

नामोः *nāmnoḥ*

नामभिः *nāmābhiḥ*

नामभ्यः *nāmābhyāḥ*

नामभ्यः *nāmābhyāḥ*

नामां *nāmānām*

नामसु *nāmāsu*

§ 192. Nouns in which the suffixes मन् *man* and वन् *van* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्ञन् *yajñan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and वन् *van*.

ब्रह्मन् *brahman*, m. creator. Anga, ब्रह्मान *brahmān*; Pada, ब्रह्म *brahma*; Bha, ब्रह्मन् *brahman*.

अन् *an* Thus तद्वन् *takshan* forms तद्वन् *takshnā*, मूर्धन् *mūrdhan*, मूर्ध्ना *mūrdhnā*, &c.

5. That in all other words the loss of the *च a* is optional in the Loc. Sing, and in the Nom. Acc. Voc. Dual of neuters. The feminine, however, drops the *च a*; thus राज्ञी *rājñī*.

राजन् *rājan*, m. king. Anga, राजान् *rājān*; Pada, राज *rāja*, Bha, राज्ञ *rājñ*

## MASCULINE

## SINGULAR.

## DUAL.

## PLURAL.

N राजा <i>rājā</i>	राजानौ <i>rājānau</i>	राजानः <i>rājānah</i>
A राजानं <i>rājānam</i>	राजानौ <i>rājānau</i>	राजः <i>rājāḥ</i>

V, राजन् *rājan*

I राजा *rājā*

D राजे *rājāḥ*

Ab राजः *rājāḥ*

G राजः *rājāḥ*

L राज्ञी *rājñī* or राजनि *rājani*

राजभ्यां *rājābhyām*

राजभ्यां *rājābhyām*

राजभ्यां *rājābhyām*

राज्ञोः *rājñoh*

राज्ञोः *rājñoh*

राजभिः *rājābhiḥ*

राजभ्यः *rājābhyah*

राजभ्यः *rājābhyah*

राज्ञां *rājñām*

राजसु *rājāsu*

नामन् *nāman*, n name. Anga, नामान् *nāmān*; Pada, नाम *nāma*; Bha, नाम्न *nāmn*.

## NEUTER.

## SINGULAR.

## DUAL.

## PLURAL.

N A नाम <i>nāma</i>	नामौ <i>nāmāu</i> or नामनौ <i>nāmanau</i>	नामानि <i>nāmāni</i>
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V, नाम *nāma* or नामन् *nāman*

I नामो *nāmā*

D नामे *nāmāḥ*

\*Ab नामः *nāmāḥ*

G नामः *nāmāḥ*

L नामि *nāmni* or नामनि *nāmani*

नामभ्यां *nāmābhyām*

नामभ्यां *nāmābhyām*

नामभ्यां *nāmābhyām*

नामोः *nāmāḥ*

नामोः *nāmāḥ*

नामभिः *nāmābhiḥ*

नामभ्यः *nāmābhyah*

नामभ्यः *nāmābhyah*

नामां *nāmānām*

नामसु *nāmāsu*

§ 192. Nouns in which the suffixes मन् *man* and यन् *tan* are preceded by a consonant, such as ब्रह्मन् *brahman*, m. n. the creator, यज्ञन् *yajñan*, m. sacrificer, पर्वन् *parvan*, n. joint, form their Bha base in मन् *man* and यन् *tan*.

ब्रह्मन् *brahman*, m. creator. Anga, ब्रह्मान् *brahmān*, Pada, ब्रह्म *brahma*, Bha, ब्रह्मन् *brahman*.

applies, चरितं *charyatā*, a month (Pan VIII 2, 69) though not always चरितं *ahorātrah*, day and night (See § 50)

§ 197 At the end of a compound too चरन् *charan* is irregular. It is दीर्घान् *dirghān*, having long days is declined

SINGULAR	DUAL	PLURAL
N दीर्घा <i>dīrghā</i>	१ १ दीर्घौ <i>dīrghau</i>	१ दीर्घान् <i>dīrghān</i>
१ दीर्घ <i>dīrgha</i>	"	१ दीर्घान् <i>dīrghān</i>
१ दीर्घान् <i>dīrghān</i>	"	१ दीर्घान् <i>dīrghān</i>

Feminine, दीर्घा *dīrghā* (Pan VIII 4 7)

§ 198 In derivative compounds with numerals and with चरन् *charan* *ajna* is substituted for चरन् *charan* but in the Loc Sing both forms are admitted, e.g. द्वे *deya* produced in two days, Loc Sing द्वे *deya* or द्वि *diya* or द्वि *diya* (Pan VI 3, 110)

§ 199 चरन् *charan*, m dog चरन् *charan*, m young take चरन् *charan* चरन् *charan* as their Bha bases. For the rest they are declined regularly, like चरन् *charan*, m

SINGULAR	DUAL	PLURAL
N चरन् <i>charan</i>	१ १ चरौ <i>charau</i>	१ चरान् <i>charān</i>
१ चरन् <i>charan</i>	"	१ चरान् <i>charān</i>
१ चरान् <i>charān</i>	"	१ चरान् <i>charān</i>

The feminine of चरन् *charan* is चरन् *charan* of चरन् *charan* चरन् *charan* according to some grammarians चरन् *charan*

§ 200 मघन् *maghan*, the Mighty, a name of Indra, takes मघन् *maghan* as its Bha base

SINGULAR	DUAL	PLURAL
N मघन् <i>maghan</i>	१ १ मघौ <i>maghau</i>	१ मघान् <i>maghān</i>
१ मघन् <i>maghan</i>	"	१ मघान् <i>maghān</i>
१ मघान् <i>maghān</i>	"	१ मघान् <i>maghān</i>

The same word may likewise be declined like a masculine with the 's' चरन् *charan* or चरन् *charan* (see चरन् *charan*)

SINGULAR	DUAL	PLURAL
N मघन् <i>maghan</i>	१ १ मघौ <i>maghau</i>	१ मघान् <i>maghān</i>
१ मघन् <i>maghan</i>	"	१ मघान् <i>maghān</i>
१ मघान् <i>maghān</i>	"	१ मघान् <i>maghān</i>

The feminine is accordingly either मघन् *maghan* or मघन् *maghan*

\* Pan VIII 2 69 1 Siddh Kaum 1 p 194 but Colebrooke p. 83 has दीर्घान् *dīrghān* as Nom S n.

† Colebrooke Sanskrit Grammar p 81

Adjectives in वन् *van*, which form their fem in वरी *vari*, धीवन् *dhiān*, a fisherman, धीवरी *dhivari*, पीवन् *pīān*, पीवरी *pīari*, fat, may do the same at the end of compounds, or take वा *va* बहुधीवरी *bahudhīari* or बहुपीवा *bahudhīa*, Nom Dual बहुधीवे *bahudhīve*, having many<sup>1</sup> fishermen (Siddh-Kaum 1 p 209)

§ 195 पथिन् *pathin*, m *path*, has

for its Anga base पथान् *panthan* (like राजान *rajan*),

for its Bha base पथ् *path*,

for its Pada base पथि *pathi*.

It is irregular in the Nom and Voc Sing, where it is पथा *panthah*

	SINGULAR	DUAL	PLURAL
NV	पथा <i>panthāh</i>	पथानो <i>panthānan</i>	N पथान् <i>panthānāh</i>
A	पथान <i>panthānam</i>	पथानो <i>panthānau</i>	A पथ <i>panthah</i>
I	पथा <i>panthā</i>	पथिभ्या <i>panthibhyām</i>	I पथिभि <i>panthibhih</i>

चुमुधिन् *ribhukshin*, m a name of Indra, and मथिन् *mathin*, m a churning stick, are declined in the same manner. The three bases are,

चुमुथान् <i>ribhukshān</i>	} Anga,
मथान् <i>mathān</i>	
चुमुध् <i>ribhuksh</i>	} Bha,
मथ् <i>math</i>	
चुमुधि <i>ribhukshi</i>	} Pada
मथि <i>mathi</i>	

The Nom and Voc Sing are चुमुथा *ribhukshah* and मथा *mathah*

पथिन् *pathin*, चुमुधिन् *ribhukshin*, and मथिन् *mathin* form their feminines पथी *pathī*, चुमुधी *ribhukshī*, मथी *mathī*

§ 196 A word of very frequent occurrence is अहन् *ahan*, n day, which takes अहन् *ahas* as its Pada base. Otherwise it is declined like नामन् *numan*

	SINGULAR	DUAL	PLURAL
P N A V	अह् <i>ahah</i>	Bh N A V अहो <i>ahah</i> *	An N A V अहानि <i>ahāni</i>
Bh I	अहा <i>ahā</i>	P I D V अहोभ्या <i>ahobhyām</i>	P I अहोभि <i>ahobhī</i>
Bh D	अहे <i>ahā</i>	Bh G L अहो <i>ahā</i> †	P D A V अहोष <i>ahobhyaḥ</i>
Bh V G	अह <i>ahā</i>		Bh G अहा <i>ahānam</i>
Bh L	अहि <i>ahā</i> †		P L अहम् <i>ahānam</i> ‡

The Visarga in the Nominative Singular is treated like an original र (§ 85) Hence अहह् *ahar-ahah*, day by day. In composition, too, the same rule

\* Or अहनी *ahani*

† Or अहनि *ahani*

‡ Or अहयु *ahayū*

applies; अहर्गणः *aharganaḥ*, a month (Pān. VIII. 2, 69): though not always, अहोरात्रः *ahorātraḥ*, day and night. (See § 90.)

§ 197. At the end of a compound, too, अहन् *ahan* is irregular. Thus दीर्घाहन् *dirghāhan*, having long days, is declined:

SINGULAR	DUAL	PLURAL
N. दीर्घाहाः <i>dirghāhāḥ</i> *	N. A. V. दीर्घाहाणो <i>dirghāhāṇau</i>	N. V. दीर्घाहायः <i>dirghāhāṣaḥ</i>
V. दीर्घाहः <i>dirghāhaḥ</i>		A. दीर्घाहः <i>dirghāhanaḥ</i>
A. दीर्घाहाणं <i>dirghāhāṇam</i>		I. दीर्घाहोभिः <i>dirghāhobhiḥ</i> , &c.

Feminine, दीर्घाह्नी *dirghāhñī* (Pān. VIII. 4, 7).

§ 198. In derivative compounds with numerals, and with विंशति *viṃśati* and सयं *sāya*, अह् *aha* is substituted for अहन् *ahan*. but in the Loc. Sing. both forms are admitted; e. g. द्वहः *dyahnaḥ*, produced in two days; Loc. Sing. द्वहे *dyahne* or द्वहि *dyahni* or द्वहनि *dyahani*. (Pān. VI. 3, 110.)

§ 199. अन् *ān*, m. dog, युवन् *yuvan*, m. young, take शुन् *śun*, युन् *yūn* as their Bha bases. For the rest, they are declined regularly, like ब्रह्मन् *brahmaṇ*, m.

SINGULAR	DUAL	PLURAL
N. अन् <i>ān</i>	N. A. V. अानौ <i>ānau</i>	N. आनः <i>ānaḥ</i>
A. आनं <i>ānam</i>		A. शुनः <i>śunaḥ</i>
V. अन् <i>ān</i>		I. अभिः <i>abhiḥ</i>

The feminine of अन् *ān* is अनी *ānī*; of युवन् *yuvan*, युवतिः *yuvatiḥ*; according to some grammarians, युनी *yūnī*.

§ 200. मघवन् *maghavan*, the Mighty, a name of Indra, takes मघोन् *maghon* as its Bha base.

SINGULAR	DUAL	PLURAL
N. मघवा <i>maghava</i>	N. A. V. मघवानौ <i>maghavānau</i>	N. मघवतः <i>maghavantaḥ</i>
A. मघवानं <i>maghavānam</i>		A. मघवतः <i>maghavataḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवभिः <i>maghavabhiḥ</i> †

The same word may likewise be declined like a masculine with the suffix पत् *vat* or मत *mat*; (see अग्निम् *agnim*)

SINGULAR	DUAL	PLURAL
N. मघवान् <i>maghavan</i>	N. A. V. मघवतौ <i>maghavatāu</i>	N. मघवतः <i>maghavantāḥ</i>
A. मघवतं <i>maghavatam</i>		A. मघवतः <i>maghavataḥ</i>
V. मघवन् <i>maghavan</i>		I. मघवद्भिः <i>maghavadbhiḥ</i>

The feminine is accordingly either मघोनी *maghoni* or मघवती *maghavatī*.

\* Pān. VIII. 2, 69, 1, Siddh.-Kann. I p 194. but Colebrooke, p 83, has दीर्घाहा *dirghāhā* as Nom Sing

† Colebrooke, Sanskrit Grammar, p 87

§ 201. पूषन् *pūshan* and अर्यमन् *aryaman*, two names of Vedic deities, do not lengthen their vowel except in the Nom. Sing. and the Nom. Acc. Voc. Plur. neut.; (in this they follow the bases in इन् *in*; § 203.) For the rest, they are declined like nouns in अन् *an*; (see राजन् *rajan*.)

BASE	NOM SING	NOM PL.	ACC. PL.	INSTR. PL.	NOM PL. NEUT.
पूषन्, पूष, पूषा <i>pūshan, pūsha, pūshn</i>	पूषा <i>pūshā</i>	पूषयः <i>pūshayah</i>	पूषाः <i>pūshāḥ</i>	पूषभिः <i>pūshabhiḥ</i>	पूषाणि <i>pūshāni</i>
अर्यमन्, अर्यमण, अर्यम्य <i>aryaman, aryamana, aryamn</i>	अर्यमा <i>aryamā</i>	अर्यमयः <i>aryamayah</i>	अर्यम्यः <i>aryamnyāḥ</i>	अर्यमभिः <i>aryamabhiḥ</i>	अर्यमाणि <i>aryamāni</i>

Loc. Sing. पूषा *pūshni* or पूषणि *pūshāni*; or, according to some, पूषि *pūshi*. (Sār. 1. 9, 31.)

§ 202. The root हन् *han*, to kill, if used as a noun, follows the same rule; only that when the vowel between ह *h* and न् *n* is dropt, ह *h* becomes घ *gh*.

BASE	NOM SING	NOM PL.	ACC. PL.	INSTR. PL.	NOM PL. NEUT.
हन् <i>han</i> , ह <i>ha</i> , म् <i>ghān</i> <i>brahmahan, ha, ghn</i>	हा <i>hā</i> <i>brahmahā</i>	हनः <i>hanah</i> <i>brahmahanah</i>	II: <i>ghnah</i> <i>brahmaghnaḥ</i>	हभिः <i>habhiḥ</i> <i>brahmahabhiḥ</i>	हानि <i>hāni</i> <i>brahmahāni</i>
ब्रह्महन्, ह, म् <i>brahmahan, ha, ghn</i>	ब्रह्महा <i>brahmahā</i>	ब्रह्महयः <i>brahmahayah</i>	ब्रह्मम्यः <i>brahmamnyāḥ</i>	ब्रह्महभिः <i>brahmahabhiḥ</i>	ब्रह्महाणि <i>brahmahāni</i>

Loc. Sing. ब्रह्मणि *brahmaghni* or ब्रह्महणि *brahmahani*.

. Bases in इन् *in*.

§ 203 Words in इन् *in* are almost regular; it is to be observed that

1. They drop the न् *n* at the end of the Pada base.
2. They form the Nom. Sing. masc. in ई *ī*; the Nom. Acc. Sing. neut. in इ *i*; and the Nom. Acc. Plur. neut. in ईनि *īni*.

	SINGULAR.	MASCULINE.	PLURAL
N	धनि <i>dhanī</i>	धनिनी <i>dhaninā</i>	धनिनः <i>dhanināḥ</i>
A.	धनिनं <i>dhaninam</i>	धनिनी <i>dhaninam</i>	धनिनः <i>dhanināḥ</i>
I	धनिना <i>dhaninā</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभिः <i>dhanibhiḥ</i>
II	धनिने <i>dhanine</i>	धनिभ्यां <i>dhanibhyām</i>	धनिभ्यः <i>dhanibhyah</i>
Ab	धनिनः <i>dhanināḥ</i>	धनिभ्यां <i>dhanibhyāḥ</i>	धनिभ्यः <i>dhanibhyah</i>
G.	धनिनः <i>dhanināḥ</i>	धनिनोः <i>dhaninoh</i>	धनिनां <i>dhaninām</i>
I.	धनिनि <i>dhaninī</i>	धनिनोः <i>dhaninoh</i>	धनिषु <i>dhanishu</i>
V	धनिन् <i>dhanin</i>	धनिनोः <i>dhaninoh</i>	धनिनः <i>dhanināḥ</i>

	SINGULAR.	NEUTER.	PLURAL.
N	धनि <i>dhanī</i>	धनिनी <i>dhaninī</i>	धनिनि <i>dhaninī</i>
A.	धनि <i>dhanī</i> or धनिन् <i>dhanin</i>		
V	धनि <i>dhanī</i> or धनिन् <i>dhanin</i>		
FEM			
SINGULAR.			
N.	धनिनी <i>dhaninī</i>		



Decline मेधाविन् *medhāvin*, wise, यशमिन् *yashamin*, glorious; वाग्मिन् *vāgmin*, loquacious; कारिन् *kārin*, doing

Note—These nouns in इन् *in*, (etymologically a shortened form of अन् *an*.) follow the analogy of nouns in अन् *an* (like राजन् *rajan*, नामन् *nāman*) in the Nom Sing. masc and neut, and in the Voc Sing and in the Nom Acc Plur neut. They might be ranged, in fact, with the nouns having unchangeable bases, for the lengthening of the vowel in the Nom and Acc Plur neut is but a compensation for the absence of the nasal which is inserted in these cases in all bases except those ending in nasals and semivowels

### Participles in यस् *vas*.

§ 204. Participles of the reduplicated perfect in यस् *as* have three bases; वाग् *vāms* as the Anga, उष् *ush* as the Bha, and यस् *as* as the Pada base. They change the स् *s* of यस् *vas* into त् *t*, if the स् *s* is final, or if it is followed by terminations beginning with भ् *bh* and स् *s*. (See §§ 173, 131)

Anga, हरुद्वात् *hurudvāms*, Pada, हरुद्वास् *hurudvās*, Bha, हरुदुष् *hurudush*.

#### MASCULINE

##### SINGULAR

##### DUAL

##### PLURAL

N	हरुद्वात् <i>hurudvān</i>	हरुद्वाभौ <i>hurudvābāu</i>	हरुद्वांसः <i>hurudvānsah</i>
A	हरुद्वास् <i>hurudvānsam</i>	हरुद्वाभौ <i>hurudvānsau</i>	हरुदुष् <i>hurudushah</i>

V हरुदन् *hurudān*

I हरुदुष् *hurudush*

D हरुदुभे *hurudubhe*

Ab हरुदुभः *hurudubhah*

G हरुदुभः *hurudubhah*

L हरुदुभि *hurudubhi*

हरुद्वाभौ *hurudvābāu*

हरुद्वाभौ *hurudvābāu*

हरुद्वाभौ *hurudvābāu*

हरुदुभः *hurudubhah*

हरुदुभः *hurudubhah*

हरुद्वाभौ *hurudvābāu*

हरुद्वाभौ *hurudvābāu*

हरुद्वाभौ *hurudvābāu*

हरुदुभः *hurudubhah*

हरुद्वाभौ *hurudvābāu*

#### NEUTER

##### SINGULAR

##### DUAL

##### PLURAL

N	हरुद्वत् <i>hurudvāt</i>	हरुदुभौ <i>hurudubhāu</i>	हरुद्वांसि <i>hurudvānsi</i>
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#### FEM

##### SINGULAR

N हरुदुष् *hurudush*

§ 205 Participles in यस् *as* which insert an इ *i* between the reduplicated root and the termination, drop the इ *i* whenever the termination यस् *as* is changed into उष् *ush*. Thus

तस्थिवान् *tasthivān*, from स्था *sthā*, to stand, forms the fem. तस्थुषी *tasthushi*.

पेचिवान् *pechivān*, from पच *pach*, to cook, forms the fem. पेचुषी *pechushi*.



SINGULAR.	DUAL.	PLURAL.
N.V. सुपाद् <i>supād</i>	सुपादी <i>supādī</i>	सुपादः <i>supādāḥ</i> (Āṅga)
A. सुपाद् <i>supādām</i>	सुपादी <i>supādām</i>	सुपादः <i>supādāḥ</i> (Bha)
		I सुपाद्भिः <i>supādābhiḥ</i> (Pada)

The feminine is either सुपाद् *supād* or सुपादी *supādī* (Pāṇ. iv. 1, 8); but a metre consisting of two feet is called द्विपदा *dvīpadā*.

§ 208. Words ending in वाह् *vāḥ*, carrying, retain वाह् *vāḥ* as Āṅga and Pada base, but shorten it to ऊह् *ūḥ* as Bha base. The fem. is ऊही *ūhī*.

Final ह् *h* is interchangeable with द् *ḍ*, ड् *ḍ*, ढ् *ḍ*. (See §§ 128; 174, 8.)

The ऊ *ū* of ऊह् *ūḥ* forms Vridhī with a preceding उ *u* (§ 46). Thus विश्ववाह् *viśvavāḥ*, upholder of the universe.

SINGULAR.	DUAL.	PLURAL.
N.V. विश्ववाह् <i>viśvavāḥ</i>	विश्ववाही <i>viśvavāhī</i>	विश्ववाहः <i>viśvavāḥ</i>
A. विश्ववाहं <i>viśvavāḥam</i>	विश्ववाही <i>viśvavāhī</i>	विश्ववाहः <i>viśvavāḥ</i>

I. विश्ववाद्भिः *viśvavādābhiḥ*

§ 209. चेतवाह् *śvetavāḥ* is further irregular, forming its Pada base in वस् *vas*, and retaining it in the Nom. and Voc. Sing.; e. g. Nom. Voc. चेतवाः *śvetavāḥ*; Acc. चेतवाहं *śvetavāḥam*; Instr. चेतीह *śvetāuḥ*. Instr. Plur. चेतनोभिः *śvetanābhiḥ*, &c.; Loc. Plur. चेतवाम् *śvetavāḥsu*.

Some grammarians allow चेतवाह् *śvetavāḥ*, instead of चेतीह *śvetāuḥ*, in all the Bha cases (Sār. i. 9, 14), and likewise चेतवः *śvetavāḥ* in Voc. Sing.

§ 210. A more important compound with वाह् *vāḥ* is चन्द्रवाह् *anaduh*, an ox, (i. e. a cart-drawer.) It has three bases:

1. The Āṅga base चन्द्रवाह् *anaduh*.
2. The Pada base चन्द्रुह् *anadud*.
3. The Bha base चन्द्रुह् *anaduh*.

It is irregular besides in the Nom. and Voc. Sing.

SINGULAR.	DUAL.	PLURAL.
N. चन्द्रवान् <i>anaduh</i>	N.A.V. चन्द्रवाही <i>anaduhī</i>	N. चन्द्रवाहः <i>anaduhāḥ</i>
V. चन्द्रवन् <i>anaduh</i>	I.D. Ab चन्द्रवाम् <i>anaduhābhyām</i>	A. चन्द्रुहः <i>anaduhāḥ</i>
A. चन्द्रवाहं <i>anaduhāḥam</i>	G.L. चन्द्रुहोः <i>anaduhoh</i>	I चन्द्रुद्भिः <i>anaduhābhiḥ</i>
I. चन्द्रुहो <i>anaduhoh</i>		L चन्द्रुन् <i>anaduhsu</i>

If used as a neuter, at the end of a compound, it forms

SINGULAR.	DUAL.	PLURAL.
N.A.V. चन्द्रुह् <i>anadud</i>	चन्द्रुही <i>anaduhī</i>	चन्द्रुहिः <i>anaduhīḥ</i>

The rest like the masculine.

The feminine is चन्द्रुही *anaduhī* or चन्द्रवाही *anaduhī* (Siddh.-Kaum. i. p. 228).

§ 211 *अप् ap*, water, is invariably plural, and makes its *अ* long in the Anga base, and substitutes *न* *t* for *प* *p* before an affix beginning with *भ* *bh*

## PLURAL

Nom	आप <i>āpah</i>
Acc	अप <i>apah</i>
Instr	अद्भि <i>adbhih</i>
Loc	अप्सु <i>apsu</i>

In composition *अप् ap* is said to form *स्नाप snap*, Nom Sing masc and fem, having good water, Acc *स्नाप snāpam*, Instr *स्नाप snāpā*, &c Nom Plur *स्नाप snāpah* Acc. *स्नाप snāpah*, Instr *स्नाद्भि snadbhih*, &c The neuter forms the Nom Sing *स्नाप snap* Nom Plur *स्नापि snāpī* or *स्नापि snāpī*, according to different interpretations of Panini (Colebrooke, p 101, note) The *Sārasvatī* (t 9, 62) gives *स्नापि तडागानि svāpī tadāgaṇi*, tanks with good water

§ 212 *पुम् pums*, man, has three bases

- 1 The Anga base *पुमास् pumās*
- 2 The Pada base *पुम् pum*
- 3 The Bha base *पुम् pums*

SINGULAR	DUAL	PLURAL
N पुमान् <i>pumān</i>	N A V पुमासो <i>pumāsau</i>	N पुमान् <i>pumā saḥ</i>
V पुमन् <i>puman</i>	I D Ab पुभ्या <i>p mbyān</i>	A पुस <i>pun saḥ</i>
A पुमान् <i>pumānsam</i>	G L पुसो <i>pumsaḥ</i>	I पुभिः <i>pumbhiḥ</i>
I पुसा <i>pumsā</i>		

The Loc Plur, is *पुसु pumsu* not *पुम् pumsu* (§ 136) The *Sārasvatī* gives *पुषु puṣkṣu* (t 9, 70)

In composition it is declined in the same manner if used in the masc. or fem gender As a neuter it is, Nom Sing *सुपुम् supum*, Nom Dual *सुपुम् सुपुम्*, Nom Plur *सुपुमानि supumāni*

§ 213 *दिव् div* or *द्यु द्यु*, f sky, is declined as follows

Base *दिव् div*, *द्यु द्यु*

SINGULAR	DUAL	PLURAL
N V द्यौ <i>dyau</i>	N A V दिवो <i>devau</i>	N दिव् <i>dī saḥ</i>
A दिव् <i>dī tam</i>	I D Ab द्युभ्या <i>dyubhyān</i>	A दिव् <i>dī vaḥ</i>
I दिवा <i>dī ta</i>	G L दिवो <i>dī vaḥ</i>	I द्युभिः <i>dyubhiḥ</i>
D दिवे <i>dī te</i>		D Ab द्युभ्य <i>dyubhyaḥ</i>
Ab G दिव् <i>dī vaḥ</i>		G दिवा <i>dī tam</i>
L दिवि <i>dī va</i>		L द्युषु <i>dyuṣu</i>

Another base *द्यौ dyo* is declined as a base ending in a vowel and follows the paradigm of *गो go* § 219 (See *Siddh -Kaum* t p 138)

Compounds like सुदिक् *sudik*, having a good sky, are declined in the masc and fem like दिक् *div*. Hence सुद्यौ *sudyauh*, सुदिक् *sudivam*, &c

In the neuter they form Nom Acc Voc Sing सुद्यु *sudyu*, having a good sky, Dual सुदीयौ *suduyi*, Plur सुदीयि *sudiei*.

§ 214 A number of words in Sanskrit are what Greek grammarians would call *Metaplasta*, i.e. they exist under two forms each following a different declension, but one being deficient in Nom Sing Dual and Plural, and in the Acc Sing and Dual (Pāṇ vi 1, 63) Thus

1 अमन् <i>aman</i> , n blood is defective,	अमन् <i>amān</i> , n is declined throughout
2 आसनं <i>asan</i> , n face,	आस्य <i>asya</i> n — —
3 उदन् <i>udan</i> , n water,	उदक <i>udaka</i> , n — —
4 दन् <i>dat</i> , m tooth,	दन्त <i>danta</i> , m — —
5 दोषन् <i>doshan</i> , (m) n arm,	दोस् <i>dos</i> , m n — —
6 नास् <i>nas</i> , f nose,	नासिका <i>nasika</i> f — —
7 निष् <i>niś</i> , f night,	निशा <i>niśi</i> f — —
8 पद <i>pad</i> , m foot	पदा <i>pada</i> , m — —
9 पृत <i>prti</i> , f army*,	पृतान <i>pritan</i> f — —
10 मास <i>masa</i> , n meat†,	मास <i>māsa</i> , n — —
11 मास <i>mas</i> , m month‡,	मास <i>māsa</i> , m — —
12 यकन् <i>yakan</i> , n liver  ,	यकृत् <i>yakrit</i> , n — —
13 यूपन् <i>yūshan</i> , m pea soup	यूप <i>yūsha</i> , m — —
14 शकन् <i>śakan</i> n ordure,	शकृत् <i>śakrit</i> , n — —
15 चु <i>śnu</i> , n ridge,	सानु <i>śanu</i> , n — —
16 हृद् <i>hrd</i> n (m)	हृदय <i>hrdaya</i> , n — —

Hence in

No 1 N V A S ng is अमृक् <i>amṛk</i> only	} A Plur अमृनि <i>amṛni</i> or अमृनि <i>amṛni</i> but I S ng अमृन् <i>amṛn</i> or अमृ <i>amṛ</i> I Du असमृन् <i>asamṛn</i> or असमृ <i>asamṛ</i>
N V A Dual is अमृन्तौ <i>amṛntau</i> only	
N V Plur is अमृनि <i>amṛni</i> only	
No 4 N A V S ng is दन्तं <i>dantaḥ</i> am & only	} A Plur दन्तान् <i>dantaḥ</i> or दन्त <i>dant</i> but I S ng दन्तम् <i>dantaḥ</i> or दन्त <i>dant</i> I Dual दन्ताभ्यां <i>dantābhyām</i> or दन्ता <i>danta</i>
N V A Dual is दन्तौ <i>dantau</i> only	
N V Plur is दन्ता <i>danta</i> only	
No 11 N A V S ng is मासं <i>masaḥ</i> am & only	} A Plur मासान् <i>masaḥ</i> or मास <i>mas</i> but I S ng मासेन <i>masena</i> or मासा <i>mas</i> I Dual मासाभ्यां <i>masābhyām</i> or मासा <i>masa</i>
N V A Dual is मासौ <i>masau</i> only	
N V Plur is मासा <i>masa</i> only	
No 13 N A V S ng is यूपं <i>yūshaḥ</i> am & only	} A Plur यूपान् <i>yūshaḥ</i> or यूप <i>yūsh</i> but I S ng यूपेन <i>yūshena</i> or यूप <i>yūsh</i> I Du यूपेभ्यां <i>yūshābhyām</i> or यूप <i>yūsha</i> I S ng यूपे <i>yūsha</i> or यूप <i>yūsh</i>
N A V Dual is यूपौ <i>yūshau</i> only	
N V Plur is यूप <i>yūsha</i> only	

\* Sddh haum : p 131

† Sddh ha m i i 141

‡ The Śāraṅgati g ves all cases of मास *mas* (1 6 3.)

|| Pāṇ vi 1 63

Grammarians differ on the exact meaning of Panini's rule, and forms such as दोषांश *doshāṅś*, Nom Dual Neut, would seem to show that in the Nom Acc Voc Dual the base दोषन् *doshan* may be used (See Siddh-Kaum 1 pp 107, 131, 141 144) By some the rule is restricted to the Veda.

## 2. Bases ending in Vowels

§ 215 Bases ending in vowels may be subdivided into two classes

- 1 Bases ending in any vowels, except ए *a* and वा *a*
- 2 Bases ending in ए *a* and वा *a*

### 1 Bases ending in any Vowels, except ए *a* and वा *a*.

§ 216 Instead of attempting to learn, either according to the system followed by native grammarians or according to the more correct views of comparative philologists, how the terminations appended to consonantal bases are changed when appended to bases ending in vowels it will be far easier to learn by heart the paradigms such as they are without entering at all into the question whether there was originally but one set of terminations for all nouns, or whether from the beginning, different terminations were used after bases ending in consonants and after bases ending in vowels

### Bases in ऐ *ai* and औ *au*

§ 217 These bases are with few exceptions, declined like bases ending in consonants The principal rules to be observed are that before consonants ऐ *ai* becomes वा *a* while औ *au* remains unchanged, and that before vowels both ऐ *ai* and औ *au* become वाय *aiy* and वाव *auv*

Base ऐ *rai* राय *ray* in stealth नौ *nau*, नाव *nau* *f* ship

SINGULAR	DUAL	PLURAL
११ रा <i>ra</i> ह नौ <i>nau-ā</i>	रायौ <i>ray au</i> नायौ <i>nai-āu</i>	राय <i>ray-ā</i> नाय <i>nai-ā</i>
A राय <i>ray-ān</i> नाय <i>nai-ān</i>		
I राय <i>ray-ā</i> नाय <i>nai-ā</i>	रायौ <i>ray-āyau</i> नायौ <i>nai-āyau</i>	रायि <i>ray-āi</i> नायि <i>nai-āi</i>
D राय <i>ray-ā</i> नाय <i>nai-ā</i>		राय <i>ray-ā</i> नाय <i>nai-ā</i>
Ab } राय <i>ray-ā</i> नाय <i>nai-ā</i>		राय <i>ray-ā</i> नाय <i>nai-ā</i>
G } राय <i>ray-ā</i> नाय <i>nai-ā</i>	रायौ <i>ray-ā</i> नायौ <i>nai-ā</i>	राय <i>ray-ā</i> नाय <i>nai-ā</i>
L राय <i>ray-ā</i> नाय <i>nai-ā</i>		राय <i>ray-ā</i> नाय <i>nai-ā</i>

Decl ऐ *rai* ऐ *ai* in the moon

### Bases in वा *a*

§ 218 The only noun of importance is गौ *gau*, a bull or cow It is slightly irregular in Nom Acc Pl and Gen S, and in the Acc Plur

	SINGULAR.	DUAL.	PLURAL.
N.V.	गोः <i>gāḥ</i>	} गौरी <i>gāurī</i>	गायः <i>gāyāḥ</i>
A.	गौ <i>gāu</i>		गाः <i>gāḥ</i>
I.	गया <i>gāyā</i>	} गौभ्यां <i>gāubhyām</i>	गौभिः <i>gāubhiḥ</i>
D.	गवै <i>gāvai</i>		} गौभ्यः <i>gāubhyaḥ</i>
Ab.	} गोः <i>gāḥ</i>		
G.		गवो <i>gāvoh</i>	गवोः <i>gāvoh</i>
I.	गवि <i>gāvī</i>	गव्युः <i>gāvyaḥ</i>	

If bases in *ṛ ai*, *ṣi o*, *ṣi au* are to be declined as neuters at the end of compounds, they shorten *ṛ ai* to *ṛ i*, and *ṣi o* and *ṣi au* to *ṣ u*, and are then declined like neuters in *ṛ i* and *ṣ u*. The masculine forms, however, are equally allowed (if the base is masculine) in all cases except the Nom. Acc. Voc. Sing. Dual and Plural. Hence Instr. Sing. neut. *गृहिणां अरुणं* for *गृहाणां अरुणं*; but only *गुहमां अरुणं*.

§ 219. *द्यो* *dya*, fem. heaven, is declined like *गो* *gā*. It coincides in the Nom. and Voc. Sing. with *दि* *di*, sky, but differs from it in all other cases.

	SINGULAR.	DUAL.	PLURAL.
N.V.	द्यौः <i>dyāuḥ</i>	} द्यौरी <i>dyāurī</i>	द्यौयः <i>dyāyāḥ</i>
A.	द्यौ <i>dyāu</i> *		द्यौः <i>dyāuḥ</i>
I.	द्यौ <i>dyāu</i>	} द्यौभ्यां <i>dyāubhyām</i>	द्यौभिः <i>dyāubhiḥ</i>
D.	द्यौ <i>dyāu</i>		} द्यौभ्यः <i>dyāubhyaḥ</i>
Ab.	} द्यौः <i>dyāuḥ</i>	} द्यौः <i>dyāuḥ</i>	
G.		द्यौ <i>dyāu</i>	द्यौ <i>dyāu</i>
I.	द्यौ <i>dyāu</i>	द्यौ <i>dyāu</i>	

Being used at the end of a compound *द्यौ* *dya* forms its neuter base as *द्यौ* *dya*; e.g. *प्रद्यौ* *pradyāu*, eminently celestial, Dual *प्रद्यौ* *pradyāu*, Plur. *प्रद्यौ* *pradyāu* (Suddh.-Kāum. 1. pp. 144, 145); while from *दि* *di* the neuter adjective was, as we saw, *मुद्यौ* *udyāu*, having a good sky, Dual *मुद्यौ* *udyāu*, Plur. *मुद्यौ* *udyāu* (Colebr. pp. 67, 73). *प्रद्यौ* *pradyāu*, as a neuter, cannot take the optional masculine cases (Suddh.-Kāum. 1. p. 145).

Note—There are no real nouns ending in *ṣi* or *ṣi*, though grammarians assign to such words as *रः* *ṛ*, the sun, *उद्यौ* *udyāu*, the rising sun, Dual *उद्यौ* *udyāu*, Plur. *उद्यौ* *udyāu*.

Rules in *ṛ i* and *ṣ u*.

1. Monosyllabic bases in *ṛ i* and *ṣ u*, being both Masculine and Feminine.

(A) By themselves.

§ 220. Monosyllabic bases, derived from verbs without any suffix, like *चि* *chi*, thinking, *अ* *a*, buying, *इ* *i*, sitting, take the same terminations

as consonantal bases They remain unchanged before terminations beginning with consonants, but change final  $\dot{\text{इ}} i$  and  $\dot{\text{उ}} u$  into  $\text{इय } iy$  and  $\text{उय } uy$ , before vowels (Pāṇ ११ ४, ८२, ८३) Their Vocative is the same as their Nominative

(B) At the end of compounds

§ 221 These monosyllabic bases rarely occur except at the end of compounds Here they may either change  $\dot{\text{इ}} i$  and  $\dot{\text{उ}} u$  into  $\text{इय } iy$  and  $\text{उय } uy$ , or into  $\text{य } y$  and  $\text{व } v$  They change it

1° Into  $\text{इय } iy$  and  $\text{उय } uy$

a If the first member of the compound forms the predicate of the second and the second maintains its nominal character Thus परमनी *paramanī*, the best leader, Acc Sing परमनीय *paramaniyam* Here नी *nī* is treated as a noun, and seems to have lost its verbal character शुद्धधी *suddhadhī*, a pure thinker, a man of pure thought, Acc Sing शुद्धधीय *suddhadhiyam* कुधी *kudhī*, a man of had thought, Acc Sing कुधीय *kudhiyam* (Sār)

b If  $\dot{\text{इ}} i$  and  $\dot{\text{उ}} u$  are preceded by two radical initial consonants जलक्री *jalakrī*, a buyer of water, makes Acc Sing जलक्रिय *jalakriyam* सुखी *sukhī*, well faring, Acc. Sing सुखिय *sukhiyam* (Siddh-Kaum १ p ११९) This is a merely phonetic change, intended to facilitate pronunciation (Pāṇ ११ ४, ८२)

2 Into  $\text{य } y$  and  $\text{व } v$ , under all other circumstances, i.e. wherever the monosyllabic bases retain their verbal character ग्रामणी *gramanī*, leader of a village, Acc Sing ग्रामण्य *gramanyam* here ग्राम *grāma* is not the predicate of नी *nī*, but is governed by नी *nī*, which retains so far its verbal character प्रधी *pradhī*, thinking in a high degree, Acc Sing प्रध्य *pradhiyam*, here प्र *pra* is a preposition belonging to धी *dhi*, which retains its verbal nature उन्नी *unni*, leading out, Acc Sing उव्य *unniyam* here उद् *ud* is a preposition belonging to नी *nī* Though  $\dot{\text{इ}} i$  is preceded by two consonants, one only belongs to the root शुद्धधी *suddhadhī* (if a Tatpurusha compound), thinking pure things, would form the Acc Sing शुद्धधीय *suddhadhiyam*, and thus be distinguished from शुद्धधी *suddhadhī* (as a Karmadhāraya compound), a pure thinker, or as a Bahuvrīhi compound a man possessed of pure thoughts (Siddh-Kaum १ p ११९), which both have शुद्धधीय *suddhadhiyam* for their accusative The general idea which suggested the distinction between bases changing their final  $\dot{\text{इ}} i$  and  $\dot{\text{उ}} u$  either into  $\text{इय } iy$  and  $\text{उय } uy$ , or into  $\text{य } y$  and  $\text{व } v$  seems to have been that the



former were treated as real monosyllabic nouns that might be used by themselves (यथी *dāhī*, a thinker), or in such compounds as a noun admits of (सुधी *sudhīh\**, a good thinker, शुद्धधी *śuddhadhīh*, a pure thinker or pure thoughted), while the latter always retained somewhat of their verbal character, and could therefore not be used by themselves, but only at the end of compounds, preceded either by a preposition (प्रधी *pradhīh*, providens) or by a noun which was governed by them. The nouns in which ई and ऊ stand after two radical consonants form an exception to this general rule, which exception admits, however, of a phonetic explanation, so that the only real exception would be in the case of certain compounds ending in भू धी. This भू धी becomes भुव् धी before vowels, whether it be verbal or nominal (Pan vi 4, 85) Ex स्वयम् स्वयम्भू *svayambhūh*, self existing, Acc Sing स्वयम्भुव् *svayambhuvām* (Sar 1 6, 61 Siddh Kaum 1 p 119) Not, however, in वर्षा *varṣa-* *bhūh*, frog, Acc Sing वर्षाब् *varṣabhūh* (Pan vi 4, 84), and in some other compounds, such as कर्ण *karabhūh* or कर्ण *karabhūh*, nail, पुनर् *punarbhūh*, re born, द्रुम् *drumbhūh*, thunderbolt (Pan vi 4, 84, v)

## 2 Polysyllabic Bases in ई and ऊ

§ 222 Polysyllabic bases in ई and ऊ being both masculine and feminine, such as पथी *pāthī*, protector, the sun, यथी *yāthī*, road, and नृत् *nṛtīh*, dancer, are declined like the verbal compounds प्रधी *pradhīh* and वृक्ष *vṛkṣhālīh*, except

1 they form the Acc. Sing in ई *īm* and ऊ *ūm*

2 they form the Acc. Plur in ईन् *īm* and ऊन् *ūn*.

Remember also, that those in ई form the Loc. Sing in ई *ī*, not in यि *yi*

यातप्रमी *ratapramīh*, antelope, may be declined like पथी *pāthī* but if derived by कृप् *kṛp*, it may entirely follow the verbal प्रधी *pradhīh* (Siddh - Kaum 1 p 116) The same applies to nouns like सुती *sutīh*, wishing for a son, सुखी *sukhīh*, wishing for pleasure. They follow the verbal प्रधी *pradhīh* throughout, but they have their Gen. and Abl. Sing in उ *u* सुतु *sutyūh* (Siddh - Kaum 1 p 120). If the final long ई is preceded by two consonants, it is changed before vowels into ए *ey*. Ex. सुश्री *śuśhīh*, सुश्रीयौ *śuśhīyau*, &c

\* सुधी *sudhīh* is never to be treated as a verbal compound but always forms Acc. Sing सुधिय *sudhīyam* &c as if it were a Karmadhāraya compound. (Pan vi 4 85)

Monosyllabic, mas. and fem.	thanking SINGULAR.	The same, at the end of compound, used, as a noun, times, and form.	The same, at the end of compound, times, and form.	water buyer. SINGULAR.	high thanking. SINGULAR.	The same, in composition with a governed noun, mas. and fem.	Poly-syllabic, mas. and fem.
N. श्रीः <i>dhīś</i>	गुडरिपिः <i>buddhadhīś</i>	गुडरिपिः <i>buddhadhīś</i>	गुडरिपिः <i>buddhadhīś</i>	गुडरिपिः <i>buddhadhīś</i>	गुडरिपिः <i>buddhadhīś</i>	ग्रामणीः <i>grāmanīś</i>	परीः <i>papīś</i>
A. श्रीः <i>dhīyam</i>	गुडरिपे <i>buddhadhīyam</i>	गुडरिपे <i>buddhadhīyam</i>	गुडरिपे <i>buddhadhīyam</i>	गुडरिपे <i>buddhadhīyam</i>	गुडरिपे <i>buddhadhīyam</i>	ग्रामणे <i>grāmanye</i>	परिः <i>papī</i>
I. रिपिः <i>dhīyā</i>	गुडरिपि <i>buddhadhīyā</i>	गुडरिपि <i>buddhadhīyā</i>	गुडरिपि <i>buddhadhīyā</i>	गुडरिपि <i>buddhadhīyā</i>	गुडरिपि <i>buddhadhīyā</i>	ग्रामण्ये <i>grāmanye</i>	परिः <i>papī</i>
D. रिपे <i>dhīye</i>	गुडरिपि <i>buddhadhīye</i>	गुडरिपि <i>buddhadhīye</i>	गुडरिपि <i>buddhadhīye</i>	गुडरिपि <i>buddhadhīye</i>	गुडरिपि <i>buddhadhīye</i>	ग्रामण्ये <i>grāmanye</i>	परिः <i>papī</i>
Ab. G. रिपः <i>dhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
L. रिपि <i>dhīyā</i>	गुडरिपि <i>buddhadhīyā</i>	गुडरिपि <i>buddhadhīyā</i>	गुडरिपि <i>buddhadhīyā</i>	गुडरिपि <i>buddhadhīyā</i>	गुडरिपि <i>buddhadhīyā</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
V. श्रीः <i>dhīḥ</i>	गुडरिपिः <i>buddhadhīḥ</i>	गुडरिपिः <i>buddhadhīḥ</i>	गुडरिपिः <i>buddhadhīḥ</i>	गुडरिपिः <i>buddhadhīḥ</i>	गुडरिपिः <i>buddhadhīḥ</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
N. A. V. रिपे <i>dhīyeḥ</i>	गुडरिपिः <i>buddhadhīyeḥ</i>	गुडरिपिः <i>buddhadhīyeḥ</i>	गुडरिपिः <i>buddhadhīyeḥ</i>	गुडरिपिः <i>buddhadhīyeḥ</i>	गुडरिपिः <i>buddhadhīyeḥ</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
I. D. Ab. श्रीन्तः <i>dhībhyaḥ</i>	गुडरिपिन्तः <i>buddhadhībhyaḥ</i>	गुडरिपिन्तः <i>buddhadhībhyaḥ</i>	गुडरिपिन्तः <i>buddhadhībhyaḥ</i>	गुडरिपिन्तः <i>buddhadhībhyaḥ</i>	गुडरिपिन्तः <i>buddhadhībhyaḥ</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
G. L. रिप्योः <i>dhīpyāḥ</i>	गुडरिप्योः <i>buddhadhīpyāḥ</i>	गुडरिप्योः <i>buddhadhīpyāḥ</i>	गुडरिप्योः <i>buddhadhīpyāḥ</i>	गुडरिप्योः <i>buddhadhīpyāḥ</i>	गुडरिप्योः <i>buddhadhīpyāḥ</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
N. रिपः <i>dhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
A. रिपः <i>dhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	गुडरिपिः <i>buddhadhīyaḥ</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
I. श्रीः <i>dhīś</i>	गुडरिपिः <i>buddhadhīś</i>	गुडरिपिः <i>buddhadhīś</i>	गुडरिपिः <i>buddhadhīś</i>	गुडरिपिः <i>buddhadhīś</i>	गुडरिपिः <i>buddhadhīś</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
D. A. श्रीन्तः <i>dhībhyaḥ</i>	गुडरिपिन्तः <i>buddhadhībhyaḥ</i>	गुडरिपिन्तः <i>buddhadhībhyaḥ</i>	गुडरिपिन्तः <i>buddhadhībhyaḥ</i>	गुडरिपिन्तः <i>buddhadhībhyaḥ</i>	गुडरिपिन्तः <i>buddhadhībhyaḥ</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
G. रिप्योः <i>dhīpyāḥ</i>	गुडरिप्योः <i>buddhadhīpyāḥ</i>	गुडरिप्योः <i>buddhadhīpyāḥ</i>	गुडरिप्योः <i>buddhadhīpyāḥ</i>	गुडरिप्योः <i>buddhadhīpyāḥ</i>	गुडरिप्योः <i>buddhadhīpyāḥ</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>
L. श्रीन्तः <i>dhīś</i>	गुडरिपिन्तः <i>buddhadhīś</i>	गुडरिपिन्तः <i>buddhadhīś</i>	गुडरिपिन्तः <i>buddhadhīś</i>	गुडरिपिन्तः <i>buddhadhīś</i>	गुडरिपिन्तः <i>buddhadhīś</i>	ग्रामण्यो <i>grāmanyo</i>	परिः <i>papī</i>

\* Words ending in श्री, leader, form their Loc. Sing. as श्रीः. (Str.)

† परिः *papī*, at the end of a fem. comp. Rōpāval, p. 9b.

‡ Or ग्रामणीनां *grāmanīnāṃ*. Words of the Senhā class take श्रीः in  
or श्रीः. (Str. i. 6, 63) † It does not take श्रीः. (Siddh. Kaum. i. p. 116)



§ 223 All these compounds may be used without any change, whether they refer to nouns in the masculine or in the feminine gender. If the head borough or the sweeper should be of the female sex, the Dat Sing would still be ग्रामस्त्रे स्त्रिये *grāmanye striyaḥ*, खलस्त्रे स्त्रिये *khalaṣṭre striyaḥ* (Kāśikā 1 4, 3). Sometimes, however, if the meaning of a compound is such that it may by itself be applied to a woman as well as to a man, e g प्री *pradhī*, thinking, some grammarians allow such compounds to be declined in the feminine, like लक्ष्मी *lakṣmī*, except in the Acc Sing and Plur, where they take च *am* and च *ah* प्रय *pradhyam*, प्रय *pradhyah*, not प्री *pradhīm* or प्री *pradhīh* (Siddh-Kaum. 1 p 136). A similar argument is applied to पुनर् *punarbhūh*, if it means a woman married a second time. It may then form its Vocative हे पुनर् *he punarbhū* (Siddh-Kaum 1 p 138), and take the five fuller feminine terminations (§ 224)

MASC AND FEM SINGULAR.		FEM ONLY SINGULAR.	
N	प्री <i>pradhīh</i>	प्री	<i>pradhīh</i>
A	प्रय <i>pradhyam</i>	प्रय	<i>pradhyam</i>
I	प्रया <i>pradhyā</i>	प्रया	<i>pradhyā</i>
D	प्रये <i>pradhye</i>	or प्रये	<i>pradhyāḥ</i>
Ab	प्रय <i>pradhyah</i>	or प्रया	<i>pradhyāḥ</i>
G	प्रय <i>pradhyah</i>	or प्रया	<i>pradhyāḥ</i>
L	प्रिय <i>pradhyā</i>	or प्रया	<i>pradhyāḥ</i>
V	प्री <i>pradhīh</i>	or प्री	<i>pradhī</i>
DUAL		DUAL	
N A V	प्रयी <i>pradhyau</i>	प्रयी	<i>pradhyau</i>
I D Ab	प्रयीष्व <i>pradhībhyam</i>	प्रयीष्व	<i>pradhībhyām</i>
G L	प्रयो <i>pradhyoh</i>	प्रयो	<i>pradhyoh</i>
PLURAL		PLURAL	
N	प्रय <i>pradhyah</i>	प्रय	<i>pradhyah</i>
A	प्रय <i>pradhyah</i>	प्रय	<i>pradhyah</i>
I	प्रयीभिः <i>pradhībhiḥ</i>	प्रयीभिः	<i>pradhībhiḥ</i>
D Ab	प्रयीष्व <i>pradhībhyah</i>	प्रयीष्व	<i>pradhībhyāḥ</i>
G	प्रया <i>pradhyām</i>	or प्रयीना	<i>pradhīndm</i>
L	प्रयीषु <i>pradhīṣhu</i>	प्रयीषु	<i>pradhīṣhu</i>

1 Monosyllabic Bases in ई *i* and ऊ *ū*, being Feminine only

§ 224 Bases like चि *dīu*, intellect, श्री *śrī*, happiness, ह्री *hrī*, shame, भ्री *bhī*, fear, and ध्रू *bhrū*, brow, may be declined throughout exactly like the monosyllabic bases in ई *i* and ऊ *ū*, such as लू *lū*, a cutter. Their only peculiarity consists in their admitting a number of optional forms in the Dat Abl Gen and Loc Sing and Gen Plur. These may be called the five fuller feminine terminations in रे *ai*, च *ah*, च *āh*, च *ām*, and न *nam*



D. नद्ये *nady-ai*  
 Ab. नद्याः *nady-āḥ*  
 G. नद्याः *nady-āḥ*  
 L. नद्यां *nady-ām*  
 V. नदि *nadi*

## DUAL.

N. A. V. नद्यौ *nady-au*  
 I. D. Ab. नदीभ्यां *nadī-bhyām*  
 G. L. नद्योः *nady-oh*

## PLURAL.

N. V. नद्यः *nady-ah*  
 A. नदीः *nadī-h*  
 I. नदीभिः *nadī-bhiḥ*  
 D. नदीभ्यः *nadī-bhyah*  
 Ab. नदीभ्यः *nadī-bhyaḥ*  
 G. नदीनां *nadī-nām*  
 L. नदीषु *nadī-shu*

D. वध्वे *vadhv-ai*  
 Ab. वध्वाः *vadhv-āḥ*  
 G. वध्वाः *vadhv-āḥ*  
 L. वध्वां *vadhv-ām*  
 V. वधु *vadhu*

## DUAL.

N. A. V. वध्वौ *vadhv-au*  
 I. D. Ab. वधूभ्यां *vadhū-bhyām*  
 G. L. वध्वोः *vadhv-oh*

## PLURAL.

N. V. वध्वः *vadhv-ah*  
 A. वधूः *vadhū-h*  
 I. वधूभिः *vadhū-bhiḥ*  
 D. वधूभ्यः *vadhū-bhyah*  
 Ab. वधूभ्यः *vadhū-bhyaḥ*  
 G. वधूनां *vadhū-nām*  
 L. वधूषु *vadhū-shu*

*Compounds ending in Monosyllabic Feminine Bases in इ ई and ऊ औ.*

§ 226. Compounds the last member of which is a monosyllabic feminine base in इ ई or ऊ औ, are declined alike in the masculine and feminine. \* Thus सुधीः *sudhīḥ*, masc. and fem. \* if it means a good mind, or having a good mind, is declined exactly like धीः *dhīḥ*. सुधूः *sudhrāḥ*, masc. and fem. having a good brow, is declined exactly like धूः *dhrāḥ*†, without excluding the fuller

\* The following rule is taken from the Siddh. Kaum 1 p. 136 If धीः *dhīḥ*, intellect, stands at the end of the Karmaadhikāraya compound like प्रधीः *pradhīḥ*, eminent intellect, or if it is used as a Bahuvrīhi compound in the feminine, such as प्रधीः *pradhīḥ*, possessed of eminent intellect, it is in both cases declined like लक्ष्मीः *lakṣmīḥ*. It would thus become identical with प्रधीः *pradhīḥ*, thinking eminently, when it takes exceptionally the feminine terminations (§ 223) The Acc Sing. and Plur., however, take *am* and *ah*. The difference, therefore, would be the substitution of *y* for *ṛy* before vowels, the obligation of using the fuller fem terminations only, and the Vocative in इ ई, for these are the only points of difference between the declension of लक्ष्मीः *lakṣmīḥ* and धीः *dhīḥ*, fem. The biddhānta-Kaumudi, while giving these rules for प्रधीः *pradhīḥ*, agrees with the rules given above with regard to सुधीः *sudhīḥ*, &c.

† The Voc Sing. सुधु *sudhu* is used by Bhaṭṭi, in a passage where Rāma in great grief exclaims, हा पिताः छासि हे सुधु *hā pitāḥ kṛāsi he sudhu*, Oh father, where art thou, Oh thou fine-browed (wife)! Some grammarians admit this Vocative as correct; others call it a mistake of Bhaṭṭi; others, again, while admitting that it is a mistake, consider that Bhaṭṭi made Rāma intentionally commit it as a token of his distracted mind. (Siddh. Kaum 1 p. 137)

terminations (रि *ai*, खा: *āh*, खां *ām*, नां *nām*)\* for the masculine, or the simple terminations (रि *e*, खा: *āh*, खा: *āh*, इ: *i*, खां *ām*) for the feminine. The same applies to the compound मुषी: *sudhīh*, when used as a substantive, good intellect.

If the same compounds are used as neuters, they shorten the final इ: *i* or ए: *e* of their base, and are declined like वरि *vāri* and मृदु *mṛidu*, with this difference, however, that in the Inst. Dat. Abl. Gen. Loc. Sing. Dual and Plural they may optionally take the masculine forms.

Masc. and Fem.	Optional fuller forms.	Optional forms for neuters, except Nom. Acc. Voc.
good thoughted SINGULAR	SINGULAR	SINGULAR
N. मुषी: <i>sudhīh</i>		मुषि <i>sudhi</i>
A. मुषिचं <i>sudhiyam</i>		मुषि <i>sudhi</i>
I. मुषिया <i>sudhiyā</i>		or मुषिना <i>sudhinā</i>
D. मुषिये <i>sudhiye</i>	मुषिये <i>sudhiya</i>	or मुषिने <i>sudhine</i>
Ab. मुषियः <i>sudhiyah</i>	मुषियाः <i>sudhiyāh</i>	or मुषिनः <i>sudhinah</i>
G. मुषियः <i>sudhiyah</i>	मुषियाः <i>sudhiyāh</i>	or मुषिनः <i>sudhinah</i>
L. मुषियि <i>sudhiya</i>	मुषिया <i>sudhiyām</i>	or मुषिनि <i>sudhini</i>
V. मुषी: <i>sudhīh</i>		मुषि <i>sudhi</i> or मुषे <i>sudhe</i>
DUAL	DUAL	DUAL
N. A. V. मुषिभौ <i>sudhiyau</i>		मुषिभौ <i>sudhinā</i>
I. D. Ab. मुषिभ्यां <i>sudhībhyām</i>		or मुषिभ्यां <i>sudhībhyām</i>
G. L. मुषिभ्योः <i>sudhiyoh</i>		or मुषिभ्योः <i>sudhinoh</i>
PLURAL	PLURAL	PLURAL
N. V. मुषिभ्यः <i>sudhiyah</i>		मुषीनि <i>sudhinā</i>
A. मुषिभ्यः <i>sudhiyah</i>		मुषीनि <i>sudhinā</i>
I. मुषीभिः <i>sudhībhih</i>		or मुषिभिः <i>sudhībhih</i>
D. मुषीभ्यः <i>sudhībhyah</i>		or मुषिभ्यः <i>sudhībhyah</i>
Ab. मुषीभ्यः <i>sudhībhyah</i>		or मुषिभ्यः <i>sudhībhyah</i>
G. मुषिना <i>sudhiyam</i>	मुषीनां <i>sudhinām</i>	or मुषीनां <i>sudhinām</i>
L. मुषीषु <i>sudhiṣṭu</i>		or मुषिषु <i>sudhiṣṭu</i>

\* I can find no authority by which these fuller terminations are excluded. In बहुदेयनी *bahudeyānī*, the feminine देयनी *deyānī* retains its feminine character (*moditra*) throughout (Siddh. Kaum. i p. 116), and the same is distinctly maintained for the compound मुषी: *sudhīh*, possessed of distinguished intellect, if used as a masculine (Siddh. -kaum. i p. 119).

Mass and Fem.	Optional fuller forms	Optional forms for numbers, except Nom. Acc. Voc.
with beautiful brow. SINGULAR	SINGULAR	SINGULAR
N. सुभ्रुः <i>subhrūh</i>		सुभ्रु <i>subhru</i>
A. सुभ्रुवं <i>subhruvam</i>		सुभ्रु <i>subhru</i>
I. सुभ्रुया <i>subhruvā</i>		or सुभ्रुया <i>subhruvā</i>
D. सुभ्रुवे <i>subhruve</i>	सुभ्रुवे <i>subhruvai</i>	or सुभ्रुवे <i>subhruve</i>
Ab. सुभ्रुवः <i>subhruvāh</i>	सुभ्रुवाः <i>subhruvāh</i>	or सुभ्रुवः <i>subhruvāh</i>
G. सुभ्रुवः <i>subhruvāh</i>	सुभ्रुवाः <i>subhruvāh</i>	or सुभ्रुवः <i>subhruvāh</i>
L. सुभ्रुवि <i>subhruvi</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुवि <i>subhruvi</i>
V. सुभ्रुः <i>subhrūh</i>		सुभ्रु <i>subhru</i> or ओ-भ्रु <i>o-bhru</i>
DUAL	DUAL	DUAL
N. A. V. सुभ्रुवी <i>subhruvau</i>		सुभ्रुवी <i>subhruvī</i>
I. D. Ab. सुभ्रुभ्यां <i>subhrūbhyām</i>		or सुभ्रुभ्यां <i>subhrūbhyām</i>
G. L. सुभ्रुवोः <i>subhruvoḥ</i>		or सुभ्रुवोः <i>subhruvoḥ</i>
PLURAL	PLURAL	PLURAL
N. V. सुभ्रुवः <i>subhruvāh</i>		सुभ्रुवि <i>subhruvī</i>
A. सुभ्रुवः <i>subhruvāh</i>		सुभ्रुवि <i>subhruvī</i>
I. सुभ्रुभिः <i>subhrūbhiḥ</i>		or सुभ्रुभिः <i>subhrūbhiḥ</i>
D. सुभ्रुभ्यः <i>subhrūbhyāḥ</i>		or सुभ्रुभ्यः <i>subhrūbhyāḥ</i>
Ab. सुभ्रुभ्यः <i>subhrūbhyāḥ</i>		or सुभ्रुभ्यः <i>subhrūbhyāḥ</i>
G. सुभ्रुवां <i>subhruvām</i>	सुभ्रुवां <i>subhruvām</i>	or सुभ्रुवां <i>subhruvām</i>
L. सुभ्रुषु <i>subhrūṣu</i>		or सुभ्रुषु <i>subhrūṣu</i>

Compounds ending in Polysyllabic Feminine Nouns in ई and ऊ.

§ 227. Feminine nouns like नदी *nadī* and चमू *chamū* may form the last portion of compounds which are used in the masculine gender. Thus बहुश्रेयसी *bahusreyasī*, a man who has many auspicious qualities (Siddh.-Kaum. i. pp. 116, 117), and अतिचमू *atichamū*, one who is better than an army (Siddh.-Kaum. i. p. 123), are declined in the masculine and feminine:

SINGULAR	DUAL	PLURAL
N. बहुश्रेयसी <i>bahusreyasī</i> *	बहुश्रेयसी <i>bahusreyasyau</i>	बहुश्रेयसः <i>bahusreyasyah</i>
A. बहुश्रेयसी <i>bahusreyasīm</i>	बहुश्रेयसी <i>bahusreyasyau</i>	बहुश्रेयसीन् <i>bahusreyasīn</i>
I. बहुश्रेयस्या <i>bahusreyasyā</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभिः <i>bahusreyasībhiḥ</i>
D. बहुश्रेयस्यै <i>bahusreyasyai</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyāḥ</i>
Ab. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयसीभ्यां <i>bahusreyasībhyām</i>	बहुश्रेयसीभ्यः <i>bahusreyasībhyāḥ</i>
G. बहुश्रेयस्याः <i>bahusreyasyāḥ</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीनां <i>bahusreyasīnām</i>
L. बहुश्रेयस्यां <i>bahusreyasyām</i>	बहुश्रेयस्योः <i>bahusreyasyoḥ</i>	बहुश्रेयसीषु <i>bahusreyasīṣu</i>
V. बहुश्रेयसि <i>bahusreyasi</i>	बहुश्रेयस्यौ <i>bahusreyasyau</i>	बहुश्रेयस्यः <i>bahusreyasyah</i>

\* From लक्ष्मी: *lakṣmī*, the Nom. Sing. would be अतिलक्ष्मी: *atilakṣmī*.



	SINGULAR	DUAL	PLURAL
N	अतिचमू <i>atichamūh</i>	अतिचम्यो <i>atichamva :</i>	अतिचम्व <i>atichamvaḥ</i>
A	अतिचनू <i>atichamūm</i>	अतिचम्यो <i>at cl amtau</i>	अतिचमन् <i>atichamun</i>
I	अतिचम्या <i>atichamvā</i>	अतिचमूभ्या <i>atichamūbhyām</i>	अतिचमूभि <i>atichamūbhih</i>
D	अतिचम्ये <i>atichamvā</i>	अतिचमूभ्या <i>at c hamūbhyām</i>	अतिचमूभ्य <i>atichamūbhyah</i>
Ab	अतिचम्या <i>atichamvā</i>	अतिचमूभ्या <i>atichamūbhyām</i>	अतिचमूभ्य <i>atichamūbhyah</i>
G	अतिचम्या <i>atichamvā</i>	अतिचम्यो <i>atichamvoh</i>	अतिचमूना <i>atichamūndm</i>
L	अतिचम्या <i>atichamvam</i>	अतिचम्यो <i>atichamvoh</i>	अतिचमूनु <i>atichamūshu</i>
V	अतिचम <i>atichamu</i>	अतिचम्यो <i>atichamva</i>	अतिचम्व <i>atichamvaḥ*</i>

Nouns like कुमारी *kumārī*, a man who behaves like a girl, are declined like बहुश्रेयसी *bahusreyasī*, except in the Acc Sing and Plur, where they form कनार्यै *kumaryam* and कुमर्यै *kumdryah* (Siddh -Kaum 1 pp 118, 119)

§ 228 स्त्री *strī*, woman, is declined like नदी *nadī*, only that the accumulation of three consonants is avoided by the regular insertion of an इ: e.g. स्त्रिया *stryā*, and not स्त्र्या *stryā*. Remember also two optional forms in the Acc Sing and Plur

Base स्त्री *strī* and स्त्रिय *strīy*

SINGULAR		DUAL	PLURAL
N स्त्री <i>strī</i>		N A V स्त्रियौ <i>strīyau</i>	N स्त्रिय <i>strīyāḥ</i>
A स्त्रीं <i>strīm</i> or स्त्रिय <i>strīyam</i>	I D Ab स्त्रीभ्या <i>strībhyām</i>		A स्त्रीं <i>strīm</i> or स्त्रिय <i>strīyam</i>
I स्त्रिया <i>strīyā</i>	G L स्त्रियो <i>strīyo</i>		I स्त्रीभिः <i>strībhiḥ</i>
D स्त्रियै <i>strīyāḥ</i>	.		D Ab स्त्रीभ्य <i>strībhyāḥ</i>
Ab G स्त्रिया <i>strīyā</i>			G स्त्रीणां <i>strīṇām</i> (Pan 1 4 5)
L स्त्रिया <i>strīyām</i>			L स्त्रीषु <i>strīṣu</i>
V स्त्रि <i>strī</i> (Pan 1 4 4)			

§ 229 When स्त्री *stri* forms the last portion of a compound and has to be treated as a masculine, feminine, and neuter, the following forms occur

	MASC	SINGULAR	FEM	NEXT
N	अतिस्त्रि at strih	* अतिस्त्रि atstrih		अतिस्त्रि atistris
A	{ अतिस्त्रि atistr m or अतिस्त्रिय atistryam	{ अतिस्त्रि at strim or अतिस्त्रिय atistryam	.	अतिस्त्रि alistris
I	अतिस्त्रिया at strand	अतिस्त्रिया atstryad	*	अतिस्त्रिया alustrina
D	अतिस्त्रये atistraye	{ अतिस्त्रिये atistryas or अतिस्त्रये atistraye		{ अतिस्त्रिये alistras or अतिस्त्रय atistray
Ab G	अतिस्त्रे at streh	{ अतिस्त्रिया at stryah or अतिस्त्रे at streh		{ अतिस्त्रिय atistryah or अतिस्त्रे alistreh
L.	अतिस्त्री at straw	{ अतिस्त्रिया at stryam or अतिस्त्री alistrau		{ अतिस्त्रिय atistrya or अतिस्त्री alistras
V	अतिस्त्रे atistre	अतिस्त्रे atistre		अतिस्त्रे alistre

\* The neuter is said to be VAV Sing बहुधेयसी bahudheyasī, A A Dm बहुधेयसी bahudheyasī VAV Plur बहुधेयसीनि bahudheyasīni Dat Sing बहुधेयसे, य, ज, क, इ, बहुधेयस्ये bahudheyasye or slab &c

DUAL.		
MASC.	FEM	NEUT
N.A.V. अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>	अतिस्त्रियौ <i>atistriyau</i>
I.D Ab. अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>	अतिस्त्रिभ्यां <i>atistribhyām</i>
G.L. अतिस्त्रियोः <i>atistriyoh</i>	अतिस्त्रियोः <i>atistriyoh</i>	अतिस्त्रियोः <i>atistriyoh</i>
PLURAL.		
MASC.	FEM	NEUT
N.V. अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रयः <i>atistrayaḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
A. { अतिस्त्रीन् <i>atistrīn</i> or अतिस्त्रियः <i>atistriyāḥ</i>	{ अतिस्त्रीः <i>atistrīḥ</i> or अतिस्त्रियः <i>atistriyāḥ</i>	अतिस्त्रीणि <i>atistrīṇi</i>
I. अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>	अतिस्त्रिभिः <i>atistribhiḥ</i>
D.Ab. अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>	अतिस्त्रिभ्यः <i>atistribhyaḥ</i>
G. अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>	अतिस्त्रीणां <i>atistrīṇām</i>
L. अतिस्त्रिषु <i>atistrīṣu</i>	अतिस्त्रिषु <i>atistrīṣu</i>	अतिस्त्रिषु <i>atistrīṣu</i>

In the masculine final इ is shortened to इ, and the compound declined like कविः *kaviḥ*, except in the Nom. Acc. Voc. and Gen. Loc. Dual. In the Acc. Sing. and Plur. optional forms are admitted. (Siddh.-Kaum. 1. p. 134.)

The feminine may be the same as the masculine, except in the Instr. Sing. and Acc. Plur., but it may likewise be declined like स्त्री *strī* in the Dat. Abl. Gen. Loc. Sing.

The neuter has the usual optional forms.

*Bases in इ i and उ u, Masculine, Feminine, Neuter.*

§ 230. There are masculine, feminine, and neuter bases in इ i and उ u. They are of frequent occurrence and should be carefully committed to memory.

Adjectives in इ i are declined like substantives, only that the masculine may optionally be substituted for the neuter in all cases except the Nom. and Acc. Sing.; Nom. Acc. and Voc. Dual and Plur. इx. सुविः *suvīḥ*, masc. bright; सुविः *suvīḥ*, fem.; सुवि *suvī*, neut.

The same applies to adjectives in उ u, except that they may form their feminine either without any change, or by adding इ i. Thus लघुः *laghuḥ*, light, is in the fem. either लघुः *laghuḥ*, to be declined as a feminine, or लघुः *laghūḥ*, to be declined like नदी *nadī*.

If the final उ u is preceded by more than one consonant, the fem. does not take इ i. Thus पङ्गुः *paṅguḥ*, pale; fem. पङ्गुः *paṅguḥ*.

Some adjectives in उ u lengthen their vowel in the fem., and are then declined like वयः *radhūḥ*. Thus पङ्गुः *paṅguḥ*, pale; fem. पङ्गुः *paṅgūḥ*. लक्ष्मिः *lakṣmīḥ*, a Kuru; fem. लक्ष्मिः *lakṣmīḥ*. some compounds ending in उरुः *ūruḥ*, thigh, such as वामोरुः *vāmōruḥ*, with handsome thighs, fem. वामोरुः *vāmōrūḥ*.

Bases in इ :

Bases in उ u.

## SINGULAR

	MASC	FEM	NEUT	MASC	FEM	NEUT
Base	{ कवि kavi, poet	{ मति mati, thought	{ वरि vāri, water	{ मृदु mr̥du, soft	{ मृदु mr̥du soft	{ मृदु mr̥du, soft
N	{ कविः kaviḥ	{ मतिः matiḥ	{ वरिः vāriḥ	{ मृदुः mr̥duḥ	{ मृदुः mr̥duḥ	{ मृदुः mr̥duḥ
A	{ कविम् kavi-m	{ मतिम् mati-m	{ वरिम् vāri-m	{ मृदुम् mr̥du-m	{ मृदुम् mr̥du-m	{ मृदुम् mr̥du-m
I	{ कविना kavi-nā	{ मत्या matyā	{ वरिणा vāriṇā	{ मृदुना mr̥du-nā	{ मृदा mr̥dā	{ मृदुना mr̥du-nā
D	{ कवये kavay e	{ मतये matay e or maty-m	{ वरिणे vāriṇe	{ मृदवे mr̥dave e	{ मृदवे mr̥dave or mr̥dā	{ मृदवे mr̥dave or mr̥dā
Ab G	{ कवेः kave-ḥ	{ मतेः mateḥ or maty-āḥ	{ वरिणः vāriṇaḥ	{ मृदोः mr̥doḥ	{ मृदोः mr̥doḥ or mr̥dā-āḥ	{ मृदोः mr̥doḥ or mr̥dā-āḥ
L	{ कवी kavau	{ मती matāu or maty-ām	{ वरिणि vāriṇi	{ मृदी mr̥dī	{ मृदी mr̥dī or mr̥dā	{ मृदी mr̥dī or mr̥dā
V	{ कवे kaps	{ मते mate	{ वरि vāri or vāre*	{ मृदो mr̥do	{ मृदो mr̥do	{ मृदो mr̥do or mr̥dā*

## DUAL

N A V	{ कवी kavi	{ मती matī	{ वरिणी vāriṇī	{ मृदु mr̥du	{ मृदु mr̥du	{ मृदुनी mr̥dunī
ID Ab	{ कविभ्यां kavi bhyaṁ	{ मतिभ्यां mati bhyaṁ	{ वरिभ्यां vāri bhyaṁ	{ मृदुभ्यां mr̥du bhyaṁ	{ मृदुभ्यां mr̥du bhyaṁ	{ मृदुभ्यां mr̥du bhyaṁ
G L	{ कव्योः kavyo-ḥ	{ मत्योः maty-ḥ	{ वरिणोः vāriṇo-ḥ	{ मृदोः mr̥do-ḥ	{ मृदोः mr̥do-ḥ	{ मृदुनो mr̥duno or mr̥do-ḥ

## PLURAL

N V.	{ कवयः kavay aḥ	{ मतयः matay aḥ	{ वरिणि vāriṇi	{ मृदवः mr̥dava-ḥ	{ मृदवः mr̥dava-ḥ	{ मृदूनि mr̥dūni
A	{ कवीन् kavi-n	{ मतीन् matī-n	{ वरिणि vāriṇi	{ मृदून् mr̥dūn	{ मृदून् mr̥dūn	{ मृदूनि mr̥dūni
I	{ कविभिः kavi bhīḥ	{ मतिभिः mati bhīḥ	{ वरिभिः vāri bhīḥ	{ मृदुभिः mr̥du bhīḥ	{ मृदुभिः mr̥du bhīḥ	{ मृदुभिः mr̥du bhīḥ
D Ab	{ कविभ्यां kavi bhyaḥ	{ मतिभ्यां mati bhyaḥ	{ वरिभ्यां vāri bhyaḥ	{ मृदुभ्यां mr̥du bhyaḥ	{ मृदुभ्यां mr̥du bhyaḥ	{ मृदुभ्यां mr̥du bhyaḥ
G	{ कवीना kavi-nān	{ मतीना matī-nām	{ वरिणा vāriṇān	{ मृदूना mr̥dūnām	{ मृदूना mr̥dūnām	{ मृदूना mr̥dūnām
L	{ कविषु kavi shu	{ मतिषु mati shu	{ वरिषु vāri shu	{ मृदुषु mr̥du shu	{ मृदुषु mr̥du shu	{ मृदुषु mr̥du shu

\* The Guna in the Voc Sing of Neuters in इ उ is approved by Vākyādhyaṇī Vyākṛhpad, as may be seen from the following verse मयोधने नृनसस्त्रिषु सातं तपा नाशमपायदत्तं । माधविनिर्वदि गुण विगते नृपसके व्याप्रपदा वरिः ॥

† The lines of separation placed in the transcribed paradigms are not intended to divide the real terminations from the real base, but only to facilitate the learning by heart of these

§ 231. कति *kati*, how many, यति *yati*, as many (relat.), and तति *tati*, so many, are used in the Plural only, and take no terminations in the Nom. and Acc. Plural. For the rest, they are declined like कवि *kavi*, and without distinction of gender.

Nom. Voc.	कति <i>kati</i>
Acc.	कति <i>kati</i>
Instr.	कतिभिः <i>katibhih</i>
Dat.	कतिभ्यः <i>katibhyah</i>
Abl.	कतिभ्यः <i>katibhyah</i>
Gen.	कतीनां <i>kalinām</i>
Loc.	कतिषु <i>katishu</i>

§ 232. सखि *sakhi*, friend, has two bases:

सखाय *sakhāy* for the Anga, i.e. the strong base.

सखि *sakhi* for the Pada and Bha base.

It is irregular in some of its cases:

	SINGULAR	DUAL	PLURAL
N.	सखा <i>sakhā</i>	सखायौ <i>sakhāyau</i>	सखायः <i>sakhāyāḥ</i>
A	सखायं <i>sakhāyam</i>	सखायौ <i>sakhāyau</i>	सखीन् <i>sakhīn</i>
I	सखा <i>sakhā</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभिः <i>sakhibhiḥ</i>
D	सख्ये <i>sakhye</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyah</i>
Ab	सख्युः <i>sakhyaḥ</i>	सखिभ्यां <i>sakhibhyām</i>	सखिभ्यः <i>sakhibhyah</i>
G.	सख्युः <i>sakhyaḥ</i>	सख्योः <i>sakhyaḥ</i>	सखीनां <i>sakhīnām</i>
L.	सख्यौ <i>sakhyaḥ</i>	सख्योः <i>sakhyaḥ</i>	सखिषु <i>sakhishu</i>
V.	सखे <i>sakhe</i>	like Nom	like Nom

The feminine सखी *sakhī* is regular, like नदी *nadī*.

At the end of compound, we find सखि *sakhi*, masc. declined as follows:

Base सुसखि *susakhi*, a good friend, masc.

	SINGULAR	DUAL	PLURAL
N.	सुसखा <i>susakhā</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyāḥ</i>
A	सुसखायं <i>susakhāyam</i>	सुसखायौ <i>susakhāyau</i>	सुसखीन् <i>susakhīn</i>
I	सुसखिनां <i>susakhinām</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभिः <i>susakhibhiḥ</i>
D	सुसख्ये <i>susakhye</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyah</i>
Ab	सुसखेः <i>susakheḥ</i>	सुसखिभ्यां <i>susakhibhyām</i>	सुसखिभ्यः <i>susakhibhyah</i>
G.	सुसखेः <i>susakheḥ</i>	सुसख्योः <i>susakhyaḥ</i>	सुसखीनां <i>susakhīnām</i>
L.	सुसखौ <i>susakhaḥ</i>	सुसख्योः <i>susakhyaḥ</i>	सुसखिषु <i>susakhishu</i>
V.	सुसखे <i>susakhe</i>	सुसखायौ <i>susakhāyau</i>	सुसखायः <i>susakhāyāḥ</i>

At the end of a neuter compound सखि *sakhi* is declined like वरि *vari* (§ 230).

nouns Masculine nouns in short 'u' are भानु *bhānu*, sun, मातु *matu*, ward, पिप्पु *pippu*, fish, नम  
prop पौनु *pōnu*, as masc. is the name of a tree; as neuter, the name of its fruit (bār 1 R. 17)  
Feminine nouns in short 'u' are पैनु *pānu*, rope, तनु *tanu*, body

§ 233. पति *pati*, lord, is irregular:

SINGULAR.	DUAL.	PLURAL.
N. पतिः <i>patih</i>	N. A. V. पती <i>pattī</i>	N. पतयः <i>patayah</i>
A. पतिम् <i>patim</i>	I D Ab. पतिभ्यां <i>patibhyām</i>	A. पतीन् <i>pattān</i>
I. पत्यौ <i>patyau</i>	G L. पत्योः <i>patyoh</i>	I. पतिभिः <i>patibhih</i>
D. पत्ये <i>patye</i>		D Ab. पतिभ्यः <i>patibhyah</i>
Ab. G. पत्युः <i>patyuh</i>		G. पतीनां <i>pattīnām</i>
L. पत्यो <i>patyau</i>		I. पतिषु <i>patishu</i>
V. पते <i>pate</i>		V. पतयः <i>patayah</i>

पति *pati* at the end of compounds, e. g. भूपति *bhūpati*, lord of the earth, प्रजापति *prajāpati*, lord of creatures, is regular, like कवि *kavi*. The feminine of पति *pati* is पत्नी *patnī*, wife, i. e. legitimate wife, she who takes part in the sacrifices of her husband. (Pān. iv. 1, 33.)

§ 234. The neuter bases अक्षि *akshi*, eye, अस्थि *asthi*, bone, दधि *dadhi*, curds, सक्थि *sakthi*, thigh, are declined regularly like वरि *varī*, but in the Bha cases they substitute the bases अक्षन् *akshn*, अस्थन् *asthn*, दध् *dadhn*, सक्थन् *sakthn*. In these cases they are declined, in fact, like neuters in अन् *an*, such as नानम् *nāman*. (See note to § 203.)

Atiga and Pada base अक्षि *akshi*, Bha base अक्षन् *akshn*.

SINGULAR.	DUAL.	PLURAL.
N. A. अक्षि <i>akshi</i>	N. A. V. अक्षिणी <i>akshinī</i>	N. A. V. अक्षिणि <i>akshini</i>
I. अक्षन् <i>akshn</i>	I D Ab. अक्षिभ्यां <i>akshibhyām</i>	I. अक्षिभिः <i>akshibhih</i>
D. अक्ष्ये <i>akshye</i>	G L. अक्ष्योः <i>akshyoh</i>	D Ab. अक्षिभ्यः <i>akshibhyah</i>
Ab. G. अक्ष्यः <i>akshyah</i>		G. अक्ष्यां <i>akshnām</i>
I. अक्षि <i>akshi</i> and अक्षिणि <i>akshini</i>		L. अक्षिषु <i>akshishu</i>
V. अक्षे <i>akshē</i> (or अक्षि <i>akshi</i> )		

Bases in अन् *an*, Masculine, Feminine, Neuter.

§ 235 These bases are declined after two models:

	SINGULAR.	PLURAL.
I. Base नप्तृ <i>naptṛ</i> , grandson	स्वप्तृ <i>svaptṛ</i> , soldier	प्राप्तृ <i>dāḍṛ</i> , providence
N. नप्तृ <i>naptṛ</i>	स्वप्तृ <i>svaptṛ</i>	प्राप्तृ <i>dāḍṛ</i>
A. नप्तारं <i>naptṛ-am</i>	स्वप्तारं <i>svaptṛ-am</i>	प्राप्तृ <i>dāḍṛ</i>
I. नप्तृ <i>naptṛ</i>	स्वप्तृ <i>svaptṛ</i>	प्राप्तृ <i>dāḍṛ</i>
D. नप्तृ <i>naptṛ</i>	स्वप्ते <i>svaptṛ</i>	प्राप्तृ <i>dāḍṛ</i>
Ab. G. नप्तृ <i>naptṛ</i>	स्वप्तृ <i>svaptṛ</i>	प्राप्तृ <i>dāḍṛ</i>
L. नप्तृ <i>naptṛ</i>	स्वप्तृ <i>svaptṛ</i>	प्राप्तृ <i>dāḍṛ</i>
V. नप्तृ <i>naptṛ</i>	स्वप्तृ <i>svaptṛ</i>	प्राप्तृ <i>dāḍṛ</i> or प्राप्तृ <i>dāḍṛ</i>

## PLURAL.

N. नम्राः <i>naptārah</i>	स्वसराः <i>svasār-ah</i>	धातृणि <i>dhatṛi-ni</i>
A. नम्रान् <i>naptān</i>	स्वस्रः <i>svasr-ah</i>	धातृणि <i>dhatṛi-ni</i>
I. नम्रभिः <i>naptābhiḥ</i>	स्वस्रभिः <i>svasrabhiḥ</i>	धातृभिः <i>dhatṛibhiḥ</i>
D. नम्रभ्यः <i>naptābhyah</i>	स्वस्रभ्यः <i>svasrabhyah</i>	धातृभ्यः <i>dhatṛibhyah</i>
Ab. नम्रभ्यः <i>naptābhyah</i>	स्वस्रभ्यः <i>svasrabhyah</i>	धातृभ्यः <i>dhatṛibhyah</i>
G. नम्र्यां <i>naptānam</i>	स्वस्र्यां <i>svasranām</i>	धातृयां <i>dhatṛinām</i>
L. नम्रसु <i>naptāshu</i>	स्वस्रसु <i>svasrashu</i>	धातृसु <i>dhatṛishu</i>

## DUAL.

N.A.V. नम्रायै <i>naptārayai</i>	स्वसरायै <i>svasārayai</i>	धातृण्यै <i>dhatṛinai</i>
I.D.Ab. नम्रभ्यां <i>naptābhyām</i>	स्वस्रभ्यां <i>svasrabhyām</i>	धातृभ्यां <i>dhatṛibhyām</i>
G.L. नम्रोः <i>naptārah</i>	स्वस्रोः <i>svasrah</i>	धातृणोः <i>dhatṛinoh</i>

- a. The second model differs from the first in the Acc. Sing., Nom. Acc. Voc. Dual, and Nom. Plur., by not lengthening the *a* before the *r*.

Base पितृ *pitrī*, मातृ *mātrī*.

## SINGULAR.

## DUAL.

## PLURAL.

MASC.	FEM.	MASC.	FEM.	MASC.	FEM.
N. पिता <i>pitā</i>	माता <i>mātā</i>	पितरौ <i>pitarau</i>	मातरौ <i>mātarau</i>	पितरः <i>pitar-ah</i>	मातरः <i>mātar-ah</i>
A. पितरं <i>pitar-am</i>	मातरं <i>mātar-am</i>	पितरौ <i>pitar-au</i>	मातरौ <i>mātar-as</i>	पितॄन् <i>pitrān</i>	मातॄन् <i>mātrīn</i>
I. पित्रा <i>pitr-ā</i>	मात्रा <i>mātr-ā</i>	पितॄभ्यां <i>pitrābhyām</i>	मातॄभ्यां <i>mātrībhyām</i>	पितृभिः <i>pitrābhiḥ</i>	मातृभिः <i>mātrībhiḥ</i>
D. पित्रे <i>pitr-e</i>	मात्रे <i>mātr-e</i>	पितॄभ्यां <i>pitrābhyām</i>	मातॄभ्यां <i>mātrībhyām</i>	पितृभ्यः <i>pitrābhyah</i>	मातृभ्यः <i>mātrībhyah</i>
Ab. पितुः <i>pituḥ</i>	मातुः <i>mātuḥ</i>	पितॄभ्यां <i>pitrābhyām</i>	मातॄभ्यां <i>mātrībhyām</i>	पितॄभ्यां <i>pitrābhyah</i>	मातॄभ्यां <i>mātrībhyah</i>
G. पितुः <i>pituḥ</i>	मातुः <i>mātuḥ</i>	पित्रोः <i>pitr-oh</i>	मात्रोः <i>mātr-oh</i>	पितॄणां <i>pitrānam</i>	मातॄणां <i>mātrīnam</i>
L. पितरि <i>pitar-i</i>	मातरि <i>mātar-i</i>	पित्रोः <i>pitr-oh</i>	मात्रोः <i>mātr-oh</i>	पितॄसु <i>pitrāshu</i>	मातॄसु <i>mātrīshu</i>
V. पितः <i>pitah(r)</i>	मातः <i>mātah(r)</i>	like Nom.	like Nom.	like Nom.	like Nom.

After the first model are declined most *nōmina actoris* derived from verbs<sup>1</sup> by the suffix *trī*: दातृ *dātṛī*, giver; कर्तृ *kartṛī*, doer; त्वष्टृ *tvashṭṛī*, carpenter; होतृ *hotṛī*, sacrificer; भर्तृ *bhartṛī*, husband.

After the second model are declined masculines, such as चातृ *bhrātṛī*, brother; जामातृ *jāmātrī*, son-in-law; देवृ *devṛī*, husband's brother; सव्येश्वर्य *savyeshvṛī*, a charioteer; and feminines, such as दुहितृ *duhitṛī*, daughter; ननन्दतृ *nanandṛī*, husband's sister; यतृ *yātṛī*, husband's brother's wife. Most terms of relationship in *च रि* (except स्वसृ *svasṛī*, sister, and नप्तृ *naptṛī*, grandson) do not lengthen their *ar*.

Note.—If words in *च रि* are used as adjectives, the masculine form may be used for the neuter also, except in the Nom. and Acc. Sing. and Nom. Acc. Voc. Dual and Plural. The feminine is formed by *trī*. कर्तृ *kartṛī*, fem. कर्त्री *kartṛī*, like मदी *madī*.

§ 236. क्रोष्टृ *kroshṭṛī*, a jackal, is irregular; but most of its irregularities may be explained by admitting two bases, क्रोष्टृ *kroshṭṛī* (like मृष्टृ *mṛṣṭṛī*) and क्रोष्टृ *kroshṭṛī* (like नप्तृ *naptṛī*).

	SINGULAR	DUAL	PLURAL
N	क्रोश <i>krōsh/d</i>	N A V क्रोशसि <i>krōsh/dras</i>	N क्रोशात् <i>krōsh/draḥ</i>
A	क्रोशस् <i>krōsh/dram</i>		A क्रोशन् <i>krōsh/dm</i>
I	{ क्रोशुना <i>krōsh/fund</i> क्रोश <i>krōsh/d</i>	ID Ab क्रोशुभ्या <i>krōsh/fubhyām</i>	I क्रोशुभिः <i>krōsh/fubhiḥ</i>
D	{ क्रोशये <i>krōsh/fane</i> क्रोशे <i>krōsh/fre</i>		D Ab क्रोशुभ्य <i>krōsh/fubhyāḥ</i>
Ab G	{ क्रोशे <i>krōsh/fah</i> क्रोशु <i>krōsh/fuḥ</i>	GL { क्रोशे <i>krōsh/fraḥ</i> क्रोशे <i>krōsh/fraḥ</i>	G क्रोशन्ति <i>krōsh/funṭi</i>
I	{ क्रोशेति <i>krōsh/fax</i> क्रोशति <i>krōsh/fari</i>		I क्रोशन्ति <i>krōsh/fanti</i>
V	क्रोशे <i>krōsh/ya</i>		

The base क्रोश *krōsh/r* is the only one admissible as *Asṛ*, i. e. in the strong cases, excepting the Vocative (हे क्रोश *he krōsh/fah* is, I believe, wrongly admitted by Wilson)

The base क्रोशु *krōsh/fu* is the only one admissible as *Paḍa*, i. e. before terminations beginning with consonants

The other cases may be formed from both bases, but the Acc Plur is क्रोशन् *krōsh/dm* only (Pin vii 1, 95-97)

Those who admit क्रोशन् *krōsh/fm* as Acc Plur likewise admit क्रोशु *krōsh/fm* as Acc Sing (Śhr i 6, 70)

The feminine is क्रोशेति *krōsh/fri* declined like नदी *nadī*

§ 237 नृ *nṛ* man, a word of frequent occurrence, though, for convenience sake, often replaced by नर *nara* is declined regularly like वृत् *vṛt*, except in the Gen Plural, where it may be either नृणां *nṛṇām* or नृती *nṛtām* (P ii vi 4 6)

	SINGULAR	DUAL	PLURAL
N	न <i>na</i>	नरी <i>narau</i>	नराः <i>narāḥ</i>
A	नरं <i>naram</i>	नरी <i>narau</i>	नृन् <i>nṛṇ</i>
I	न <i>na</i>	नृभ्या <i>nṛubhyām</i>	नृभिः <i>nṛubhiḥ</i>
D	ये <i>are</i>	नृभ्या <i>nṛubhyām</i>	नृभ्यः <i>nṛubhyāḥ</i>
Ab	नृ <i>nṛ</i>	नृभ्या <i>nṛubhyām</i>	नृभ्यः <i>nṛubhyāḥ</i>
G	नृ <i>nṛ</i>	नृ <i>nṛ</i>	नृणां <i>nṛṇām</i> or नृती <i>nṛtām</i>
L	नरि <i>nare</i>	नरी <i>narāḥ</i>	नृन् <i>nṛṇ</i>
V	न <i>na</i>	नरी <i>narau</i>	नर <i>netāḥ</i>

The feminine is नरी *narī*

2 Cases ending in च *a* and वा *a*.

§ 238 This class is the most numerous and most important in Sanskrit, like the corresponding classes of nouns and adjectives in *ar*, *a*, *am*, in Latin,

and *os, η, ov* in Greek. The case-terminations are peculiar, and it is best to learn *कांतः kántah*, *कांता kántā*, *कांतं kántam* by heart in the same manner as we learn *bonus, bona, bonum*, without asking any questions as to the origin of the case-terminations, or their relation to the terminations appended to bases ending in consonants.

	MALE	FEM	NEUT
	SINGULAR		
Base	कांत <i>kánta</i>	कांता <i>kántā</i>	कांतं <i>kántam</i>
N.	कांतः <i>kántah</i>	कांता <i>kántā</i>	कांतं <i>kántam</i>
A.	कांतं <i>kántam</i>	कांतां <i>kántām</i>	कांतं <i>kántam</i>
I	कांतेन <i>kántena</i>	कांतया <i>kántayā</i>	कांतिन <i>kántina</i>
D.	कांताय <i>kántāya</i>	कांतायै <i>kántāyāi</i>	कांताय <i>kántāya</i>
Ab.	कांतात् <i>kántāt</i>	कांतायाः <i>kántāyāḥ</i>	कांतात् <i>kántāt</i>
G	कांतस्य <i>kántasya</i>	कांतायाः <i>kántāyāḥ</i>	कांतस्य <i>kántasya</i>
L.	कांते <i>kānte</i>	कांतायां <i>kántāyām</i>	कांते <i>kānte</i>
V.	कांति <i>kānti</i>	कांते <i>kānte</i> *	कांति <i>kānti</i>
	DUAL		
N <sup>1</sup> A V.	कांती <i>kāntau</i>	कांते <i>kānte</i>	कांते <i>kānte</i>
I D. Ab	कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>	कांताभ्यां <i>kāntābhyām</i>
G. L.	कांतयोः <i>kāntayoh</i>	कांतयोः <i>kāntayoh</i>	कांतयोः <i>kāntayoh</i>
	PLURAL		
N. V.	कांताः <i>kāntāḥ</i>	कांताः <i>kāntāḥ</i>	कांतानि <i>kāntāni</i>
A.	कांतान् <i>kāntān</i>	कांताः <i>kāntāḥ</i>	कांतानि <i>kāntāni</i>
I	कांतेः <i>kāntaiḥ</i>	कांतानिः <i>kāntābhiḥ</i>	कांतेः <i>kāntaiḥ</i>
D Ab	कांतेभ्यः <i>kāntebhyaḥ</i>	कांताभ्यः <i>kāntābhyāḥ</i>	कांतेभ्यः <i>kāntebhyaḥ</i>
G	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>	कांतानां <i>kāntānām</i>
L.	कांतेषु <i>kānteshu</i>	कांतानु <i>kāntānu</i>	कांतेषु <i>kānteshu</i>

<sup>1</sup> Note—Certain adjectives in *ता अ*, *ता ई*, *तां अ*, which follow the ancient pronominal declension, will be explained in the chapter on Pronouns (§ 278)

### Bases in ता ई, Masculine and Feminine

‘§ 239’ These bases are derived immediately from verbs ending in ता ई, such as ता पई, ता धमा. They are declined in the same way in the masculine and feminine gender. In the neuter the final ता ई is shortened, and the word declined like कांतं *kántam*.

Anga and Paula base पिपया *pipāyā*, Bha base पिपय् *pipāy*, all-preserving.

\* Bases in ता ई, meaning mother, form their Vocative in ता ई, e.g. ता ई *akka*, संय *ambā*, संय *alla*. But खपाई *ambāḥ*, संयाली *ambāḥ*, and संयिका *ambāḥ* form the regular Vocatives संवादे *ambāde*, संयाले *ambāḍe*, संयिक *ambāḍe*.



	SINGULAR	DUAL	PLURAL
N V.	विश्वपाः <i>viśvapāḥ</i>	विश्वयोः <i>viśvayoḥ</i>	विश्वपाः <i>viśvapāḥ</i>
A	विश्वपां <i>viśvapāṃ</i>	विश्वयोः <i>viśvayoḥ</i>	विश्वपः <i>viśvap-ah</i>
I	विश्वपा <i>viśvap</i>	विश्वपाभ्यां <i>viśvapābhyām</i>	विश्वपाभिः <i>viśvapābhiḥ</i>
D	विश्वपे <i>viśvape</i>	विश्वपाभ्यां <i>viśvapābhyām</i>	विश्वपाभ्यः <i>viśvapābhyah</i>
Ab	विश्वपः <i>viśvap-ah</i>	विश्वपाभ्यां <i>viśvapābhyām</i>	विश्वपाभ्यः <i>viśvapābhyah</i>
G	विश्वपः <i>viśvap-ah</i>	विश्वयोः <i>viśvapo-ah</i>	विश्वपां <i>viśvap ān</i>
L	विश्वपि <i>viśvap</i>	विश्वयोः <i>viśvap-ah</i>	विश्वपामु <i>viśvapāṃ-su</i>
NEUTER			
N	विश्वपं <i>viśvapam</i>	विश्वपे <i>viśvape</i>	विश्वपानि <i>viśvapāni</i> , &c.

Decline सोमपाः *somapāḥ*, Soma drinker; शङ्खध्वाः *śaṅkhadhvāḥ*, shell-blower; धनदाः *dhanadāḥ*, wealth giver.

§ 240 Masculines in चा *ū*, not being derived by a Knt suffix from verbal roots, are declined as follows:

Base हाहा *hāhā*

	SINGULAR	DUAL	PLURAL
N V	हाहाः <i>hāhāḥ</i>	हाही <i>hāhau</i>	हाहाः <i>hāhāḥ</i>
A	हाहा <i>hāhān</i>	हाही <i>hāhau</i>	हाहान् <i>hāhān</i> *
I	हाहा <i>hāhā</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभिः <i>hāhābhiḥ</i>
D	हाहे <i>hāhai</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyah</i>
Ab	हाहाः <i>hāhāḥ</i>	हाहाभ्यां <i>hāhābhyām</i>	हाहाभ्यः <i>hāhābhyah</i>
G	हाहाः <i>hāhāḥ</i>	हाहीः <i>hāhāḥ</i>	हाहां <i>hāhām</i>
L	हाहे <i>hāhe</i>	हाही. <i>hāhāḥ</i>	हाहामु <i>hāhāmu</i>

## CHAPTER IV

### DECLENSION OF ADJECTIVES

§ 241 As every noun in Sanskrit may, at the end of a compound, form the final portion of an adjective, all the essential rules for the declension of such compound adjectives had to be given in the preceding chapter. Thus in the declension of neuter nouns in चस् *as*, like मनस् *manas*, mind, the declension of मुनस् *munas*, as an adjective masc. fem. and neut., was exhibited at the same

Acc Voc Sing Dual and Plur had to be exhibited. See § 158. जलमुक् *jalamuk*, जलमुची *jalamuchī*, जलमुचि *jalamuṇḍa*. In the declension of nouns with

\* The Sā. 1 6, 3<sup>4</sup> gives the optional form हाहाः *hāhāḥ* in the masculine. At the end of a feminine compound the same form is sanctioned in the Rāṣarā, p 96

changeable bases, the more important feminine and neuter forms were separately mentioned; and in the declension of nouns ending in vowels, all necessary rules with regard to the same subject were fully stated.

§ 242. The chief difficulty which remains with regard to the declension of adjectives is the exact formation of the feminine base, and the rules on this subject are often so complicated that they have to be learnt by practice rather than by rule. The feminine bases, however, once given, there can be no doubt as to their declension, as they follow exactly the declension of the corresponding feminine nouns. A few observations on this point must suffice.

§ 243. Adjectives \* in चा form their feminines in चाँ. Ex. प्रिय *prīya*, dear, masc. प्रियः *prīyah*, fem. प्रिया *prīyā*, neut. प्रियं *prīyam*, to be declined like कान्त *kānta* (§ 238).

§ 244. Certain adjectives derived by चक *aka* form their feminines in इका *ikā*. Ex. पाचक *pāchaka*, cooking, masc. पाचकः *pāchakah*, fem. पाचिका *pāchikā*, neut. पाचकं *pāchakam*. Likewise मारक *sarvakah*, fem. मारिका *sarvikā*, every; कारक *kārah*, doing, कारिका *kārikā*; इत्यक *itahyakah*, present here, इत्यिका *itahyikā*. But क्षिपक *kshipakā*, fem. one who sends; कन्यक *kanyakā*, fem. maiden; चटका *chafakā*, fem. sparrow; तारक *drakā*, fem. star. Sometimes both forms occur; अजका *ajakā* and अजिका *ajikā*, a she-goat.

§ 245. Bases in च्च *ra* and in म् *na* take ईँ as the sign of the feminine: कर्तृ *kartrī*, doer, कर्त्री *kartrī* (§ 235); दंडिन् *dandin*, a mendicant, दंडिनी *dandini* (§ 203). Likewise most bases ending in consonants, if they admit of a separate feminine base: प्राच *prāch*, प्राची *prāchī* (§ 181); चान् *chan*, dog, चुनी *chuni* (§ 199); भवत् *bharat*, भवती *bhavatī* (§ 188). Some adjectives in वन् *van* form their feminine base in वरी *varī*: पीवन् *phān*, fat, पीवरी *phāvarī* (§ 193).

§ 246. Many adjectives in चा form their feminine base in ईँ (§ 225), instead of चाँ. नृणमयः *trinamayah*, made of grass, नृणमयी *trinamayi*; देवः *devah*, god, divine, देवी *devī*; तरुणः *tarunah* or तरुनः *talunah*, a youth, तरुणी *tarunī*; कुमारः *kumarah*, a boy, कुमारी *kumārī*; गोपः *gopah*, cowherd, गोपी *gopī*, his wife, but गोपा *gopā*, a female shepherd; नर्तकः *nartakah*, actor, नर्तकी *nartakī*; मृगः *mrigah*, a deer, मृगी *mrigī*, a doe; सूकरः *sūkah*, boar, सूकरी *sūkārī*; कुम्भकारः *kumbhakarah*, a potter, कुम्भकारी *kumbhakārī*. It will be observed, however, that many of these words are substantives rather than adjectives. Thus मत्स्यः *matsyah*, fish, forms मत्सी *matsī* (य *ya* being expunged before ईँ); मनुष्यः *manushyah*, man, मनुषी *manushī*.

§ 247. Certain adjectives in तः *taḥ*, expressive of colour, form their feminine either in ता *tā* or in नी *nī*: श्वेतः *shyetaḥ*, white, श्वेता *shyeta*, श्वेती *shyēnī*; रतः *etah*, variegated, रता *etā* or रती *enī*; रोहिताः *rohitaḥ*, red, रोहिता *rohita* or रोहिणी *rohini*; but श्वेतः *shyetaḥ*, white, श्वेता *shyeta*, श्वेतिता *ashitā*, white; पलिता *palitā*, grey-haired.

\* गुणवचन *gunavachana*, the name for adjective, occurs in Pāṇ. v. 3, 58.

§ 248. The formation of feminine substantives must be learnt from the dictionary. Thus

अजः *ajah*, goat, forms अजा *aji*. अश्वः *ashv*, horse, forms अश्वा *ashvā*.

बालः *bālah*, boy, forms बाला *bālā*.

शूद्रः *śūdrah*, a Śūdra, forms { शूद्रा *śūdrā*, a woman of the Śūdra caste.  
शूद्रे *śūdrī*, the wife of a Śūdra.

मातुलः *mātulah*, maternal uncle, forms मातुली *mātullī* or मातुलानी *mātuldni*, an uncle's wife.

आचार्यः *āchāryah*, teacher, forms आचार्यानी *āchāryāni*\*, wife of the teacher; but आचार्या *āchāryā*, a female teacher.

पतिः *patih*, lord, forms पत्नी *patnī*, wife, &c.

### Degrees of Comparison.

§ 249. The Comparative is formed by तर *tara*, or ईयम् *īyam* (§ 206); the Superlative by तम *tama*, or इष्ट *ishtha*. These terminations तर *tara* and तम *tama* are not restricted in Sanskrit to adjectives. Substantives such as नृ *nṛ*, man, form नृतमः *nṛtamaḥ*, a thorough man; स्त्री *strī*, woman, स्त्रीतर *strītarā*, more of a woman. Even after case-terminations or personal terminations, तर *tara* and तम *tama* may be used. Thus from पूर्वाह्ने *pūrvāhne*, in the forenoon, पूर्वाह्नेतर *pūrvāhnetare*, earlier in the forenoon (Pāṇ. vi. 3. 17). From पचति *pachati*, he cooks, पचतिर *pachatirāṇi*, he cooks better (Pāṇ. v. 3. 57), पचतिम *pachatimāṇi*, he cooks best (Pāṇ. v. 3. 56).

§ 250. तर *tara* and तम *tama*, if added to changeable bases, require the Pada base. Thus from प्राच् *prāch* (§ 180), प्राक्तर *prāktara*; from धनिन् *dhanin* (§ 203), धनितर *dhanitara*; from धनवद् *dhanavat* (§ 187), धनवत्तर *dhanavattara*, from विद्मस् *vidmas* (§ 204), विद्मस्तम *vidmattama*; from प्रत्यच् *pratyach* (§ 181), प्रत्यक्तर *pratyaktara*. There are, however, a few exceptions, such as दस्युहन्तः *dasyuhantah*, from दस्युहन् *dasyuhan*, demon-killer; सुपथितः *supathitah*, from सुपथिन् *supathin*, with good roads.

§ 251. ईयम् *īyam* and इष्ट *ishtha* are never added to the secondary suffixes नृ *nṛ*, मत् *mat*, वत् *vat*, लत् *lat*, यिन् *in*, इन् *in*. If adjectives ending in these suffixes require ईयः *īyah* and इष्ट *ishtha*, the suffixes are dropt, and the ईयः *īyah* and इष्ट *ishtha* added to the last consonant of the original base. बलवान् *balavān*, strong, बलीयम् *bal-īyam*, बलिष्ठ *bal-ishtha*. दोग्ध्री *dogdhṛī*, milking, दुहीयम् *duh-īyam*, दुहिष्ठ *duh-ishtha*. समिन् *samin*, garlanded, समीयम् *saj-īyam*, more profusely garlanded. मतिमान् *matimān*, wise, मतीयम् *mat-īyam*, मतिष्ठ *mat-ishtha*.

\* On the dental नृ, see Goga Kabhkhāh in the Kāśī-Vṛtti.

† Femines in ई, derived from masculines, must shorten the ई before तर *tara* and तम *tama*; ब्राह्मणी *brāhmaṇī* forms ब्राह्मणीतर *brāhmaṇītarā*. Other femines in ई or अ may or may not shorten their vowels; स्त्री *strī* forms स्त्रीतर *strītarā* or स्त्रीतम *strītam*. Also श्रेयसीतर *śreyasītarā* or श्रेयसीतम *śreyasītam*. विदुषीतर *viduṣītarā* or विदुषीतम *viduṣītam* (Pāṇ. vi. 3. 43-45).

§ 252 Other adjectives, too, lose their derivative elements before ईयम् *īyas* and इश् *ishtha*, or are otherwise irregular by substituting new bases for the Comparative and Superlative. पापः *pāpaḥ*, bad; पापीयम् *pāpīyas*, worse; पापिष्ठ *pāp-ishtha*, worst.

	SECOND BASE	COMPARATIVE	SUPERLATIVE
1 अंतिक् <i>antika</i> , near	नेद् <i>nod</i>	नेदीयम् <i>nedīyas</i>	नेदिष्ठ <i>nedishtha</i>
2 अल्प <i>alpa</i> , small	कन् <i>kan</i>	कनीयम् <i>kanīyas</i> or अल्पीयम् <i>alpīyas</i>	कनिष्ठ <i>kanishtha</i> अल्पिष्ठ <i>alpishtha</i>
3 अरु <i>aru</i> , wide	यर् <i>ar</i>	यपीयम् <i>arīyas</i>	यरिष्ठ <i>arishtha</i>
4 अरुन् <i>aruṇ</i> , straight	अरुन् <i>ru</i>	अरुनीयम् <i>arūnyas</i> Vedic रज्जीयम् <i>rajīyas</i>	अरुनिष्ठ <i>arūnishtha</i> रज्जिष्ठ <i>rajishtha</i> *
5 कृश <i>kṛśa</i> , lean	क्रश् <i>kraś</i>	क्रशीयम् <i>kraśīyas</i>	क्रशिष्ठ <i>kraśishtha</i>
6 क्षिप्र <i>kshipra</i> , quick	क्षेप् <i>kshēp</i>	क्षेपीयम् <i>kshēpīyas</i>	क्षेपिष्ठ <i>kshēpishtha</i>
7 क्षुद्र <i>kshudra</i> , mean	क्षोद् <i>kshod</i>	क्षोदीयम् <i>kshodīyas</i>	क्षोदिष्ठ <i>kshodishtha</i>
8 गुरु <i>guru</i> , heavy	गर् <i>gar</i>	गपीयम् <i>garīyas</i>	गरिष्ठ <i>garishtha</i>
9 तृप्त <i>tr̥pta</i> , satisfied	त्रप् <i>trap</i>	त्रपीयम् <i>trapīyas</i>	त्रपिष्ठ <i>trapishtha</i>
10 दीर्घ <i>dīrgha</i> , long	द्राप् <i>drāgh</i>	द्रापीयम् <i>drāghīyas</i>	द्रापिष्ठ <i>drāghishtha</i>
11 दूर <i>dūra</i> , far	दप् <i>dau</i>	दपीयम् <i>dapīyas</i>	दपिष्ठ <i>dauishtha</i>
12 दृढ <i>dr̥dha</i> , firm	द्रुद् <i>dr̥adh</i>	द्रुदीयम् <i>dr̥adhīyas</i>	द्रुदिष्ठ <i>dr̥adhishtha</i>
13 परितृप्त <i>paritṛpta</i> , exalted	परितृप् <i>paritṛat</i>	परितृपीयम् <i>paritṛadhīyas</i>	परितृपिष्ठ <i>paritṛadhishtha</i>
14 प्रुथ <i>pr̥itha</i> , broad	प्रप् <i>pr̥ath</i>	प्रपीयम् <i>pr̥athīyas</i>	प्रपिष्ठ <i>pr̥athishtha</i>
15 प्रशस्त्य <i>prasasya</i> praiseworthy	प्रश्र <i>praśra</i> or ज्य <i>jya</i>	ज्येयम् <i>jyēyas</i> ज्यायम् <i>jyādyas</i>	ज्येष्ठ <i>jyēshtha</i> ज्येष्ठ <i>jyeshtha</i>
16 प्रिय <i>pr̥iya</i> , dear	प्र <i>pra</i>	प्रेयम् <i>preyas</i>	प्रेष्ठ <i>pr̥eshtha</i>
17 बहु <i>bahu</i> , many	भू <i>bhū</i>	भूयम् <i>bhūdyas</i>	भूदिष्ठ <i>bhūdyashtha</i>
18 बहुल <i>bahula</i> , frequent	बह् <i>banah</i>	बहपीयम् <i>banahīyas</i>	बहपिष्ठ <i>banahishtha</i>
19 भ्रू <i>bhr̥u</i> , excessive	भ्रश् <i>bhr̥as</i>	भ्रशीयम् <i>bhr̥ashīyas</i>	भ्रशिष्ठ <i>bhr̥ashishtha</i>
20 मृदु <i>mṛdu</i> , soft	मृद् <i>marad</i>	मृदीयम् <i>mṛadīyas</i>	मृदिष्ठ <i>mṛadishtha</i>
21 युवन् <i>yuvan</i> , young	यप् <i>yav</i> or कन् <i>kan</i>	यपीयम् <i>yapīyas</i> कनीयम् <i>kanīyas</i>	यपिष्ठ <i>yavishtha</i> कनिष्ठ <i>kanishtha</i>
22 रूढ <i>rūḍha</i> , firm	रूढ् <i>rūḍh</i>	रूढपीयम् <i>rūḍhīyas</i>	रूढपिष्ठ <i>rūḍhishtha</i> †
23 वृद्ध <i>vṛddha</i> , old	वर्ष <i>varsh</i> or ज्य <i>jya</i>	वर्षीयम् <i>varshīyas</i> ज्यायम् <i>jyādyas</i>	वर्षिष्ठ <i>varshishtha</i> ज्येष्ठ <i>jyeshtha</i>
24 वृन्दारक <i>vṛndaraka</i> , beautiful	वृद् <i>vṛand</i>	वृदीयम् <i>vṛandīyas</i>	वृदिष्ठ <i>vṛandishtha</i>
25 स्थिर <i>sthirā</i> firm	स्थ <i>stha</i>	स्थेयम् <i>stheyas</i>	स्थेष्ठ <i>stheishtha</i>
26 स्थूल <i>sthūla</i> , strong	स्थप् <i>sthav</i>	स्थपीयम् <i>sthavīyas</i>	स्थपिष्ठ <i>sthavishtha</i>
27 स्फिक्त <i>sphikta</i> thick	स्फ <i>spha</i>	स्फेयम् <i>sphēyas</i>	स्फेष्ठ <i>sphēshtha</i>
28 ह्रस्व <i>hr̥asva</i> , short	ह्रस् <i>hr̥as</i>	ह्रस्पीयम् <i>hr̥asvīyas</i>	ह्रस्पिष्ठ <i>hr̥asvishtha</i>

## CHAPTER V.

## NUMERALS

## Cardinals

- 1 १ एक, एका, एक, *ekah, ekā, ekam*, one (Base एक *eka*)  
 2 २ द्वौ, द्वे, द्वे, *dvau, dve, dve*, two (Base द्व *dia*, in comp द्वि *dvi*)  
 3 ३ त्रय, त्रिषु, त्रीणि, *trayah, tīrah, trīni*, three (Base त्रि *tri*)  
 4 ४ चत्वार, चत्वरि, चत्वारि, *chatvārah, chatasrah, chatvāri*, four (Base चतुर *chatur*)  
 5 ५ पञ्च *pañcha*, m f n five (Base पञ्चन् *pañchan*)  
 6 ६ षट् *ṣaṭ*, m f n six (Base षप् *ṣaṣh*)  
 7 ७ सप्त *sapta*, m f n seven (Base सप्तन् *saptan*)  
 8 ८ अष्टौ *aṣṭau*, m f n eight (Base अष्टन् *aṣṭan*)  
 9 ९ नव *nava*, m f n nine (Base नवन् *navan*)  
 10 १० दश *daśa*, m f n ten (Base दशन् *daśan*)  
 11 ११ एकादश *ekadaśa*, eleven (Base as in दशन् *daśan*)  
 12 १२ द्वादश *dīdaśa*.  
 13 १३ त्रयोदश *trayodasa*  
 14 १४ चतुर्दश *chaturdaśa*  
 15 १५ पञ्चदश *pañchadaśa*  
 16 १६ षोडश *ṣoḍaśa*  
 17 १७ सप्तदश *saptadaśa*  
 18 १८ अष्टादश *aṣṭadaśa*  
 19 १९ नवदश *navadaśa* or  
     ऊनविंशति *ūnaviṁśatih*  
 20 २० विंशति *viṁśatih*, fem  
 21 २१ एकविंशति *ekaviṁśatih*  
 22 २२ द्वविंशति *dvaviṁśatih*  
 23 २३ त्रयोविंशति *trayaviṁśatih*  
 24 २४ चतुर्विंशति *chaturviṁśatih*  
 25 २५ पञ्चविंशति *pañchaviṁśatih*  
 26 २६ षड्विंशति *ṣadvīṁśatih*  
 27 २७ सप्तविंशति *saptaviṁśatih*  
 28 २८ अष्टविंशति *aṣṭaviṁśatih*  
 29 २९ नवविंशति *navaviṁśatih*  
 30 ३० त्रिंशत् *triṁśat*, fem.  
 31 ३१ एकत्रिंशत् *ekatriṁśat*  
 32 ३२ द्वित्रिंशत् *dvatriṁśat*  
 33 ३३ त्रयस्त्रिंशत् *trayastrīṁśat*  
 34 ३४ चतुस्त्रिंशत् *chatustrīṁśat*.  
 35 ३५ पञ्चत्रिंशत् *pañchatrīṁśat*.  
 36 ३६ षट्त्रिंशत् *ṣaṭtrīṁśat*  
 37 ३७ सप्तत्रिंशत् *saptatrīṁśat*.  
 38 ३८ अष्टत्रिंशत् *aṣṭatrīṁśat*  
 39 ३९ नवत्रिंशत् *navatrīṁśat*  
 40 ४० चत्वारिंशत् *chatvāriṁśat*, fem  
 41 ४१ एकचत्वारिंशत् *ekachaturīṁśat*.  
 42 ४२ द्वाचत्वारिंशत् *dvachaturīṁśat* or  
     द्विचत्वारिंशत् *dviṁśat*  
 43 ४३ त्रयश्चत्वारिंशत् *trayaśchatvāriṁśat*  
     or त्रिचत्वारिंशत् *trichaturīṁśat*.  
 44 ४४ चतुश्चत्वारिंशत् *chatusśchatvāriṁśat*  
 45 ४५ पञ्चचत्वारिंशत् *pañchachaturīṁśat*.  
 46 ४६ षट्चत्वारिंशत् *ṣaṭchatvāriṁśat*  
 47 ४७ सप्तचत्वारिंशत् *saptachaturīṁśat*.  
 48 ४८ अष्टचत्वारिंशत् *aṣṭichaturīṁśat* or  
     अष्टचत्वारिंशत् *aṣṭachaturīṁśat*.  
 49 ४९ नवचत्वारिंशत् *navachaturīṁśat*  
 50 ५० पञ्चाशत् *pañchaśat*, fem  
 51 ५१ एकपञ्चाशत् *ekapañcīśat*  
 52 ५२ द्वापञ्चाशत् *dvapañcīśat* or  
     द्विपञ्चाशत् *dvipañchaśat*

53 ५३ त्रयःपंचाशत् *trayaḥpañchāśat* or  
त्रिपंचाशत् *tripañchāśat*.

54 ५४ चतुःपंचाशत् *chaturpañchāśat*

55 ५५ पंचपंचाशत् *pañchapañchāśat*

56 ५६ षट्पंचाशत् *ṣaṭpañchāśat*.

57 ५७ सप्तपंचाशत् *saptapañchāśat*.

58 ५८ अष्टापंचाशत् *aṣṭāpañchāśat* or  
अष्टपंचाशत् *aṣṭapañchāśat*

59 ५९ नवपंचाशत् *navapañchāśat*

60 ६० षष्टिः *ṣaṣṭiḥ*, fem

61 ६१ एकषष्टिः *ekashashṭiḥ*

62 ६२ द्विषष्टिः *dvaṣṣashṭiḥ* or

द्विषष्टिः *dviṣṣashṭiḥ*

63 ६३ त्रयःषष्टिः *trayaḥṣashṭiḥ* or  
त्रिषष्टिः *triṣṣashṭiḥ*.

64 ६४ चतुष्षष्टिः *chaturṣṣashṭiḥ*.

65 ६५ पंचषष्टिः *pañchashashṭiḥ*

66 ६६ षट्षष्टिः *ṣaṣṭṣashṭiḥ*.

67 ६७ सप्तषष्टिः *saptashashṭiḥ*.

68 ६८ अष्टषष्टिः *aṣṭāṣashṭiḥ* or  
अष्टषष्टिः *aṣṭaṣashṭiḥ*

69 ६९ नवषष्टिः *navashashṭiḥ*.

70 ७० सप्ततिः *saptatiḥ*, fem

71 ७१ एकसप्ततिः *ekasaptatiḥ*

72 ७२ द्विसप्ततिः *dvasaptatiḥ* or

द्विसप्ततिः *dviṣaptatiḥ*

73 ७३ त्रयःसप्ततिः *trayaḥsaptatiḥ* or  
त्रिसप्ततिः *trisaptatiḥ*.

74 ७४ चतुःसप्ततिः *chaturṣaptatiḥ*.

75 ७५ पंचसप्ततिः *pañchasaptatiḥ*.

100 १०० शतं *śatam*, neut and masc. (Siddh.-Kaum 11. p 635)

101 १०१ एकाधिकं शतं *ekādhikam śatam*, hundred exceeded by one; or as a com-  
pound, एकाधिकशतं *ekādhika śatam*, or एकशतं *ekashatam*, as before

102 १०२ द्विधिकं शतं *dvyadhikam śatam* or द्विशतं *dviśatam* (Pān. ५. 1. 3, 49)

103 १०३ त्र्यधिकं शतं *tryadhikam śatam* or त्रिशतं *triśatam*

104 १०४ चतुरधिकं शतं *chaturadhikam śatam* or चतुःशतं *chaturṣatam*

105 १०५ पंचाधिकं शतं *pañchādhikam śatam* or पंचशतं *pañchashatam*

106 १०६ षट्पदधिकं शतं *ṣaṭpādadhikam śatam* or षट्शतं *ṣaṭśatam*

107 १०७ समाधिकं शतं *saptādhikam śatam* or सप्तशतं *saptashatam*

108 १०८ अष्टाधिकं शतं *aṣṭādhikam śatam* or अष्टशतं *aṣṭashatam* (Pān ५. 1. 3, 49)

76 ७६ षट्सप्ततिः *ṣaṭsaptatiḥ*

77 ७७ सप्तसप्ततिः *saptasaptatiḥ*.

78 ७८ अष्टासप्ततिः *aṣṭāṣaptatiḥ* or  
अष्टसप्ततिः *aṣṭasaptatiḥ*

79 ७९ नवसप्ततिः *navasaptatiḥ*.

80 ८० अशीतिः *aśītiḥ*.

81 ८१ एकाशीतिः *ekāśītiḥ*.

82 ८२ द्वाशीतिः *dvyāśītiḥ*.

83 ८३ त्र्यशीतिः *tryāśītiḥ*

84 ८४ चतुःशीतिः *chaturāśītiḥ*.

85 ८५ पंचाशीतिः *pañchāśītiḥ*

86 ८६ षट्शीतिः *ṣaṭāśītiḥ*

87 ८७ समाशीतिः *saptāśītiḥ*.

88 ८८ अष्टाशीतिः *aṣṭāśītiḥ*.

89 ८९ नवाशीतिः *navāśītiḥ*

90 ९० नवतिः *navatiḥ*.

91 ९१ एकनवतिः *ekānavatiḥ*

92 ९२ द्वानवतिः *dvānavatiḥ* or

द्विनवतिः *dvinavatiḥ*

93 ९३ त्रयोनवतिः *trayonavatiḥ* or  
त्रिनवतिः *trinavatiḥ* (not ९३).

94 ९४ चतुर्नवतिः *chaturnavatiḥ*

95 ९५ पंचनवतिः *pañchanavatiḥ*

96 ९६ षण्णवतिः *ṣaṇṇavatiḥ*.

97 ९७ सप्तनवतिः *saptanavatiḥ*.

98 ९८ अष्टानवतिः *aṣṭānavatiḥ* or

अष्टनवतिः *aṣṭanavatiḥ*

99 ९९ नवनवतिः *navanavatiḥ* or

ऊनशतं *ūnaśatam*

- 109 १०९ नयाधिक शत *navadhasikam satam* or नवशत *navasatam*  
 110 ११० दशाधिक शत *dasadhasikam satam* or दशशत *dashasatam*  
 111 १११ एकादशाधिक शत *ekadasadhasikam satam* or एकादशशत *ekadasasatam* &c  
 or एकादश शत *ekadasam satam*, 1 c a hundred having eleven (in excess) Pin v 2, 45  
 112 ११२ द्वादशाधिक शत *dvadasadhasikam satam* or द्वादश शत *dvadasam satam*  
 113 ११३ त्रयोदशाधिक शत *trayodasadhasikam satam* or त्रयोदश शत *trayodasam satam*  
 114 ११४ चतुर्दशाधिक शत *chaturdasadhasikam satam* or चतुर्दश शत *chaturdasam satam*  
 115 ११५ पञ्चदशाधिक शत *panchadasadhasikam satam* or पञ्चदशशत *panchadasam satam*  
 116 ११६ षोडशाधिक शत *shodasadhasikam satam* or षोडश शत *shodasam satam*  
 117 ११७ सप्तदशाधिक शत *saptadasadhasikam satam* or सप्तदश शत *saptadasam satam*  
 118 ११८ अष्टादशाधिक शत *asthadadasadhasikam satam* or अष्टादश शत *asthadadasam satam*  
 119 ११९ नवदशाधिक शत *navadasadhasikam satam* or नवदश शत *navadasam satam*  
 120 १२० विंशत्यधिक शत *vimsatyadhikam satam* or विंश शत *viṁśatī satam*\*  
 121 १२१ एकविंशत्यधिक शत *ekavimsatyadhikam satam* or एकविंश शत *ekavimsatī satam*\*, &c)  
 130 १३० त्रिंशदधिक शत *trishadadhasikam satam* or त्रिंश शत *triṁśatī satam*\*.  
 140 १४० चत्वारिंशदधिक शत *chatvārisadadhasikam satam* or चत्वारिंश शत *chatvāriṁśatī satam*\*  
 150 १५० पचाशदधिक शत *pañcāśadadhasikam satam* or पचाश शत *pañcāśatī satam*\*  
 or सत्तरशत *sattarasatam*, 100 +  $\frac{1}{2}$  (hundred)  
 160 १६० षष्ट्यधिक शत *shashiyadhikam satam* or षष्टिशत *shashisatam*  
 170 १७० सप्तत्यधिक शत *saptatyadhikam satam* or सप्ततिशत *saptatisatam*  
 180 १८० अशीत्यधिक शत *ashtyadhikam satam* or अशीतिशत *ashtisatam*  
 190 १९० नवत्यधिक शत *navatyadhikam satam* or नवतिशत *navatisatam*  
 200 २०० द्वे शते *dvē shate* or द्विशत *divisatam* or द्विशती *divisatī*  
 300 ३०० त्रीणि शतानि *trīṇi śatāni* or त्रिशत *trisatam*  
 400 ४०० चत्वारि शतानि *chatvāri śatāni* or चतुः शत *chaturśatam*  
 500 ५०० पञ्च शतानि *pañcha śatāni* or पञ्चशत *pañśatam*  
 ६०० ६०० षट् शतानि *ṣaṭ śatāni* or षट्शत *ṣaṭśatam*  
 700 ७०० सप्त शतानि *sapta śatāni* or सप्तशत *saptasatam*  
 800 ८०० अष्ट शतानि *aṣṭa śatāni* or अष्टशत *aṣṭasatam*  
 900 ९०० नव शतानि *nava śatāni* or नवशत *navasatam*  
 1000 १००० दश शतानि *daśa śatāni* or दशशती *dasasatī fem* or सहस्र *sahasram*,  
 neut. and masc. †  
 2000 २००० द्वे सहस्र *dvē sahasre*

\* Pin v 2 46 The same rules apply to सहस्र *sahasram* 1000 so that 1011 might be rendered by एकादश सहस्र *ekadasam sahasram* 1011 by एकपञ्चादश सहस्र *ekachaturdhasam sahasram* &c

† Sūtra Saṁ 21 p (3)

3000 ३००० त्रयिं सहस्रणि *trīṇi sahasraṇi*

10 000 १०,००० अयुत *ayutam*, neut and masc \*

100,000 १००,००० लक्ष *lakṣham*, neut or fem \*, or नियुत *niyutam*, neut and masc †

One million, प्रयुत *prayutam*, neut or masc \*

Ten millions, कोटि *koti*, fem

A hundred millions, अरुद *arūda*, masc and neut

A thousand millions, महारुद *maharūda*, masc and neut., or पद्म *padma*, neut, 1 c lotus

Ten thousand millions, खर्व *kharta*, neut, 1 c minute

A hundred thousand millions, निखर्व *nikharta*, neut

A billion महापद्म *mahapadma*, neut

Ten billions, शङ्कु *saṅku*, masc., 1 c an ant hill

A hundred billions, शल *śaṅkha*, masc neut, 1 c a conch shell, or समुद्र *samudra*, masc, 1 c sea

A thousand billions, महाशल *mahasaṅkha*, or अन्त्या *antiya*, ultimate

Ten thousand billions, हाहा *haha*, masc., or मध्य *madhya*, middle

A hundred thousand billions, महाहाहा *mahahaha*, or परार्ध *parardha*, 1 c half more

One million billions, धुन *dhuna*, neut

Ten million billions, महाधुन *mahadhuna*

A hundred million billions, अक्षौहिणी *akṣauhini*, fem., 1 c a host.

A thousand million billions, महाक्षौहिणी *mahākṣauhini*

In the same manner as अधिक *adhika*, exceeding जन *jana*, diminished, may be used to form numerical compounds. पचोन शत *pañchonam śataṃ* or पचोनशत *pañchonāśataṃ*, 100 — 5, 1 c 95 If one is to be deducted जन *jana*, without एक *eka*, suffices जनविंशति *janaviṁśati* or एकोनविंशति *ekonaṇviṁśati*, 20 — 1 1 c 19 Another way of expressing nineteen and similar numbers is by prefixing एकाव *ekavna*, 1 c by one not, एकावविंशति *ekānaviṁśati*, by one not twenty, 1 c 19 (Pan vi 3, 76)

§ 253

### Declension of Cardinals

	एक <i>eka</i> , one			PLURAL		
	MASC	FEM	NEUT	MASC	FEM	NEUT
N	एक <i>eka</i>	एका <i>ekā</i>	एक <i>ekam</i>	एक <i>ekē</i>	एका <i>ekāḥ</i>	एकानि <i>ekāni</i>
A	एक <i>ekam</i>	एका <i>ekām</i>	एक <i>ekam</i>	एकान् <i>ekān</i>	एका <i>ekāḥ</i>	एकानि <i>ekāni</i>
I	एकेन <i>ekena</i>	एकेया <i>ekayā</i>	एकेन <i>ekena</i>	एके <i>ekau</i>	एकभि <i>ekābhīḥ</i>	एके <i>ekau</i>
D	एकस्मै <i>ekasmai</i>	एकस्मै <i>ekasmyai</i>	एकस्मै <i>ekasmai</i>	एकेभ्य <i>ekēbhyaḥ</i>	एकभ्य <i>ekābhyaḥ</i>	एकेभ्य <i>ekēbhyaḥ</i>
Ab	एकस्मात् <i>ekasmat</i>	एकस्मा <i>ekasmat</i>	एकस्मात् <i>ekasmat</i>	एकेभ्य <i>ekēbhyaḥ</i>	एकभ्य <i>ekābhyaḥ</i>	एकेभ्य <i>ekēbhyaḥ</i>
G	एकस्य <i>ekasya</i>	एकस्या <i>ekasyā</i>	एकस्य <i>ekasya</i>	एकेषा <i>ekēṣān</i>	एकामा <i>ekāṣān</i>	एकेषा <i>ekēṣān</i>
L	एकस्मिन् <i>ekasmin</i>	एकस्म्या <i>ekasmyā</i>	एकस्मिन् <i>ekasmin</i>	एकेषु <i>ekēṣu</i>	एकामु <i>ekāsu</i>	एकेषु <i>ekēṣu</i>
V	एक <i>eka</i>	एक <i>ekē</i>	एक <i>eka</i>	एके <i>ekē</i>	एका <i>ekāḥ</i>	एकानि <i>ekāni</i>

\* S ddb haum 11 p 63.

† Amara Koṣha 111 6 3 24



§ 254. द्वि *dvi*, two, base द्व *dvi*, like चतु *chatur* (§ 238).

	MAASC	DUAL	FEM	NEUT
N A V	द्वौ <i>dviu</i>		द्वे <i>dve</i>	द्वे <i>dve</i>
I D Ab	द्वभ्यां <i>dvābhyām</i>		द्वभ्यां <i>dvābhyām</i>	द्वभ्यां <i>dvābhyām</i>
G L	द्वयोः <i>dvayoh</i>		द्वयोः <i>dvayoh</i>	द्वयोः <i>dvayoh</i>

§ 255. त्रि *tri*, three, fem त्रिम् *trīṃ*

N V	त्रयः <i>trayaḥ</i>	त्रिभः <i>trīḥ</i>	त्रीणि <i>trīṇi</i> *
A	त्रौ <i>trīu</i>	त्रिभः <i>trīḥ</i> *	त्रीणि <i>trīṇi</i>
I	त्रिभिः <i>trībhīḥ</i>	त्रिमभिः <i>trīmabhiḥ</i>	त्रिभिः <i>trībhīḥ</i>
D Ab	त्रिभ्यः <i>trībhyaḥ</i>	त्रिमभ्यः <i>trīmabhyaḥ</i>	त्रिभ्यः <i>trībhyaḥ</i> *
G	त्रयणां <i>trayāṇām</i>	त्रिमणां <i>trīmāṇām</i> †	त्रयणां <i>trayāṇām</i>
L	त्रिषु <i>trīṣu</i>	त्रिमषु <i>trīmṣu</i>	त्रिषु <i>trīṣu</i> *

§ 256. चतुर् *chatur*, four, fem चतस्रि *chatsrī*

N V	चत्वारः <i>chatvāraḥ</i>	चतस्रः <i>chatsraḥ</i> *	चत्वारि <i>chatvārī</i>
A	चतुर् <i>chaturāḥ</i>	चतस्रः <i>chatsraḥ</i> *	चत्वारि <i>chatvārī</i>
I	चतुर्भिः <i>chaturbhīḥ</i>	चतस्रभिः <i>chatsrabhiḥ</i>	चतुर्भिः <i>chaturbhīḥ</i>
D Ab	चतुर्भ्यः <i>chaturbhyaḥ</i>	चतस्रभ्यः <i>chatsrabhyaḥ</i>	चतुर्भ्यः <i>chaturbhyaḥ</i>
G	चतुर्विंशति <i>chaturvīṃśati</i>	चतस्रविंशति <i>chatsravīṃśati</i> †	चतुर्विंशति <i>chaturvīṃśati</i>
L	चतुर्विंशतिषु <i>chaturvīṃśatīṣu</i>	चतस्रविंशतिषु <i>chatsravīṃśatīṣu</i>	चतुर्विंशतिषु <i>chaturvīṃśatīṣu</i>

§ 257. पञ्च *pañchan*, five. षट् *ṣaṭ*, six. अष्ट *aṣṭan*, eight.

N A V	पञ्च <i>pañcha</i>	षट् <i>ṣaṭ</i>	अष्टौ <i>aṣṭau</i> or अष्ट <i>aṣṭa</i>
I	पञ्चभिः <i>pañchabhiḥ</i>	षट्भिः <i>ṣaṭbhiḥ</i>	अष्टाभिः <i>aṣṭābhiḥ</i> or अष्टभिः <i>aṣṭabhiḥ</i>
D Ab	पञ्चभ्यः <i>pañchabhyaḥ</i>	षट्भ्यः <i>ṣaṭbhyaḥ</i>	अष्टाभ्यः <i>aṣṭābhyāḥ</i> or अष्टभ्यः <i>aṣṭabhyāḥ</i>
G	पञ्चानां <i>pañchāṇām</i> ‡	षड्नां <i>ṣaṇṇām</i> ‡	अष्टानां <i>aṣṭāṇām</i> ‡
L	पञ्चषु <i>pañchaṣu</i>	षट्षु <i>ṣaṭṣu</i>	अष्टाषु <i>aṣṭāṣu</i> or अष्टषु <i>aṣṭṣu</i>

Cardinals with bases ending in न् *n*, such as सप्तन् *sapṭan*, नवन् *navan*, दशन् *daśan*, एकादशन् *ekādaśan*, &c, follow the declension of पञ्चन् *pañchan*. विंशति *viṃśati* is declined like a feminine in इ *i*; those in त् *t* like feminines in न् *n*, शतं *śatam* like a neut or masc. in च *a*.

§ 258. The construction of the cardinals from 1 to 19 requires a few remarks. एक *eka* is naturally used in the singular only, except when it means some, एकै *ekai* *ādanti*, some people say द्वि *dvi* is always used as a dual, all the rest from 3 to 19 as plurals. Ex त्रिभिः पुरुषैः *trībhīḥ puruṣaiḥ*, with three men, एकादश पुरुषान् *ekādaśa puruṣān*, eleven men, acc. The

\* Not त्रिम् *trīṃ*, not चतस्रि *chatsrī*

† Not त्रिमणां *trīmāṇām*, not चतस्रविंशति *chatsravīṃśati* (Pāṇ vi 3, 4), though these forms occur in Epic poetry

‡ Pan vi 1. 55

cardinals after four do not distinguish the gender; एकादश नारी: *ekādaśa nārīḥ*, eleven women, acc.

While the numerals from 1 to 19 are treated as adjectives, agreeing with their substantives in gender, if possible, and in number and case, विंशति: *viṃśatiḥ* and the rest may be treated both as adjectives and as substantives. Hence विंशति: शत्रूणां *viṃśatiḥ śatrūṇāṃ*, twenty enemies, or विंशति: शतव: *viṃśatiḥ śatavah*; षष्टि: शिशव: *ṣaṣṭiḥ śiśavah*, sixty boys; शतं फलानि *śataṃ phalāni*, a hundred fruits; त्रिंशत् वृद्धे: *triṃśatś vṛiddhāḥ*, by thirty elders; शतं दामीनो *śataṃ dāmīnāṃ* or शतं दाम्य: *śataṃ dāmyah*, a hundred slaves; सहस्रं पितर: *sahasraṃ pitarah*, a thousand ancestors.

Exceptionally these cardinals may take the plural number: पञ्चाशद्भिर्हये: *pañcāśadbhir hāyeḥ*, with fifty horses.

§ 259.

Ordinals.

प्रथमः, °मा, °मं, <i>prathamah, ā, am,</i>	} the first.
अग्रिमः, °मा, °मं, <i>agrimah, ā, am,</i>	
तृतीयः, °मा, °मं, <i>tṛtīyah, ā, am,</i>	
द्वितीयः, °मा, °मं, <i>dutīyah, ā, am,</i>	} the second.
तृतीयः, °मा, °मं, <i>tṛtīyah, ā, am,</i>	
चतुर्थः, °मा, °मं, <i>chaturthah, ā, am,</i>	
तुल्यः, °मा, °मं, <i>tulyah, ā, am,</i>	} the fourth.
तुल्यः, °मा, °मं, <i>tulyah, ā, am,</i>	
तुल्यः, °मा, °मं, <i>tulyah, ā, am,</i>	
पञ्चमः, °मा, °मं, <i>pañchamah, ā, am,</i>	} the fifth.
षष्ठः, °मा, °मं, <i>ṣaṣṭhah, ā, am,</i>	
सप्तमः, °मा, °मं, <i>saptamah, ā, am,</i>	
अष्टमः, °मा, °मं, <i>aṣṭamah, ā, am,</i>	} the sixth.
नवमः, °मा, °मं, <i>navamah, ā, am,</i>	
दशमः, °मा, °मं, <i>daśamah, ā, am,</i>	
एकादशः, °मा, °मं, <i>ekādaśah, ā, am,</i>	} the seventh.
द्विदशः, °मा, °मं, <i>dvidashah, ā, am,</i>	
तृविंशः, °मा, °मं, <i>triviṃśah, ā, am,</i>	
चतुर्विंशः, °मा, °मं, <i>chaturviṃśah, ā, am,</i>	} the eighth.
पञ्चविंशः, °मा, °मं, <i>pañcaviṃśah, ā, am,</i>	
षट्त्रिंशः, °मा, °मं, <i>ṣaṭtriṃśah, ā, am,</i>	
सप्तविंशः, °मा, °मं, <i>saptaviṃśah, ā, am,</i>	} the ninth.
अष्टविंशः, °मा, °मं, <i>aṣṭaviṃśah, ā, am,</i>	
नवविंशः, °मा, °मं, <i>navaviṃśah, ā, am,</i>	
दशविंशः, °मा, °मं, <i>daśaviṃśah, ā, am,</i>	} the tenth.
एकाविंशः, °मा, °मं, <i>ekaviṃśah, ā, am,</i>	
द्विविंशः, °मा, °मं, <i>dviṃśah, ā, am,</i>	
त्रिविंशः, °मा, °मं, <i>triṃśah, ā, am,</i>	} the eleventh.
चतुर्विंशः, °मा, °मं, <i>chaturviṃśah, ā, am,</i>	
पञ्चविंशः, °मा, °मं, <i>pañcaviṃśah, ā, am,</i>	
षट्त्रिंशः, °मा, °मं, <i>ṣaṭtriṃśah, ā, am,</i>	} the twelfth.
सप्तविंशः, °मा, °मं, <i>saptaviṃśah, ā, am,</i>	
अष्टविंशः, °मा, °मं, <i>aṣṭaviṃśah, ā, am,</i>	
नवविंशः, °मा, °मं, <i>navaviṃśah, ā, am,</i>	} the thirteenth.
दशविंशः, °मा, °मं, <i>daśaviṃśah, ā, am,</i>	
एकाविंशः, °मा, °मं, <i>ekaviṃśah, ā, am,</i>	
द्विविंशः, °मा, °मं, <i>dviṃśah, ā, am,</i>	} the fourteenth.
त्रिविंशः, °मा, °मं, <i>triṃśah, ā, am,</i>	
चतुर्विंशः, °मा, °मं, <i>chaturviṃśah, ā, am,</i>	
पञ्चविंशः, °मा, °मं, <i>pañcaviṃśah, ā, am,</i>	} the fifteenth.
षट्त्रिंशः, °मा, °मं, <i>ṣaṭtriṃśah, ā, am,</i>	
सप्तविंशः, °मा, °मं, <i>saptaviṃśah, ā, am,</i>	

षष्टितमः *shashṭitamah*, the sixtieth\*.

एकषष्टितमः *ekashashṭitamah*,  
 एकषष्टः *ekashashṭah*, } the sixty-first.

सप्ततितमः *saptatitamah*, the seventieth.

एकसप्ततितमः *ekasaptatitamah*,  
 एकसप्ततः *ekasaptatah*, } the seventy-first.

अष्टीतितमः *astititamah*, the eightieth.

एकाष्टीतितमः *ekāṣṭititamah*,  
 एकाष्टीतः *ekāṣṭitah*, } the eighty-first.

नवतितमः, °नो, °मं, *navatitamah*, *t, am*, the ninetieth

एकनवतितमः *ekannavatitamah*,  
 एकनवतः *ekannavatah*, } the ninety-first.

शततमः, °मी, °मं, *śatataamah*, *t, am*, the hundredth. (Pān. v. 2, 57)

एकशततमः *ekashatataamah*, the hundred and first.

सहस्रतमः *sahasrataamah*, the thousandth.

\* § 260. Numerical Adverbs and other Derivatives.

सकृत् *sakrit*, once.

द्विः *dvīh*, twice.

त्रिः *trīh*, thrice.

चतुः *chatur*, four times.

पंचकृत्यः *pañchakṛitah*, five times.

षट्कृत्यः *ṣaṭkṛitah*, six times, &c.

एकया *ekayā*, in one way.

द्विधा *dvīdhā* or द्वेषा *dvēṣā*, in two ways.

त्रिधा *trīdhā* or त्रेषा *trēṣā*, in three ways.

चतुर्धा *chaturdhā*, in four ways.

पंचधा *pañchadhā*, in five ways.

षोडश *ṣoḍaś*, in six ways, &c.

एकगुः *ekaguh*, one-fold.

द्विगुः *dvīguh*, two-fold.

त्रिगुः *trīguh*, three-fold, &c. (Pān. v. 4, 43)

द्वयं *dvayam* or द्वितयं *dvītayam*, a pair. (Pān. v. 2, 42)

त्रयं *trayam* or त्रितयं *trītayam* or त्रयी *trayī*, a triad.

चतुष्टयं *chatusṭhayam*, a tetrad.

पंचतयं *pañchatayam*, a pentad, &c.

These are also used as adjectives, in the sense of five-fold &c., and may then form their plural as पंचतयाः *pañchatayāḥ* or पंचतये *pañchataye* (§-283).

पंचत् *pañchat*, a pentad, दशत् *daśat*, a decad (Pān. v. 1, 60), are generally used as feminine; but both words occur likewise as masculine in the commentary to Pān. v. 1, 59, and in the Kāśikā-Vṛitti.

\* The originals from sixty admit of one form only, that is तमः *taamah*; but if preceded by another numeral, both forms are allowed (Pān. v. 2, 56). शतं *śatah* forms its ordinal as शततमः *śatataamah* only (Pān. v. 2, 57).

## CHAPTER VI.

## PRONOUNS AND PRONOMINAL ADJECTIVES.

§ 261.

## Personal Pronouns.

Base (in composition) मद् *mad* and  
अस्मद् *asmad*.

Base\* (in composition) त्वद् *tvad* and  
युष्मद् *yushmad* 1

## SINGULAR

N. अहं <i>aham</i> , I	त्वं <i>tvam</i> , thou
A. मां <i>mām</i> , या <i>mā</i> , me	त्वां <i>tvām</i> , त्वा <i>tvā</i> , thee
I. मया <i>mayā</i> , by me	त्वाया <i>tvayā</i> , by thee
D. मयं <i>mahyam</i> , मे <i>me</i> , to me	तुभ्यं <i>tubhyam</i> , ते <i>te</i> , to thee
Ab. मत् <i>mat</i> , from me	त्वत् <i>tvat</i> , from thee
G. मम <i>mama</i> , मे <i>me</i> , of me	तव <i>tava</i> , ते <i>te</i> , of thee
L. मयि <i>mayi</i> , in me	त्वयि <i>trayi</i> , in thee

## DUAL

N. आवां <i>āvām</i> , we two	युवां <i>yuvām</i> , you two
A. आयां <i>āvām</i> , नी <i>nau</i> , us two	युवां <i>yuvām</i> , वी <i>vau</i> , you two
I. आवाभ्यां <i>āvābhyām</i> , by us two	युवाभ्यां <i>yuvābhyām</i> , by you two
D. आवाभ्यां <i>āvābhyām</i> , नी <i>nau</i> , to us two	युवाभ्यां <i>yuvābhyām</i> , वो <i>vām</i> , to you two
Ab. आवाभ्यां <i>āvābhyām</i> , from us two	युवाभ्यां <i>yuvābhyām</i> , from you two
G. आवायोः <i>āvayoh</i> , नी <i>nau</i> , of us two	युवायोः <i>yuvayoh</i> , वी <i>vām</i> , of you two
L. आवायोः <i>āvayoh</i> , नी <i>nau</i> , in us two	युवायोः <i>yuvayoh</i> , in you two

## PLURAL

N. वयं <i>vayam</i> , we	यूयं <i>yūyam</i> , you
A. अस्मान् <i>asmān</i> , नः <i>nah</i> , us	युष्मान् <i>yushmān</i> , वः <i>tah</i> , you
I. अस्माभिः <i>asmābhiḥ</i> , by us	युष्माभिः <i>yushmābhiḥ</i> , by you
D. अस्मभ्यं <i>asmābhyam</i> , नः <i>nah</i> , to us	युष्मभ्यं <i>yushmābhyam</i> , वः <i>tah</i> , to you
Ab. अस्मत् <i>asmāt</i> , from us	युष्मत् <i>yushmāt</i> , from you
G. अस्माकं <i>asmākam</i> , नः <i>nah</i> , of us	युष्माकं <i>yushmākam</i> , वः <i>tah</i> , of you
L. अस्मासु <i>asmāsu</i> , in us	युष्मासु <i>yushmāsu</i> , in you

The substitutes in the even cases, या *mā*, मे *me*, नी *nau*, नः *nah*, त्वा *tvā*, ते *te*, वां *vām*, वः *tah*, are never used at the beginning of a sentence, nor can they be followed by such particles as च *cha*, and, वा *vā*, or, एव *eva*, indeed, इ *ha*, एह *aha*.

§ 262 Base (in composition) तद् *tad*, he, she, it

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N स <i>saḥ</i>	सा <i>sā</i>	तत् <i>tat</i>	ते <i>te</i>	ता <i>tāḥ</i>	तानि <i>tāni</i>
A त <i>taṃ</i>	ता <i>tām</i>	तत् <i>tat</i>	तान् <i>tān</i>	ता <i>tāḥ</i>	तानि <i>tāni</i>
I तेन <i>tena</i>	तया <i>tyā</i>	तेन <i>tena</i>	ते. <i>taḥ</i>	ताभिः <i>tabhiḥ</i>	ते <i>tauḥ</i>
D तस्मै <i>tasmai</i>	तस्यै <i>tasyai</i>	तस्मै <i>tasmai</i>	तेभ्यः <i>tebhyah</i>	ताभ्यः <i>tabhyah</i>	तेभ्यः <i>tebhyah</i>
Ab तस्मात् <i>tasmat</i>	तस्या <i>tyāḥ</i>	तस्मात् <i>tasmat</i>	तेभ्यः <i>tebhyah</i>	ताभ्यः <i>tabhyah</i>	तेभ्यः <i>tebhyah</i>
G तस्य <i>tasya</i>	तस्या <i>tyāḥ</i>	तस्य <i>tasya</i>	तेषां <i>teśām</i>	तासां <i>tāsām</i>	तेषां <i>teśām</i>
L तस्मिन् <i>tasmin</i>	तस्या <i>tyāḥ</i>	तस्मिन् <i>tasmin</i>	तेषु <i>teṣu</i>	तासु <i>tāsu</i>	तेषु <i>teṣu</i>
DUAL					
MASC	FEM	NEUT			
N A तौ <i>tau</i>		ते <i>te</i>	ते <i>te</i>		
I D Ab ताभ्यां <i>tābhyām</i>		ताभ्यां <i>tābhyām</i>	ताभ्यां <i>tābhyām</i>		
G L तयो <i>tyauḥ</i>		तयो <i>tyauḥ</i>	तयो <i>tyauḥ</i>		

§ 263 Base (in composition) तद् *tad*

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N स्य <i>syāḥ</i>	स्या <i>syā</i>	सत् <i>syat</i>	स्ये <i>tye</i>	स्यां <i>tyāḥ</i>	सानि <i>tyāni</i>
A स्य <i>tyam</i>	स्या <i>tyām</i>	सत् <i>syat</i>	सान् <i>tyān</i>	स्यां <i>tyāḥ</i>	सानि <i>tyāni</i>
I तेन <i>tyena</i>	तया <i>tyā</i>	तेन <i>tyena</i>	स्ये <i>tyaḥ</i>	साभिः <i>tyābhiḥ</i>	स्ये <i>tyaḥ</i>
D तस्मै <i>tyasmai</i>	तस्यै <i>tyasyai</i>	तस्मै <i>tyasmai</i>	तेभ्यः <i>tyebhyah</i>	साभ्यः <i>tyābhyah</i>	तेभ्यः <i>tyebhyah</i>
Ab तस्मात् <i>tyasmāt</i>	तस्या <i>tyāḥ</i>	तस्मात् <i>tyasmāt</i>	तेभ्यः <i>tyebhyah</i>	साभ्यः <i>tyābhyah</i>	तेभ्यः <i>tyebhyah</i>
G तस्य <i>tyasya</i>	तस्या <i>tyāḥ</i>	तस्य <i>tyasya</i>	तेषां <i>tyeśām</i>	सासां <i>tyāśām</i>	तेषां <i>tyeśām</i>
L तस्मिन् <i>tyasmin</i>	तस्या <i>tyāḥ</i>	तस्मिन् <i>tyasmin</i>	तेषु <i>tyeṣu</i>	सासु <i>tyāsu</i>	तेषु <i>tyeṣu</i>
DUAL					
MASC	FEM	NEUT			
N A तौ <i>tyau</i>		स्ये <i>tye</i>	स्ये <i>tye</i>		
I D Ab साभ्यां <i>tyābhyām</i>		साभ्यां <i>tyābhyām</i>	साभ्यां <i>tyābhyām</i>		
G L तयो <i>tyauḥ</i>		तयो <i>tyauḥ</i>	तयो <i>tyauḥ</i>		

### Possessive Pronouns

§ 264 From the bases of the three personal pronouns, possessive adjectives are formed by means of ईय *tya*

मदीय, °या, °य *madīyāḥ, yā, yam*, mine

त्वदीय °या, °य *tvadīyāḥ, yā, yam*, thine

तदीय, °या, °य, *tadīyāḥ, yā, yam*, his, her, its

अस्मदीय, °या, °य *asmadīyāḥ, ya, yam*, our

युष्मदीय, °या, °य, *yusmadīyāḥ, ya, yam*, your

तदीय, °या, °य, *tadīyāḥ, ya, yam*, their

Other derivative possessive pronouns are मामक \* *mamakah*, mine, त्वामक *tvamakah*, thine, आस्माक *asmakah*, our, यूष्माक *yusmadkah*, your. Likewise

मामकीनः *māmakīnah*, mine; तायकीनः *tātakīnah*, thine; आस्माकीनः *āsmākīnah*, our; यास्माकीनः *yaushmākīnah*, your.

### Reflexive Pronouns.

§ 265. स्वयं *svayam*, self, is indeclinable. स्वयं वृत्तवान् *svayam vṛtavarān*, I chose it my self; thou chocest it thy self, he chose it himself, स्वयं वृत्तवती *svayam vṛtatatī*, she chose it herself; स्वयं वृत्तवन्तः *svayam vṛtavantaḥ*, we, you, they chose it by our, your, themselves

§ 266. आत्मन् *ātman*, self, is declined like ब्रह्मन् *brahman* (§ 192) एव आत्मानमात्मना पश्य *ātmanam ātmanā paśya*, see thyself by thyself, *gnosce te ipsum*, आत्मनो दोषं ज्ञात्वा *ātmano doṣam jñātvā*, having known his own fault. It is used in the singular even when referring to two or three persons: आत्मनो देशमागम्य मृताः *ātmano deśamāgamyā mṛtāḥ*, having returned to their country, they died

§ 267. स्वः, सा, सं, *svaḥ, śa, śam*, is a reflexive adjective, corresponding to Latin *suus, sua, suum* स्व पुत्रं दृष्ट्वा *svam putram drishtvā*, having seen his own son On the declension of स्व *śva*, see § 278

### Demonstrative Pronouns

§ 268. Base (in composition) एतद् *etad*, this (very near)

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N एतः <i>etaḥ</i>	एता <i>etā</i>	एतत् <i>etāt</i>	एते <i>ete</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
A एतं <i>etam</i>	एतां <i>etām</i>	एतत् <i>etāt</i>	एतान् <i>etān</i>	एताः <i>etāḥ</i>	एतानि <i>etāni</i>
I. एतेन <i>etena</i>	एतया <i>etayā</i>	एतेन <i>etena</i>	एतैः <i>etaiḥ</i>	एताभिः <i>etābhiḥ</i>	एतैः <i>etaiḥ</i>
D एतस्मै <i>etasmai</i>	एतस्यै <i>etasyai</i>	एतस्मै <i>etasmai</i>	एतेभ्यः <i>etebhyāḥ</i>	एताभ्यः <i>etābhyāḥ</i>	एतेभ्यः <i>etebhyāḥ</i>
Ab एतस्मात् <i>etasmāt</i>	एतस्याः <i>etasyāḥ</i>	एतस्मात् <i>etasmāt</i>	एतेभ्यः <i>etebhyāḥ</i>	एताभ्यः <i>etābhyāḥ</i>	एतेभ्यः <i>etebhyāḥ</i>
G एतस्य <i>etasya</i>	एतस्याः <i>etasyāḥ</i>	एतस्य <i>etasya</i>	एतेषां <i>eteṣāṃ</i>	एतासां <i>etāsāṃ</i>	एतेषां <i>eteṣāṃ</i>
L एतस्मिन् <i>etasmaṇ</i>	एतस्यां <i>etasyāṃ</i>	एतस्मिन् <i>etasmaṇ</i>	एतेषु <i>eteṣu</i>	एतासु <i>etāsu</i>	एतेषु <i>eteṣu</i>

### DUAL

MASC	FEM	NEUT
N A एतौ <i>etau</i>	एतौ <i>ete</i>	एतौ <i>ete</i>
I P Ab एताभ्याम् <i>etābhyāṃ</i>	एताभ्याम् <i>etābhyāṃ</i>	एताभ्याम् <i>etābhyāṃ</i>
G L एतयोः <i>etayoh</i>	एतयोः <i>etayoh</i>	एतयोः <i>etayoh</i>

§ 269. Base (in composition) इदं *idam*, this (indefinitely).

SINGULAR			PLURAL		
MASC	FEM	NEUT	MASC	FEM	NEUT
N इयं <i>iyam</i>	इयं <i>iyam</i>	इदं <i>idam</i>	इमे <i>ime</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
A इमं <i>imam</i>	इमां <i>imām</i>	इदं <i>idam</i>	इमान् <i>imān</i>	इमाः <i>imāḥ</i>	इमानि <i>imāni</i>
I. इमेन <i>imena</i>	इमया <i>imayā</i>	इमेन <i>imena</i>	इभिः <i>ebhiḥ</i>	इभिः <i>ebhiḥ</i>	इभिः <i>ebhiḥ</i>
D इस्मै <i>asmai</i>	इस्यै <i>asyai</i>	इस्मै <i>asmai</i>	इभ्यः <i>ebhyāḥ</i>	इभ्यः <i>ebhyāḥ</i>	इभ्यः <i>ebhyāḥ</i>
Ab इस्मात् <i>asmāt</i>	इस्याः <i>asyāḥ</i>	इस्मात् <i>asmāt</i>	इभ्यः <i>ebhyāḥ</i>	इभ्यः <i>ebhyāḥ</i>	इभ्यः <i>ebhyāḥ</i>
G इस्य <i>asya</i>	इस्याः <i>asyāḥ</i>	इस्य <i>asya</i>	इषां <i>eṣāṃ</i>	इषां <i>eṣāṃ</i>	इषां <i>eṣāṃ</i>
L इस्मिन् <i>asmaṇ</i>	इस्यां <i>asyāṃ</i>	इस्मिन् <i>asmaṇ</i>	इषु <i>eṣu</i>	इषु <i>eṣu</i>	इषु <i>eṣu</i>

	MASC	DUAL FEM	NEUT.
N A.V	इमौ <i>imau</i>	इमे <i>ime</i>	इमे <i>ime</i>
I D.Ab	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>	आभ्यां <i>ābhyām</i>
G L	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>	अनयोः <i>anayoḥ</i>

§ 270. एतद् *etad* and इदं *idam*, when repeated in a second sentence with reference to a preceding एतद् *etad* and इदं *idam*, vary in the following cases, by substituting एन *ena*.

	SINGULAR MASC.	FEM	NEUT		PLURAL MASC	FEM	NEUT
A	एन <i>enam</i>	एना <i>enāṁ</i>	एतत् <i>etat</i>	A	एनान् <i>enān</i>	एनाः <i>enāḥ</i>	एनानि <i>enāni</i>
I.	एनेन <i>enena</i>	एनया <i>enayā</i>	एनेन <i>enena</i>				

	DUAL MASC	FEM	NEUT
A	एनौ <i>enau</i>	एने <i>ene</i>	एने <i>ene</i>
G L	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>	एनयोः <i>enayoḥ</i>

Ex. जनेन व्याकरणधीतं एनं चंदोऽध्याप्य *anena vyākaranam adhītam, enam chhando 'dhyāpaya*, the grammar has been studied by this person, teach him prosody.

अनयोः पतिव कुलं एनयोः प्रभूतं सं *anayoḥ pativram kulam, enayoḥ prabhū-  
'tam sam*, the family of these two persons is decent, and their  
wealth vast

§ 271. Base (in composition) अदम् *adas*, that (mediate).

	SINGULAR MASC	FEM	NEUT
N.	असौ <i>asau</i>	असौ <i>asau</i>	अदः <i>adāḥ</i>
A.	अस्मि <i>asmī</i>	अस्मि <i>asmī</i>	अदः <i>adāḥ</i>
I.	अमुना <i>amunā</i>	अमुया <i>amūya</i>	अमुना <i>amunā</i>
D	अमुषे <i>amushmaḥ</i>	अमुषे <i>amushyaḥ</i>	अमुषे <i>amushmaḥ</i>
Ab.	अमुष्मात् <i>amushmāt</i>	अमुषाः <i>amushyāḥ</i>	अमुष्मात् <i>amushmāt</i>
G	अमुष्य <i>amushya</i>	अमुषाः <i>amushyāḥ</i>	अमुष्य <i>amushya</i>
L	अमुषिन् <i>amushmin</i>	अमुष्या <i>amushyam</i>	अमुषिन् <i>amushmin</i>
	PLURAL MASC	FEM	NEUT
N.	असौ <i>asau</i>	असौ <i>asau</i>	असूनि <i>asūni</i>
A	अस्मिन् <i>asmīn</i>	अस्मिन् <i>asmīn</i>	असूनि <i>asūni</i>
I	अमीभिः <i>amībhiḥ</i>	अमीभिः <i>amībhiḥ</i>	अमीभिः <i>amībhiḥ</i>
D Ab	अमीभ्यः <i>amībhyāḥ</i>	अमीभ्यः <i>amībhyāḥ</i>	अमीभ्यः <i>amībhyāḥ</i>
G	अमीषां <i>amīṣāṁ</i>	अमीषां <i>amīṣāṁ</i>	अमीषां <i>amīṣāṁ</i>
L	अमीषु <i>amīṣhu</i>	अमीषु <i>amīṣhu</i>	अमीषु <i>amīṣhu</i>
	DUAL MASC FEM NEUT		
N A V	अम् <i>am</i>	I D Ab	अमीभ्यां <i>amībhyām</i>
		G L	अमयोः <i>amayoh</i>

## Relative Pronoun.

§ 272. Base (in composition) यद् *yad*, who or which.

SINGULAR			PLURAL		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. यः <i>yah</i>	या <i>yā</i>	यत् <i>yat</i>	ये <i>ye</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
A. यं <i>yaṁ</i>	यां <i>yām</i>	यत् <i>yat</i>	यान् <i>yān</i>	याः <i>yāḥ</i>	यानि <i>yāni</i>
I. येन <i>yena</i>	याया <i>yayā</i>	येन <i>yena</i>	येः <i>yāḥ</i>	याभिः <i>yābhiḥ</i>	येः <i>yāḥ</i>
D. यस्मै <i>yasmai</i>	यस्यै <i>yasyai</i>	यस्मै <i>yasmai</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
Ab. यस्मात् <i>yasmat</i>	यस्याः <i>yasyaḥ</i>	यस्मात् <i>yasmat</i>	येभ्यः <i>yebhyaḥ</i>	याभ्यः <i>yābhyaḥ</i>	येभ्यः <i>yebhyaḥ</i>
G. यस्य <i>asya</i>	यस्याः <i>asyaḥ</i>	यस्य <i>asya</i>	येषां <i>yeshāṁ</i>	यासां <i>yāsāṁ</i>	येषां <i>yeshāṁ</i>
L. यस्मिन् <i>yasmin</i>	यस्यार <i>asyām</i>	यस्मिन् <i>yasmin</i>	येषु <i>yeshu</i>	यासु <i>yāsu</i>	येषु <i>yeshu</i>

  

DUAL		
MASC.	FEM.	NEUT.
N. A. V. यौ <i>yau</i>	ये <i>ye</i>	ये <i>ye</i>
I. D. Ab. यभ्यां <i>yābhyām</i>	यभ्यां <i>yābhyām</i>	यभ्यां <i>yābhyām</i>
G. L. ययोः <i>yayoh</i>	ययोः <i>yayoh</i>	ययोः <i>yayoh</i>

## Interrogative Pronouns.

§ 273. Base (in composition) किं *kim*, Who or which ?

SINGULAR			PLURAL		
MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N. कः <i>kah</i>	का <i>kā</i>	किं <i>kim</i>	के <i>ke</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
A. कं <i>kaṁ</i>	कां <i>kām</i>	किं <i>kim</i>	कान् <i>kān</i>	काः <i>kāḥ</i>	कानि <i>kāni</i>
I. केन <i>kena</i>	कया <i>kayā</i>	केन <i>kena</i>	केः <i>kāḥ</i>	काभिः <i>kābhiḥ</i>	केः <i>kāḥ</i>
D. कस्मै <i>kasmai</i>	कस्यै <i>kasyai</i>	कस्मै <i>kasmai</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
Ab. कस्मात् <i>kasmat</i>	कस्याः <i>kasyāḥ</i>	कस्मात् <i>kasmat</i>	केभ्यः <i>kebhyaḥ</i>	काभ्यः <i>kābhyaḥ</i>	केभ्यः <i>kebhyaḥ</i>
G. कस्य <i>kasya</i>	कस्याः <i>kasyāḥ</i>	कस्य <i>kasya</i>	केषां <i>keshāṁ</i>	कासां <i>kāsāṁ</i>	केषां <i>keshāṁ</i>
L. कस्मिन् <i>kasmin</i>	कस्यां <i>kasyām</i>	कस्मिन् <i>kasmin</i>	केषु <i>keshu</i>	कासु <i>kāsu</i>	केषु <i>keshu</i>

  

DUAL		
MASC.	FEM.	NEUT.
N. A. कौ <i>kau</i>	के <i>ke</i>	के <i>ke</i>
I. D. Ab. काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>	काभ्यां <i>kābhyām</i>
G. L. कयोः <i>kayoh</i>	कयोः <i>kayoh</i>	कयोः <i>kayoh</i>

§ 274. Pronouns admit the interposition of अक् *ak* before their last vowel or syllable, to denote contempt or dubious relation (Pān v. 3, 71). त्वया *tvayā*, By thee! instead of त्वया *tvayā*. युयकयोः *yuyakayoh*, Of you two! अस्माभिः *asmābhiḥ*, With us! अयकं *ayakam*. अस्माकौ *asmakau*, &c. (See Siddh.-Kaum. i. p. 706.)



*Compound Pronouns*

§ 275 By adding दृश् *dris*, दृश *drisha*, or दृक्ष *drishka*, to certain pronominal bases, the following compound pronouns have been formed.

तादृश् *tādrish*, तादृश *tādrisha*, तादृक्ष *tādrishka*, such like  
 एतादृश् *etādrish*, एतादृश *etādrisha*, एतादृक्ष *etādrishka*, this like  
 यादृश् *yādrish*, यादृश *yādrisha*, यादृक्ष *yādrishka*, what like  
 ईदृश् *īdrish*, ईदृश *īdrisha*, ईदृक्ष *īdrishka*, this like  
 कोदृश् *kīdrish*, कोदृश *kīdrisha*, कोदृक्ष *kīdrishka*, What like?

These are declined in three genders, forming the feminine in ई *i* तादृक् *tādrīk*, म *n*, तादृगी *tādrīgī*, f, or तादृश, °स्त्री, °श, *tādrīśah*, f, *am* Similarly formed are मादृश *madrisha*, त्वामृश *tvāmrisha*, like me, like thee, &c

§ 276 By adding वत् *vat* and यत् *yat* to certain pronominal bases, the following compound pronouns, implying quantity, have been formed.

तावत् *tāvat*, so much,  
 एतावत् *ētavat*, so much,  
 यावत् *yāvat*, as much,  
 इयत् *iyat*, so much,  
 कियत् *kīyat*, How much? } इयान् *iyān*, इयती *iyatī*, इयत् *iyat*

Note—On the declension of कति *kati* How many? तति *tati* so many and यति *yati* as many see § 231

§ 277. By adding चिद् *chit*, चन *chana*, or, अपि *api*, to the interrogative pronoun किं *kim*, it is changed into an indefinite pronoun

कश्चित् *kaśchit*, काचित् *kachit*, किञ्चित् *kimchit*, some one, also कच्चित् *kachchit*, anything

कश्चन *kaśchana*, काचन *kachana*, किञ्चन *kimchana*, some one.

कोऽपि *ko 'pi*, कापि *kapi*, किमपि *kimapi*, some one

In the same manner indefinite adverbs are formed. कदा *kadd*, When? कदाचित् *kaduchit*, कदाचन *kadachana*, once. क्व *kia*, Where? न क्वापि *na kīapi*, not anywhere.

Sometimes the relative pronoun is prefixed to the interrogative, to render it indefinite यः कः *yah kah*, whosoever, यस्य कस्य *yasya kasya*, whosoever Likewise यः कश्चित् *yah kaśchit*, whosoever, or यः कश्च *yah kaścha*, or यः कश्चन *yah kaśchana*

The relative pronoun, if doubled, assumes an indefinite or rather distributive meaning यो यः, या या, यद् यद्, *yo yah ya yā, yad yad*, whosoever. Occasionally the relative and demonstrative pronouns are combined for the same purpose. यत्तद् *yattad*, whatsoever.

*Pronominal Adjectives*

§ 278 Under the name of *Sarilandman*, which has been freely translated by Pronoun, but which really means a class of words beginning with *sarīa*, native grammarians have included, besides the real pronouns mentioned before, the following words which share in common with the real pronouns certain peculiarities of declension. They may be called Pronominal Adjectives and it is to be remembered that they are affected by these peculiarities of declension only if they are used in certain senses.

1 सर्व *sarīa*, all, 2 विश्व *viśva*, all, 3 उभ *ubha*, two, 4 उभय *ubhaya*, both, 5 अन्य *anya*, other, 6 अन्यतर *anyatara*, either, 7 इतर *itara*, other, 8 त्व *tvā*, other (some add त्वद् *tvad*, other), 9 words formed by the suffixes इतर *tara* and इतम *tama*, such as 9 कतर *katara*, Which of two? 10 कतम *katama*, Which of many? 10 सम *sama*, all, 11 सिम *sima*, whole, 12 नेम *nema*, half, 13 एक *eka*, one, 14 पूर्व *pūrva*, east or prior, 15 पर *para* subsequent, 16 खर *akara*, west or posterior, 17 दक्षिण *dakṣiṇa*, south or right, 18 उत्तर *uttara*, north or subsequent, 19 अपर *apara* other or inferior, 20 अधर *adhara*, west or inferior, 21 स्व *sva*, own, 22 अतर *antara*, outer, (except अतरा पृ *antara pūh*, suburb) or lower (scil garment)

If सम *sama* means equal or even, it is not a pronominal adjective, nor दक्षिण *dakṣiṇa*, if it means clever, nor स्व *sva*, if it means kinsman or wealth, nor अतर *antara*, if it means interval, &c, nor any of the seven from पूर्व *pūrva* to खर *akara*, unless they imply a relation in time or space. Hence दक्षिण गायका *dakṣiṇa gāthakā*, clever minstrels, उत्तरा कुरव *uttara kuraṇa*, the northern Kurus, (a proper name), प्रभूता खा *prabhūta śa*, great treasures (Kas 1 1,35), ग्रामयोरन्तरे वसति *gramayora antare, vasati*, he lives between the two villages

MASCULINE		
SINGULAR.	DUAL	PLURAL
N सर्व <i>sarīa</i>	सर्वौ <i>sarīau</i>	सर्व <i>sarīe</i>
A सर्व <i>sarīam</i>	सर्वौ <i>sarīau</i>	सर्वान <i>sarīān</i>
I सर्वेण <i>sarīeṇa</i>	सर्वभ्या <i>sarīābhyām</i>	सर्वे <i>sarīāḥ</i>
D सर्वस्मै <i>sarīasmai</i>	सर्वभ्या <i>sarīābhyām</i>	सर्वभ्य <i>sarīēbhyāḥ</i>
Ab सर्वस्मात् <i>sarīasmāt</i>	सर्वभ्या <i>sarīābhyām</i>	सर्वभ्य <i>sarīēbhyāḥ</i>
G सर्वस्य <i>sarīasya</i>	सर्वयो <i>sarīayoh</i>	सर्वेण <i>sarīeṣām</i>
L सर्वस्मिन् <i>sarīasmin</i>	सर्वयो <i>sarīayoh</i>	सर्वेषु <i>sarīeṣhu</i>
V सर्व <i>sarīa</i>	सर्वौ <i>sarīau</i>	सर्व <i>sarīe</i>
FEMININE		
SINGULAR	DUAL	PLURAL
N सर्वी <i>sarīā</i>	सर्व <i>sarīe</i>	सर्वी <i>sarīāḥ</i>
A सर्वी <i>sarīām</i>	सर्व <i>sarīe</i>	सर्वी <i>sarīāḥ</i>
I सर्वया <i>sarīayā</i>	सर्वभ्या <i>sarīābhyām</i>	सर्वाभि <i>sarīābhiḥ</i>
D सर्व्ये <i>sarīasyai</i>	सर्वभ्या <i>sarīābhyām</i>	सर्वभ्य <i>sarīābhyāḥ</i>

Ab सर्वस्या <i>sarvasyāḥ</i>	सर्वेभ्यः <i>sarveḥbhyām</i>	सर्वेभ्यः <i>sarveḥbhyāḥ</i>
G सर्वस्या <i>sarvasyāḥ</i>	सर्वयो <i>sarvayoh</i>	सर्वेभ्यः <i>sarveḥbhyāḥ</i>
I सर्वस्या <i>sarvasyāḥ</i>	सर्वयो <i>sarvayoh</i>	सर्वेभ्यः <i>sarveḥbhyāḥ</i>

SINGULAR

NEUTER

DUAL

PLURAL

१ A V सर्व *sarvaḥ*

सर्व *sarvaḥ*

सर्वेभ्यः *sarveḥbhyāḥ*

The rest like the masculine

§ 279 अन्य *anyaḥ*, अन्यतर *anyatara*, इतर *itara*, कतर *katarā*, कतम *katama*, take *ṭ* in the Nom Acc Voc Sing of the neuter

Nom Sing अन्य *anyaḥ*, masc, अन्य *anyā*, fem, अन्यत् *anyat*, neut

§ 280 उभ *ubha* is used in the Dual only

Masc N A V उभौ *ubhau*, I D Ab उभेभ्यः *ubheḥbhyām*, G I. उभयो *ubhayoh* उभे *ubhe*, N A V fem and neut

§ 281 उभय *ubhayaḥ*, एव *-ya*, एव *-yam*, is never used in the Dual, but only in the Sing and Plur Haradatta admits the Dual

SINGULAR	MASCULINE	PLURAL
N उभय <i>ubhayaḥ</i>	—	उभये <i>ubhaye</i>
A उभय <i>ubhayam</i>	—	उभयान् <i>ubhayan</i>
I उभयेन <i>ubhayaena</i>	—	उभये <i>ubhayaḥ</i>
D उभयस्ते <i>ubhayaḥstam</i> &c	—	उभयेभ्यः <i>ubhayaḥbhyāḥ</i> &c

§ 282 The nine words from एवं *p rva* to सतर *satara* (14 to 22), though used in their pronominal senses may take in the Nom Plur ए or ए or ए or ए in the Abl Sing एतत् *etad* or एतत् *etad* in the Loc Sing एतन् *etad* or एतन् *etad*

SINGULAR	DUAL	PLURAL
N एतत् <i>etad</i>	एतौ <i>etau</i>	एतौ <i>etau</i> or एतौ <i>etau</i>
A एतत् <i>etad</i>	एतौ <i>etau</i>	एतान् <i>etān</i>
I एतन् <i>etad</i>	एतौ <i>etau</i>	एतौ <i>etau</i>
D एतस्ते <i>etadstam</i>	एतौ <i>etau</i>	एतौ <i>etau</i>
Ab एतस्मात् <i>etadsmāt</i> or एतौ <i>etau</i>	एतौ <i>etau</i>	एतौ <i>etau</i>
G एतस्य <i>etasya</i>	एतयो <i>etayoh</i>	एतयो <i>etayoh</i>
L एतस्मिन् <i>etadasmīn</i> or एतौ <i>etau</i>	एतयो <i>etayoh</i>	एतौ <i>etau</i>

§ 283 The following words may likewise take ए or ए in the Nom Plur masc. (Pur I 1, 33)

प्रथम *prathamāḥ*, first प्रथमौ *prathamau*, प्रथमे *prathamau* or प्रथमा *prathamāḥ* fem प्रथमा *prathamā*

चरम *charamāḥ*, last, चरमौ *charamau*, चरमे *charamau* or चरमा *charamāḥ* fem चरमा *charamā*

द्विहय *dviḥayaḥ*, two-fold fem द्विहयो *dviḥayoh*, and similar words in द्वय *dvi*

त्रिहय *triḥayaḥ*, three-fold, त्रिहयो *triḥayoh* or त्रिहय *triḥayaḥ*

द्वय *dviḥayaḥ*, two-fold, fem द्वयो *dviḥayoh*, and similar words in द्वय *dvi* मय *may*

अल्पः *alpah*, few, अल्पे *alpe* or अल्पाः *alpāḥ*.

अर्धः *ardhaḥ*, half, अर्धे *ardhe* or अर्धाः *ardhāḥ*.

कतिपयः *katipayah*, some, कतिपये *katipaye* or कतिपयाः *katipayāḥ*.

नेमः *nemah*, half, नेमे *neme* or नेमाः *nemāḥ*.

In all other cases these words are regular, like कान्तः *kāntah*.

§ 284. द्वितीयः *dvitīyah* and other words in तीय *tīya* are declined like कान्त *kānta*, but in the Dat. Abl. and Loc. Sing. they may follow सर्व *sarva*.

SINGULAR.	MASCULINE.	
	DUAL.	PLURAL.
N. द्वितीयः <i>dvitīyah</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयाः <i>dvitīyāḥ</i>
A. द्वितीयं <i>dvitīyam</i>	द्वितीयौ <i>dvitīyau</i>	द्वितीयान् <i>dvitīyān</i>
I. द्वितीयेन <i>dvitīyena</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेः <i>dvitīyāḥ</i>
D. द्वितीयाय <i>dvitīyāya</i> or द्वितीयस्मै <i>dvitīyasmai</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyēbhyah</i>
Ab द्वितीयान् <i>dvitīyān</i> or द्वितीयस्मात् <i>dvitīyasmat</i>	द्वितीयाभ्यां <i>dvitīyābhyām</i>	द्वितीयेभ्यः <i>dvitīyēbhyah</i>
G. द्वितीयस्य <i>dvitīyasya</i>	द्वितीययोः <i>dvitīyayoh</i>	द्वितीयानां <i>dvitīyānām</i>
L. द्वितीये <i>dvitīye</i> or द्वितीयस्मिन् <i>dvitīyasmin</i>	द्वितीययोः <i>dvitīyayoh</i>	द्वितीयेषु <i>dvitīyēṣu</i>

\* At the end of Bahuvrīhi compounds the Sarvaśāman's are treated like ordinary words: Dat. Sing. प्रियोभयाय *priyobhayāya*, to him to whom both are dear (Pān. 1. 1, 29). The same at the end of compounds such as मासपूर्वः *māsapūrvah*, a month earlier; Dat. मासपूर्वाय *māsapūrvāya* (Pān. 1. 1, 30). Likewise in Dvandvas; पूर्वोपरयां *pūrvoparānām*, of former and later persons (Pān. 1. 1, 31), though in the Nom. Plur. these Dvandvas may take ए; पूर्वोपरे *pūrvopare* or पूर्वोपराः *pūrvoparāḥ*. Only in compounds expressive of points of the compass, such as उत्तरपूर्व *uttara-pūrva*, north-east, the last element may throughout take the pronominal terminations (Pān. 1. 1, 28).

#### Adverbial Declension.

§ 285. In addition to the regular case-terminations by which the declension of nouns is effected, the Sanskrit language possesses other suffixes which differ from the ordinary terminations chiefly by being restricted in their use to certain words, and particularly to pronominal bases. The ordinary case-terminations, too, are frequently used in an adverbial sense. Thus

Acc. चिरं *chiram*, a long time.

Instr. चिरेण *chireṇa*, in a long time

Dat. चिराय *chirdya*, for a long time.

Abl. चिरात् *chirāt*, long ago.

Gen. चिरस्य *chirasya*, a long time.

Loc. चिरे *chire*, long.

Other adverbial terminations are,

1. तः *tah*, with an ablative meaning, becoming generally local.

2. त्रा *tra*, with a locative meaning.

3. दा *dā*, with a temporal meaning; also raised to दानो *dānām*.

4. *तत्र it*, with a locative meaning
5. *या thī*, with a meaning of modality, likewise *य थाम* and *य था*
6. *मात् s it*, expressive of effect.
7. *सा a* and *साहि uhi*, local
8. *हि rhi*, temporal and causal
9. *हर् tar*, local
10. *ह ha*, local

See also the terminations for forming numeral adverbs (§ 260)

1. *तत्र tāt*, with an ablative meaning  
*तत्र tāt* thence *यत्र yāt*, whence *इत्त it*, hence, (cf. *इति it* thus, *इव na*, as) *यत्त atāt*, hence *कुत kut* Whence? *अमुत्त amutāt* thence  
*मत्त māt*, from me *अमत्त amāt*, from us *भयत्त bhayāt* from your Honour *पूर्वत्त pūrāt* before (in a general local or temporal sense)  
*सर्वत्त sarāt*, always *अग्रत्त agrāt*, before like *सम्यग्* *अभिः abhi* *तत्त tāt* around, near *उभयत्त ubhayāt* on both sides *परितः paritāt* all round  
*ग्रामत्त gramāt*, from the village *अज्ञानत्त ajñāt* from ignorance
2. *यत्र itra* locative, originally *यत्र itra*, as in *पुरुषेषु puruṣeṣu*, amongst men  
*तत्र tatra* there *यत्र yatra*, where *कुत्र kutra*, Where? *यत्र atra*, here  
*अमुत्र amutra* there, in the next world *एकत्र ekatra* at one place together  
*सद्वत्त satra*, with and *सद्वत्त satra* with (see *सह saha*)
3. *दा dī* temporal  
*तदा tadā* then, and *तदातो tadāto* *यदा yadā*, when *कदा kadā* When?  
*अन्यदा anyadā*, another time. *सर्वदा sarvadā*, always, at all times  
*एकदा ekadā*, at one time *सदा sadā*, always *इदा idā*, in the Veda, later *इदानीं idāni* now
4. *तत्र it*, local.  
*प्राक् प्राक्* *prīkāt*, in front  
 Frequently after a base in *सृ*  
*पुस्तकत्त purastāt*, before *अधस्तात् adharastāt*, below *परस्तात् parastāt*, after-wards  
*अधस्तात् adharastāt*, below *उपरिस्तात् uparistāt*, above
5. *या thī* modal  
*तथा tathā*, thus *यथा yathā* as *अथवा athavā*, in every way *उभयथा ubhayathā*, in both ways  
*अन्यथा anyathā*, in another way *अथवा anyathavā* in one of two ways  
*इतरथा itarathā*, in the other way *पुनः पुनः punaḥ punaḥ*, vainly (?) Or *यथाम* in *यथ कथाम*, How? *इयं itham* thus  
 Or *यथा* in *यथा अथा*, thus
6. *मात् s it*, effective.  
*राजस्य राजस्य* *rajasat*, (राजोऽधीनं *rajaḥ o'adhinam*, dependent on the king) *भस्मस्य*  
*bhasmasat*, reduced to ashes. *अग्निमस्य* *agnisat* reduced to fire

7. चा *d* and चाहि *dhi*, local.

दक्षिणाहि *dakshināhi*, in the South, or दक्षिण *dakṣiṇā*. उत्तराहि *uttarāhi*, in the North, or उत्तर *uttarā*. अंतरा *antarā* (or ई *-ram*, or रे *-re*, or रेण *-rena*), between. पुरा *purā*, in the East, in front, formerly, (or पुरः *purah* and पुरस्तात् *purastāt*, before.) पश्चा *pañchā*, behind, (or पश्चात् *pañchāt*.)

Adverbs such as मुष्ण *mudhā*, in vain, मृषा *mṛishā*, falsely, are instrumental cases of obsolete nouns ending in consonants.

8. हि *rhi*, temporal and causal.

एतर्हि *etarhi*, at this time, (Wilson.) कर्हि *karhi*, At what time? यर्हि *yarhi*, wherefore. तर्हि *tarhi*, therefore, at that time, (Wilson.)

9. तर् *tar*, local.

प्रातर *prātar*, early, in the morning. अनुत् *sanutar*, in concealment.

10. ह *ha*, locative.

कुह *kuha*, Where? इह *iha*, here. सह *saha*, with.

## CHAPTER VII.

### CONJUGATION.

§ 286. (Sanskrit verbs are conjugated in the Active and the Passive.)

Ex. बोधति *bodhati*, he knows; बुध्यते *budhyate*, he is known.

§ 287. The Active has two forms:

(1. The *Parasmai-pada*, i.e. transitive, (from पश्ये *parasmai*, Dat. Sing. of पर *para*, another, i.e. a verb the action of which refers to another.)

Ex. ददाति *daddati*, he gives.

2. The *Ātmane-pada*, i.e. intransitive, (from जातने *ātmane*, Dat. Sing. of जातन् *ātman*, self, i.e. a verb the action of which refers to the agent.)

Ex. खादते *ādattē*, he takes.

Note—The distinction between the *Parasmaipada* and *Ātmanepada* is fixed by usage rather than by rule. Certain verbs in Sanskrit are used in the *Parasmaipada* only, others in the *Ātmanepada* only; others in both voices. Those which are used in the *Parasmaipada* only, are verbs the action of which was originally conceived as transitive, e.g. भूमिं मंथति *bhūmim manthati*, he shakes the earth; मांसं खादति *māṁsam khādati*, he eats meat; ग्राममगच्छति *grāmam agacchati*, he goes to or approaches the village. Those which are used in the *Ātmanepada* only, were originally verbs expressive of states rather than of actions; e.g. एष्यते *edhate*, he grows; स्पन्दते *spandate*, he trembles; मोदते *modate*, he rejoices; शेते *śete*, he lies down.

In the language of the best authors, however, many verbs which we should consider intransitive, are conjugated in the *Parasmaipada*, while others which govern an accusative,

are always conjugated in the *Ātmanepada* हसति *hasati* he laughs is always *Parasmaipadin*, whether used as transitive or neuter (Colebr p 297) it is so even when reciprocity of action is indicated, in which case verbs in Sanskrit mostly take the *Ātmanepada*, \* e g व्यतिहसति *vyatīhasati*, they laugh at each other (Pān 1 3 15, 1) But स्मयते *smayate* he smiles is restricted by grammarians to the *Ātmanepada*; and verbs like द्रायते *drīyate* he protects are *Ātmanepadin* (i e used in the *Ātmanepada*) though they govern an accusative, e g द्रायस्व मा *drīyasva mām*, Protect me! These correspond to the Latin deponents

Verbs which are used both in the *Parasmaipada* and *Ātmanepada*, take the one or the other form according as the action of the verb is conceived to be either transitive or reflexive, e g पचति *pachati* he cooks, पचते *pachate*, he cooks for himself, यजति *yajati* he sacrifices यजते *yajate*, he sacrifices for himself The same applies to Causals (Pān 1 3 74)

These distinctions however, rest in many cases, in Sanskrit as well as in Greek, on peculiar conceptions which it is difficult to analyse or to realize; and in Sanskrit as well as in Greek the right use of the active and middle voices is best learnt by practice Thus नीत *nīat* to lead, is used as *Parasmaipada* in such expressions as गच्छ विनयति *gaccham vinayati*\*, he carries off a swelling, but as *Ātmanepada* in क्रोधं विनयते *krodham vinayate*, he turns away or disarms wrath, a subtle distinction which it is possible to appreciate when stated, but difficult to bring under any general rules

Again in Sanskrit as well as in Greek some verbs are middle in certain tenses only, but active or middle in others, e g आत वृधते *vardhate* he grows, never वर्धति *vardhati* but Aor अवृधत् *avardhat*, Par, or अवर्धिष्व *avardhiṣv*, *Ātm* he grew (Pān 1 3 91)

Others take the *Parasmaipada* or *Ātmanepada* according as they are compounded with certain prepositions e g प्रीति *prīti* he enters, but निप्रियति *ni-prīyate* he enters in (Pān 1 3 17)

§ 288 Causal verbs are conjugated both in the *Parasmaipada* and *Ātmanepada* Desideratives generally follow the *Pada* of the simple root (Pān 1 3, 62) Denominatives ending in अय *aya* have both forms (Pān 1 3, 90) The intensives have two forms one in यय, which is always *Ātmanepada*, the other without यय, which is always *Parasmaipada*

§ 289 The passive takes the terminations of the *Ātmanepada*, and prefixes यय to them in the four special or modified tenses In the other tenses the forms of the passive are, with a few exceptions the same as those of the *Ātmanepada*

§ 290 There are in Sanskrit thirteen different forms, corresponding to the tenses and moods of Greek and Latin

### I Formed from the Special or Modified Base

	PARASMAIPADA	ĀTMANEPADA
1 The Present (Lat)	भवामि <i>bhavamī</i>	भवे <i>bhāve</i>
2 The Imperfect (Lat)	अभवम् <i>abhavam</i>	अभवे <i>abhāve</i>
3 The Optative (Lat)	भवेय <i>bhāveyam</i>	भवेय <i>bhāveya</i>
4 The Imperative (Lat)	भवामि <i>bhavamī</i>	भवे <i>bhāve</i>

\* Cf Siddhānta-kāumudī ed Tārānātha vol 11 p 250 Colebrooke Grammar, p 337

## II Formed from the General or Unmodified Base

	PARASMAIPADA	ĀTMA NEPA DA
5 The Reduplicated Perfect (Lit) बभूव <i>babhūva</i>		बभूवे <i>babhūve</i>
6 The Periphrastic Perfect (Lit) चोरया बभूव <i>choraya imbabhūva</i>		चोरया चक्रे <i>chorayamchakre</i>
7 The First Aorist (Lun) अवापिष <i>abodhisham</i>		अभविषि <i>abharishhi</i>
8 The Second Aorist (Lun) अभू <i>abhūam</i>		असिचे <i>asiche</i>
9 The Future (Lṛi) भविष्यामि <i>bhaviṣyāmi</i>		भविष्ये <i>bhaviṣhye</i>
10 The Conditional (Lṛu) अभविष्य <i>abharishyam</i>		अभविष्ये <i>abharishhye</i>
11 The Periphrastic Future (Lut) भवितामि <i>bhavitaṣmi</i>		भविताहे <i>bhavitaṣhe</i>
12 The Benedictive (Āar lu) भूयाम <i>bhūyāam</i>		भविषीय <i>bhaviṣhīya</i>
13 The Subjunctive (Let) occurs in the Veda only		

## Signification of the Tenses and Moods

§ 291 1 2 The Present and Imperfect require no explanation The Imperfect takes the Augment (§ 299)

3 The principal senses of the Optative are,

a Command, e g त्व ग्राम गच्छे *tam grāmam gachchhēḥ*, thou mayest go, i.e. go thou to the village

b Wish, e g भवानिहासीत *bhavan ihasita*, Let your honour sit here!

c Inquiring, e g वेदमधीषीष उत त्वमधीषीष *vedam adhiṣhyā, uta tarkam adhiṣhyā*, Shall I study the Veda or shall I study logic?

d Supposition (*sambhāvana*), e g भवेदसी चेदपरागो ब्राह्मणाद् *bhaved asau cedapārāgo brahmanat*, he probably is a student of the Veda, because he is a Brahman.

e Condition, e g दंडयेन्न भवेद्वाक विनश्येयुरिमा प्रजा *dandaṣ chen na bhavēt loke vinasyeyur imāḥ prayāḥ*, if there were not punishment in the world, the people would perish यः पठेन् स प्राप्नुयाद् *yah paṭhet sa apnuyat*, he who studies, will obtain यद्यदोचत विप्रस्यस्तत्तद् दद्यादमतरं *yad yad rocheta tēpreḥyas tat tat dadād amataram* whatever pleases the Brahmans let one give that to them not niggardly

f It is used in relative dependent sentences, e g यच्च त्वमेव कुर्या न ग्रह्ये *yach cha tām etam kuryā na graddadhe*, I believed not that thou couldst act thus यथादृशा कृष्ण निदत्ताद्यै *yat tādṛśah kṛṣṇnam nunderann uścharyam*, that such persons should revile Krishna, is wonderful

4 The Imperative requires no explanation, as far as the second person is concerned, e g तुद *tuda* Strike! The first and third persons are used in many cases in place of the Optative, e g इच्छामि भवान्भुक्ता *ichchhami bhavan bhuiktām*, I wish your honour may eat

5 The Reduplicated Perfect denotes something absolutely past



- 6 Certain verbs which are not allowed to form the reduplicated perfect, form their perfect periphrastically, i e by means of an auxiliary verb
- 7 8 The First and Second Aorists refer generally to time past, and are the common historical tenses in narration They take the Augment (§ 299)
- 9 The Future, also called the Indefinite future, e g देवयेदृष्यति *devaś ched varshishyati dhanyam rapsyamah*, if it rain we shall sow rice यावज्जीवमन्न दास्यति *yavay jivam annam disyati*, as long as life lasts, he will give food Under certain circumstances this Future may be used optionally with the Periphrastic Future, e g कदा भोक्तुः *kadā bhoktū* or भोक्ष्यते *bhokshyate*. When will he eat?
- 10 The Conditional is used, instead of the Optative if things are spoken of that might have, but have not happened (Pan III 3 139), e g सुवृषिद्येदभविष्यत्तदा मुनिह्यमभविष्यत् *survishis ched abhavishyat tada munihshyam abhavishyat* if there had been abundant rain, there would have been plenty The Conditional takes the Augment (§ 299)
- 11 The Periphrastic or Definite Future, e g जयौष्यान् *ayodhyān śvak prayātāsi*, thou wilt to-morrow proceed to Ayodhya
- 12 The Benedictive is used for expressing not only a blessing but also a wish in general, e g श्रीमान् भूयात् *śrīman bhuyat*, May he be happy! चिरं जीवात् *chiram jivyat* May he live long!
- 13 The Subjunctive occurs in the Veda only

§ 292 The Sanskrit verb has in each tense and mood three numbers, Singular, Dual, and Plural, with three persons in each

## CHAPTER VIII

### SPECIAL AND GENERAL TENSES AND THE TEN CLASSES OF VERBS

§ 293 Sanskrit grammarians have divided all verbs into ten classes, according to certain modifications which their roots undergo before the terminations of the Present, the Imperfect the Optative, and Imperative This division is very useful, and will be retained with some slight alterations One and the same root may belong to different classes Thus भृश् *bhras*, भृश *bhlis*, भ्रम *bhram*, क्रम *kram*, क्लम *klam* वृश् *tras*, वृत् *trut*, लश् *lash* belong to the Bhū and Div classes भ्रातृ *bhratāte* or भ्रातृ *bhratāte* &c (Pan III 1, 70) Again स्कु *sku*, स्तम्भ *stambh* स्तम्भ *stambh* स्तम्भ *stambh* स्तम्भ *stambh* belong to the Su and Kri classes स्कुतेति *skunoti* or स्कुनाति *skunati* (Pan III 1 82)

§ 294 The four tenses and moods which require this modification of the root will be called the *Special or Modified Tenses* the rest the *General or Unmodified Tenses*. Thus the root चि चि is changed in the Present, Imperfect, Optative, and Imperative into चिनु चि nu. Hence चिनु चि nu mah, we search, चिनुम अचि nu ma, we searched. But the Past Participle चित चितah, searched, or the Reduplicated Perfect चिच्यु चिchy uh, they have searched without the नु nu. We call चि चि, the root, चिनु चि nu, the base of the special tenses.

§ 295 Verbal bases are first divided into two divisions

I Bases which in the modified tenses end in च a

II Bases which in the modified tenses end in any letter but च a

This second division is subdivided into,

II a Bases which insert नु nu, उ u, or नी nf, between the root and the terminations

II b Bases which take the terminations without any intermediate element

### I First Division

§ 296 The first division comprises four classes

1 The Bhû class (the first with native grammarians and called by them भूदि bhûdi because the first verb in their lists is भू bhû, to be)

a च a is added to the last letter of the root

b The vowel of the root takes Guna, where possible (i e long or short i, u, r, if final, short i, u, r i, if followed by one consonant)

बुध budh, to know, बोधति bodh-a ti, he knows भू bhû to be, भवति bhav a ti, he is

Note—The accent in verbs of the Bhû class was originally (as we know from the ancient Ved c language) on the radical vowel hence Guna of that vowel

Many derivat ves —such as causal ves भाषयति bhâshayati he causes to be des derivat ves बुभूषति bubhûshati he wishes to be from भू bhu intens ves in the Atmane pada यमिष्यति yami dyate he cuts much and denominat ves लोहितयति lohityati he grows red,—follow th s class

2 The Tud class (the sixth with native grammarians, and called by them तुदि tudâ because the first root in their lists is तुद् tud, to strike)

a च a is added to the last letter of the root

b Before this च a, final इ i and ई e are changed to इय iy

उ u and ऊ ū

to उव uv

अ ऋ

to रिय ry

ए ऋ

to इर ir (§ 110)

तुद् tud, to strike, तुदति tud a ti

गि ग, to go, गिरति gy a ti

नू nu, to praise, नुवति nuv-a-ti

मृ *mri*, to die; म्रियते *mriy-a-te*.

कृ *krī*, to scatter; किरति *kir-a-ti*.

Note—The accent in verbs of the Tud class was originally on the intermediate अ *a*; hence never Guna of the radical vowel.

3. The Div class (the fourth with native grammarians, and called by them दिवादि *divādi*, because the first root in their lists is दिव् *div*, to play).

a. य *ya* is added to the last letter of the root.

नह् *nah*, to bind; नयति *nah-ya-ti*.

बुध् *budh*, to awake; बुधते *budh-ya-te*.

Note—The accent in verbs of the Div class is now on the radical vowel; but there are traces to show that some verbs of this class had the accent originally on य *ya*.

4. The Chur class (the tenth with native grammarians, and called by them चुरादि *churādi*, because the first root in their lists is चूर् *chur*, to steal).

a. अय *aya* is added to the last letter of the root.

b. If the root ends in a simple consonant, preceded by अ *a*, अ *a* is lengthened to आ *ā*.

दाह् *dah*, to cut; दाहयति *dāt-aya-ti*, (many exceptions.)

c. If the root ends in a simple consonant, preceded by इ *i*, उ *u*, ए *ri*, ऋ *ṛi*, these vowels take Guna, while ए *ri* becomes ई *ī*.

श्लिष् *ślish*, to embrace; श्लेषयति *ślesh-aya-ti*.

चुर् *chur*, to steal; चोरयति *chor-aya-ti*.

मृष् *mriṣh*, to endure; मरुषते *marsh-aya-te*.

कृत् *krī*, to praise; कीर्तयति *kīrt-aya-ti*.

d. Final इ *i*, ई *ī*, उ *u*, ऋ *ṛi*, ए *ri*, and ए *ṛi*, take Vriddhi.

जिर् *jri*, to grow old; जाययति *jāy-aya-ti*.

मी *mī*, to walk; माययति *māy-aya-ti*.

धृ *dhri*, to hold; धारयति *dhār-aya-ti*.

पृ *pri*, to fill; पारयति *pār-aya-ti*.

Note—Many, if not all roots arranged under this class by native grammarians, are secondary roots, and identical in form with causatives, denominatives, &c. This class differs from other classes, inasmuch as verbs belonging to it, keep their modificatory syllable अय *aya* throughout, in the unmodified as well as in the modified tenses, except in the Benedictive Par. The accent was on the first अ *a* of अय *aya*.

## II. Second Division.

§ 297. The second division comprises all verbs which do not, in the special tenses, end in अ *a* before the terminations.

It is a distinguishing feature of this second division that, before certain terminations, all verbs belonging to it require strengthening of their radical vowel, or if they take नृ *nu*, उ *u*, नी *nī*, strengthening of the vowels

of these syllables. This strengthening generally takes place by means of Guna, but नी *nī* is raised to ना *na* in the Kṛī, and न् *n* to न्ना *na* in the Rudh class.

We shall call the terminations which require strengthening of the inflective base, the weak terminations, and the base before them, the strong base, and vice versa, the terminations which do not require strengthening of the base, the strong terminations, and the base before them, the weak base.

Originally the accent fell on the strong terminations, and on the strong base, thus establishing throughout an equilibrium between base and termination.

## II a Bases which take नु *nu*, उ *u*, नी *nī*

§ 298 This first subdivision comprises three classes

- 1 The Su class (the fifth class with native grammarians, and called by them स्वादि *swādi*, because the first root in their lists is सु *su*)

a सु *nu* is added to the last letter of the root, before strong terminations,  
नो *no* before weak terminations

Ex सु *su*, to squeeze out, सुनु *su nu-mah*, 1st pers plur Pres  
सुनोमि *su-no-mi*, 1st pers sing Pres

- 2 The Tan class (the eighth class with native grammarians, and called by them तनादि *tanādi*, because the first root in their lists is तन् *tan*)

a उ *u* is added to the last letter of the root, before strong terminations,  
ओ *o* before weak terminations

Ex तन् *tan*, to stretch, तनु *tan u-mah*, 1st pers plur Pres  
तनोमि *tan-o-mi*, 1st pers sing Pres

Note—All verbs belonging to this class end in न् *n* except one कृ *kr* करोमि *karomi* I do

- 3 The Kṛī class (the ninth with native grammarians, and called by them कृयादि *kṛyādi*, because the first root in their lists is क्री *kṛī*)

a नी *nī* is added to the last letter of the root, before strong terminations,  
ना *na* before weak terminations

न *na* before strong terminations beginning with vowels

Ex क्री *kṛī*, to buy, क्रीणाम *kṛī nī mah*, 1st pers plur Pres  
क्रीणामि *kṛī-nā mi*, 1st pers sing Pres  
क्रीणन्ति *kṛī-n anti*, 3rd pers plur Pres

## II b Bases to which the terminations are joined immediately

§ 299 The second division comprises three classes

- 1 The Ad class (the second class with native grammarians, and called by them अदादि *adādi*, because the first root in their lists is अद् *ad* to eat)

a The terminations are added immediately to the last letter of the base,

and in the contact of vowels with vowels, vowels with consonants, consonants with vowels, and consonants with consonants, the phonetic rules explained above (§§ 107-145) must be carefully observed

b The strong base before the weak terminations takes Guna, where possible (§ 296, 1, 6)

Ex. लिह् *lih*, to lick, लिम *lih mah*, we lick

लेहि *leh-mi*, I lick

लेसि *lek-shi*, thou lickest (§ 127)

लेशि *lisha*, you lick (§ 128)

अलेद *alet*, thou lickedst (§ 128)

The intensive verbs, conjugated in the Paramaipada, follow this class

2 The Hu class (the third class with native grammarians, and called by them जुहोत्यादि *juhotyādi*, because the first root in their lists is हु *hu*, जुहोति *juhoti*)

a The terminations are added as in the Ad class

b The strong base before the weak terminations takes Guna, where possible

c The root takes reduplication (Rules of Reduplication, § 302)

Ex हु *hu*, to sacrifice, जुहुम *ju hu-māh*, we sacrifice

जुहोमि *ju hō-mi*, I sacrifice. (Pan vi 1, 192)

3 The Rudh class (the seventh class with native grammarians, and called by them रुध्नादि *rudhadi*, because the first root in their lists is रुध् *rudh*, रुध्नाति *rudhnaati*, to obstruct)

a The terminations are added as in the Ad class

b Between the radical vowel and the final consonant न् *n* is inserted, which in the strong base before weak terminations is raised to न *na*

Ex युज् *yuj*, to join, युजि *yu n-j māh*, we join

युजिमि *yu na-j mi*, I join

#### First Division

Bhū class, with native grammarians, Bhvādi, I class.

Tud class, — — — Tudādi, VI class

Div class, — — — Divādi, IV class

Chur class, — — — Churādi X class

#### Second Division

Su class, with native grammarians, Svādi, V class

Tan class, — — — Tanādi, VIII class

Kri class, — — — Kryādi, IX class

Ad class, — — — Adādi, II class.

Hu class, — — — Juhotyādi, III class

Rudh class, — — — Rudhādi VII class

## CHAPTER IX

## AUGMENT, REDUPLICATION, AND TERMINATIONS

§ 300 Before we can leave the subject which occupies us at present, viz the preparation of the root previous to its assuming the terminations, we have to consider two processes, the Augment and the Reduplication, modifications of the root with which we are familiar in Greek, and which in Sanskrit as well as in Greek form the distinguishing features of certain tenses (Imperfect, Aorist, Conditional, and Perfect) in every verb

§ 301 Roots beginning with consonants take short अ a as their initial augment Thus अ a has the accent Thus from बुध् *budh*, Present बोधामि *bodhami*, Imperfect अबोधम् *abodham*

Roots beginning with vowels always take Vridhhi, the irregular result of the combination of the augment with the initial vowels (Pan vi 1, 90)

अ a with अ a, or आ ā, = आ ā

अ a with इ i, ई ī, ए e, or ऐ ai, = ऐ ai

अ a with उ u, ऊ ū, ओ o, or औ au, = औ au

अ a with अ् अ, or अ् अ, = अर् अ

From अर्च arch, अर्चति *archati*, he praises, आर्चत् *archat*, he praised

From ईक्ष iksh, ईक्षति *ikshati*, he sees, ऐक्षत् *ikshata*, he saw

From उद् und, उन्ति *unati*, he wets, अन्त *anant*, he wetted

From अर्च arch, अर्चति *archati*, he goes, आर्चत् *archat*, he went

In the more ancient Sanskrit, as in the more ancient Greek, the augment is frequently absent In the later Sanskrit, too, it has to be dropt after the negative particle न मा *na ma* (Pan vi 4. 74) मा भवान् कर्षीत् *ma bhavan karshit*, Let not your Honour do thus! or मा स करोत् *ma sma karot*, May he not do it!

## Reduplication

§ 302 Reduplication takes place in Sanskrit not only in the reduplicated perfect, but likewise in all verbs of the Hu class. Most of the rules of reduplication are the same in forming the base of the perfect of all verbs, and in forming the special base of the verbs of the Hu class These will be stated first, afterwards those that are peculiar either to the reduplication of the perfect or to that of the verbs of the Hu class

The reduplication in intensive and desiderative verbs and in one form of the aorist will have to be treated separately

*General Rules of Reduplication*

§ 303 The first syllable of a root (i.e. that portion of it which ends with a vowel) is repeated.

बुद् *budh* = बुबुद् *bubudh*    भृ *bhṛ* is exceptional in forming बभृद् *babhṛ* (Pān VII 4 73)

§ 304 Aspirated letters are represented in reduplication by their corresponding unaspirated letters

भिद् *bhid*, to cut, = बिभिद् *bibhid*

धृ *dhd*, to shake, = दुधृ *dudhd*

§ 305 Gutturals are represented in reduplication by their corresponding palatals, ह *h* by च *ch* (Pān VII 4, 62)

कुट् *kut*, to sever, = चुकुट् *chukut*

खन् *khan*, to dig, = चखन् *chakhan*

गम् *gam*, to go, = जगम् *jagam*

हस् *has*, to laugh, = चहस् *jahas*

§ 306 If a root begins with more than one consonant, the first only is reduplicated

क्रुञ् *kruś*, to shout, = चुक्रुञ् *chukruś*

क्षिप् *kship*, to throw, = चिक्षिप् *chikship*

§ 307 If a root begins with a sibilant followed by a tenuis or aspirated tenuis, the tenuis only is reduplicated

स्तु *stu*, to praise, = हुस्तु *tushṭu* (§ 103, 1)

स्तन् *stan*, to sound, = तस्तन् *tanstan*

स्पृ *spardh*, to strive, = पस्पृ *paspardh*

स्था *sthā*, to stand, = तस्था *tanstha*

च्युत् *chhyut*, to drop, = चुच्युत् *chuchhyut*

But स्मृ *smṛ*, to pine, = सस्मृ *sasmṛ*

§ 308 If the radical vowel, whether final or medial, is long, it is shortened in the reduplicative syllable

गाह *gah*, to enter, = जगाह *jagah*

क्री *kṛ*, to buy, = चिक्री *chikṛ*

सूट् *sūd*, to strike, = सुषूट् *sushūd*

§ 309 If the radical (not final) vowel is *e* or *ai*, it becomes इ *i*, if it is ओ *o* or औ *au*, it becomes उ *u*

सेत् *set*, to worship, = सिषेत् *sishet*

दीक् *dhauk*, to approach, = दुदीक् *dudhauk*

§ 310 Roots with final *e*, *ai*, ओ *o*, are treated like roots ending in *a*, taking अ *a* in the reduplicative syllable

धे *dhe*, to feed, = दधि *dadhai*

गै *gai*, to sing, = जगै *jagau*

शो *śo*, to sharpen, = जशो *śasau*

§ 311 The following roots are slightly irregular on account of the semivowels which they contain, and which are liable to be changed into vowels (This change is called *Samprasāraṇa*) Pāṇ vi 1, 17

Root	1st Pers Sing Redupl Perf	Weak Form*	Weakest Form†
यञ् <i>yaj</i> = इयान् <i>iyaya</i> , to sacrifice, (for ययान् <i>yayuja</i> )	ईञ् <i>īj</i>	(इञ् <i>y</i> )	
वच् <i>vach</i> = उवाच <i>uācha</i> , to speak.	ऊच् <i>ūch</i>	(उच् <i>uch</i> )	
वद् <i>vad</i> = उवाद <i>uvada</i> , to say	ऊद् <i>ūd</i>	(उद् <i>ud</i> )	
वप् <i>vap</i> = उवाप <i>uvāpa</i> , to sow	ऊप् <i>ūp</i>	(उप् <i>up</i> )	
वश् <i>vaś</i> = उवाश <i>uvāśa</i> , to wish.	ऊश् <i>ūś</i>	(उश् <i>uś</i> )	
वस् <i>vas</i> = उवास <i>uāsa</i> , to dwell.	ऊस् <i>ūs</i>	(उस् <i>us</i> )	
वह् <i>vah</i> = उवाह <i>uāha</i> , to carry	ऊह् <i>ūh</i>	(उह् <i>uh</i> )	
वय् <i>vay</i> † = उवाय <i>uvāya</i> , to weave	ऊय् <i>ūy</i> or ऊव् <i>ūv</i>	(उ <i>u</i> )	
व्यच् <i>vyach</i> = विस्याच <i>vivyācha</i> , to surround	विविच् <i>viich</i>	(विच् <i>rich</i> )	
व्यप् <i>vyadh</i> = विस्याप <i>vivyādha</i> , to strike	विविप् <i>vividh</i>	(विप् <i>vidh</i> )	
व्यप् <i>vyath</i> = विस्ये <i>vivyathe</i> (Pāṇ VII. 4, 68)	विविप् <i>viryath</i>	(व्यप् <i>vyath</i> )	
स्वप् <i>svap</i> = सुप्ताप् <i>sushtupa</i> , to sleep	मुष्प् <i>śushup</i>	(मुप् <i>sup</i> )	
स्रि <i>svi</i> = शुश्राव <i>śuśava</i> , to swell ¶	शुशू <i>śuśū</i>	(शू <i>śū</i> )	
व्ये <i>vye</i> = विस्याप <i>vivyāya</i> , to cover	विवी <i>viiv</i>	(वी <i>vi</i> )	
ज्या <i>jyā</i> = निज्यौ <i>jyau</i> , to grow old	जिजी <i>jijī</i>	(जी <i>jī</i> )	
ह्वे <i>hve</i> = जुहाव <i>juhava</i> , to call (Pāṇ VI 1, 33)	जुहु <i>juhū</i>	(हू <i>hū</i> )	
प्याद् <i>pydy</i> = पिप्ये <i>pipyē</i> , to grow fat (Pāṇ VI 1, 29).	पिपी <i>pīpī</i>	(पी <i>pī</i> )	
ग्रह् <i>grah</i> = जग्राह <i>jagrāha</i> , to take	जगृह् <i>jagrāh</i>	(गृह् <i>grāh</i> )	

§ 312. Roots beginning with short अ *a*, and ending in a single consonant, contract अ *a* + अ *a* into ए *ā*.

अद् *ad*, to eat, = एद् *ād*

§ 313 Roots beginning with short अ *a*, and ending with more than one consonant, prefix आन् *an*

अर्च् *arch* = आनर्च् *dnarch* (Also अज् *as* (Su), आनजे *anāse*) Pāṇ vii 4, 72

§ 314 Roots beginning with इ *i* or उ *u* (not prosodically long), contract इ + इ *i* + *i* and उ + उ *u* + *u* into ई *ī* and ऊ *ū*, but if the radical इ *i* or उ *u* take Guna or Vriddhi, य् *y* and व् *v* are inserted between the reduplicative syllable and the base. (Pāṇ vi 4, 78)

\* The weak forms appear in all persons of the reduplicated perfect where neither Vriddhi nor Guna is required

† The weakest forms of these verbs do not belong to the reduplicated perfect, but have been added as useful hereafter for the formation of the past participle the benedictive the passive &c.

‡ यप् *yap* is a substitute for येरे in the reduplicated perfect (Pāṇ ii 4 41) If that substitution does not take place, then येरे forms ययी *caran*, ययू *carū* (Pāṇ vi 1, 40)

|| I 27 vi 1, 39, 39

¶ Or शिश्याप *śiśyāp* (Pāṇ vi 1, 30)



इप् *ish* = ईपतु *ish atuh* they two have gone  
 = इयेप् *iy esh-a* (Guna), I have gone  
 उक् *ukh* = ऊक्तु *ukh atuh*, they two have withered  
 = उयोक् *ui-okh-a* (Guna), I have withered

§ 315 The root च् *ç* forms the base of the reduplicated perfect as चार *dr*  
 Other roots beginning with च् *ç* prefix चान् *dn* (Pāṇ VII 4 71)

चान् *çy* to obtain, = चानून् *dn-çy*

As to roots which cannot be reduplicated or are otherwise irregular, see the rules given for the formation of the Reduplicated and Periphrastic Perfect

### Special Rules of Reduplication

§ 316 So far the process of reduplication would be the same whether applied to the bases of the Reduplicated Perfect or to those of the Hu class. But there are some points on which these two classes of reduplicated bases differ, viz

- 1 In the Reduplicated Perfect, radical च् *ç*, च् *ç*, whether final or medial are represented in reduplication by च *a*
- 2 In the bases of the Hu class final च् *ç* and च् *ç* (they do not occur as medial) are represented in reduplication by इ *i*:

Reduplicated Perfect.

भृ *bhr*, to bear, = बभार *babh ira*

सृ *sr*, to go, = गसतार *gasara*

हृ *hr* to take, = गहार *jahdra*

Hu Class. Present, &c

भृ *bhr* = बिभर्ति *bibharti*

सृ *sr* = गिसर्ति *gisarti*

हृ *hr* = गिहर्ति *jiharti*

The root च् *ç*, to go forms इयति *iy-arti* पृप्ति *pṛpi*, to fill, पिपति *piparti*

§ 317 The three verbs निन् *ny*, विन् *vy*, and विष् *viśh* of the Hu class take Guna in the reduplicated syllable. (Pāṇ VII 4, 75)

निन् *ny* to wash नेनेक्ति *nenekti*, नेनिके *nenikte* विन् *vy*, to separate, वेवेक्ति *vevakti* विष् *viśh*, to pervade, वेवेष्टि *veveshti*

§ 318 The two verbs मा *md* to measure, and हा *h* to go, of the Hu class take इ *i* in the reduplicative syllable (Pāṇ VII 4, 76)

मा *mi*, मिसीते *mimite* हा *hi*, गिहति *jihite*

§ 319 Certain roots change their initial consonant if they are reduplicated हन् *han* to kill, जघान् *jaghāna* Likewise in the desiderative जिघांसति *jighāmsati*, and the intensive जघम्यते *jaghanyate* (Pāṇ VII 3 55)

हि *hi*, to send (Su) जिघाय *jighaya* Likewise in the desiderative जिघीषति *jighīshati*, and the intensive जेषीयते *jeghīyate* (Pāṇ VII 3, 56)

जि *ji*, to conquer जिगाय *jigaya*. Likewise in the desiderative जिगीषति *jigīshati* but not in the intensive, which is always जेषीयते *jeghīyate* (Pāṇ VII 3 57)

चि *chi*, to gather, has optionally चिचय *chichaya* or चिकय *chikaya* The same option applies to the desiderative, but in the intensive we have चेचीयते *chechīyate* only (Pāṇ VII 3 58)

## Terminations.

§ 320. After having explained how the verbal roots are modified in ten different ways before they receive the terminations of the four special tenses, the Present, Imperfect, Optative, and Imperative, we give a table of the terminations for the special or modified tenses and moods.

§ 321. The terminations for the modified tenses, though on the whole the same for all verbs, are subject to certain variations, according as the verbal bases take *स a* (First Division), or *तु nu*, *उ u*, *नी ni* (Second Division, A.), or nothing (Second Division, B.) between themselves and the terminations. Instead of giving the table of terminations according to the system of native grammarians, or according to that of comparative philologists, and explaining the real or fanciful changes which they are supposed to have undergone in the different classes of verbs, it will be more useful to give them in that form in which they may mechanically be attached to each verbal base. The beginner should commit to memory the actual paradigms rather than the different sets of terminations. Instead of taking *आथे áthe* as the termination of the 2nd pers. dual *Ātm*, and learning that the *आ á* of *आथे áthe* is changed to *इ i* after bases in *स a* (Pān. vii. 2, 81), it is simpler to take *इथे íthe* as the termination in the First Division; but still simpler to commit to memory such forms as *बोधेथे bodhethe*, *द्विषाथे dvisháthe*, *मिमथे mimáthe*, without asking at first any questions as to how they came to be what they are.

## FIRST DIVISION.

## Bhū, Tud, Div, and Chur Classes.

## PARASKAIPADA.

## ĀTMANEPAḌA.

Present.	Imperf.	Optative	Imperat.	Present.	Imperfect	Optative	Imperative.
1. अमि <i>ami</i>	म <i>m</i>	इयं <i>iyam</i>	अमि <i>ami</i>	इ <i>i</i>	इ <i>i</i>	इय <i>iya</i>	ए <i>e</i>
2. सि <i>si</i>	: <i>h</i>	इः <i>iḥ</i>	— *	से <i>se</i>	थाः <i>thāḥ</i>	इथाः <i>ithāḥ</i>	स <i>sa</i>
3. ति <i>ti</i>	त <i>t</i>	इत <i>it</i>	तु <i>tu</i> *	ते <i>té</i>	त <i>ta</i>	इत <i>ita</i>	तां <i>tām</i>
1. अयः <i>ayaḥ</i>	अय <i>aya</i>	इय <i>iya</i>	अय <i>aya</i>	अयहे <i>ayahe</i>	अयहि <i>ayahi</i>	इयहि <i>icahi</i>	अयहे <i>ayaḥai</i>
2. यः <i>thāḥ</i>	तं <i>tām</i>	इतं <i>itām</i>	तं <i>tām</i>	इथे <i>ithe</i>	इथां <i>ithām</i>	इयाथां <i>iyāthām</i>	इथां <i>ithām</i>
3. तः <i>taḥ</i>	तां <i>tām</i>	इतां <i>itām</i>	तां <i>tām</i>	इते <i>ite</i>	इतां <i>itām</i>	इयातां <i>iyātām</i>	इतां <i>itām</i>
1. अमः <i>amaḥ</i>	अम <i>ama</i>	इम <i>ima</i>	अम <i>ama</i>	अमहे <i>amahe</i>	अमहि <i>amahi</i>	इमहि <i>imahi</i>	अमहे <i>amaḥai</i>
2. य <i>tha</i>	त <i>ta</i>	इत <i>ita</i>	त <i>ta</i>	अथे <i>dhee</i>	अथं <i>dheam</i>	इथं <i>idheam</i>	अथं <i>dheam</i>
3. ति <i>ti</i>	न <i>n</i>	इतुः <i>ityuḥ</i>	तु <i>nu</i>	ने <i>nte</i>	न <i>nu</i>	इतन् <i>iran</i>	नां <i>nām</i>

\* In the second and third persons तात् *tāt* may be used as termination after all verbs, if the sense is benedictive

## SECOND DIVISION

*Su, Tan, Kṛi, Ad, Hu, and Rudh Classes*

PARASMAIPADA				ĀTMANEPADA			
Present	Imperfect	Optative	Imperative	Present	Imperfect	Optative	Imperative
1 <span style="border: 1px solid black;">मि mi</span>	<span style="border: 1px solid black;">मम am</span>	या yām	<span style="border: 1px solid black;">यानि āns</span>	ए e	इः	इय iys	<span style="border: 1px solid black;">ऐ ai</span>
2 <span style="border: 1px solid black;">सि si</span>	<span style="border: 1px solid black;">ह</span>	या yā	हि hi*	से se	षा śhā	ईषा śhāśh	स्व sva
3 <span style="border: 1px solid black;">ति ti</span>	<span style="border: 1px solid black;">त t</span>	यात yāt	<span style="border: 1px solid black;">तु tu</span>	ते te	त ta	ईत āa	ता tām
1 य yā	व va	याव yāva	<span style="border: 1px solid black;">आव āva</span>	वहे vake	वहि vahi	ईहहि śhahi	<span style="border: 1px solid black;">आवहे āvahi</span>
2 य tha	त tam	यात yātam	त tam	आपे dīke	आप dīthām	ईयाया dyāthām	आपां dīthān
3 त ta	ता tām	याता yātām	ता tām	आदे āte	आता ātām	ईयाता dyātām	आता ātām
1 म ma	म ma	याम yāma	<span style="border: 1px solid black;">आम āma</span>	महे make	महि mahi	ईमहि śmah	<span style="border: 1px solid black;">आमहे āmah</span>
2 य tha	त ta	यात yāta	त ta	ध्वे dhve	ध्व dhvam	ईध्व śdhvam	ध्व dhvam
3 अति antī†	अन् an‡	यु y	ह	अनु antu	अते ate	अत ata	ईन् ran

The terminations enclosed in squares are the weak, i.e. unaccented terminations which require strengthening of the base

§ 322 By means of these terminations the student is able to form the Present Imperfect, Optative and Imperative in the Parasmaipada and Ātmanepada of all regular verbs in Sanskrit, and any one who has clearly understood how the verbal bases are prepared in ten different ways for receiving their terminations, and who will attach to these verbal bases the terminations as given above according to the rules of Sandhi, will have no difficulty in writing out for himself the paradigms of any Sanskrit verb in four of the most important tenses and moods both in the Parasmaipada and Ātmanepada. Some verbs, however, are irregular in the formation of their base, these must be learnt from the Dhātupāṭha

\* The Su and Tan classes take no termination except when उ is preceded by a conjunct consonant

† Hu class and अभ्यस्त abhyasta i.e. reduplicated base\* take अति ati

‡ Hu class reduplicated bases and विद् vid to know take उ u before which verbs ending in a vowel require Guna उ u is used optionally after verbs in आ a, and after द्विद् dvidh to hate (Pān III 4 109—112)

|| Hu class and reduplicated bases take अनु antu

## PARASĀIPADA.

## Present

Root	VERBAL BASE	चामि amā	मि as	* ति ts	यः arach	यः thach	तः tach	सम् amach	च thā	ति ntā
भृ bhū	भृ bhāva	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati	भवति bhavati
तृ tṛ	तृ tadā	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati	तुदति tudati
दिव् div	दिव् divya	दीवति divyati	दीवति divyati	दीवति divyati	दीवति divyati	दीवति divyati	दीवति divyati	दीवति divyati	दीवति divyati	दीवति divyati
चुरे chur	चुरे choraya	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati	चोरयति chorayati
	Second Division	मि mī	मि mī	मि mī	यः arach	यः thach	तः tach	मः mach	च thā	ति ntā
मु mū	मु मुनी suna	मुनीति sunoti	मुनीति sunoti	मुनीति sunoti	मुनीति sunoti	मुनीति sunoti	मुनीति sunoti	मुनीति sunoti	मुनीति sunoti	मुनीति sunoti
तन् tan	तन् तनी tanā	तनीति tanoti	तनीति tanoti	तनीति tanoti	तनीति tanoti	तनीति tanoti	तनीति tanoti	तनीति tanoti	तनीति tanoti	तनीति tanoti
क्री krī	क्री क्रीणी krīṇā	क्रीणीति krīṇoti	क्रीणीति krīṇoti	क्रीणीति krīṇoti	क्रीणीति krīṇoti	क्रीणीति krīṇoti	क्रीणीति krīṇoti	क्रीणीति krīṇoti	क्रीणीति krīṇoti	क्रीणीति krīṇoti
चड् चड् ad ad	चड् चड् ad	चडि adati	चडि adati	चडि adati	चडि adati	चडि adati	चडि adati	चडि adati	चडि adati	चडि adati
जु ju	जु जुहो juhō	जुहोति juhoti	जुहोति juhoti	जुहोति juhoti	जुहोति juhoti	जुहोति juhoti	जुहोति juhoti	जुहोति juhoti	जुहोति juhoti	जुहोति juhoti
रु rudh	रु रुद्ध ruddh	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati	रुद्धति ruddhati

1 Or मुनी: sunacā

2 Or मुनी: sunacā

3 Or तन्: tanacā

4 Or तन्: tanacā

5 See § 321, note 1.

1 Or मुनी: sunoti

2 Or मुनी: sunoti

3 Or रुद्ध: ruddhati

4 Or रुद्ध: ruddhati

5 See § 321, note 1.



Root	Verbal Base
भृ bhī	First Division
तुट tūt	
दित् dīt	
चोर चोरा choraya	
Second Division	
मु मु	
तू तु	
ल ल	
क्रि क्रि	
च च	
अ अ	
ह ह	
र र	













[illegible]

## CHAPTER X

## GENERAL OR UNMODIFIED TENSES

§ 323 In the tenses which remain, the Reduplicated Perfect, the Periphrastic Perfect the First and Second Aorist, the Future, the Conditional, the Periphrastic Future, and Benedictive, the distinction of the ten classes vanishes. All verbs are treated alike, to whatever class they belong in the modified tenses, and the distinguishing features, the inserted नु *nu*, उ *u*, नी *nī*, &c., are removed again from the roots to which they had been attached in the Present, the Imperfect, the Optative, and Imperative. Only the verbs\* of the Chur class preserve their चय *aya* throughout, except in the Aorist and Benedictive.

## r Reduplicated Perfect

§ 324 The root in its primitive state is reduplicated. The rules of reduplication have been given above (§§ 302-319)

§ 325 The Reduplicated Perfect can be formed of all verbs, except

- 1 Monosyllabic roots which begin with any vowel prosodially long but च *a* or जा *u* such as ईद् *id*, to praise, दुद् *edh*, to grow, इद् *indh*, to light, उद् *und*, to wet चृच्छ *richchh* and ऊर्नु *urnu* are excepted
- 2 Polysyllabic roots, such as चक्रात् *chakas*, to be bright
- 3 Verbs of the Chur class and derivative verbs, such as Causatives, Desideratives, Intensives, Denominatives

§ 326 Verbs which cannot form the Perfect by reduplication, form the Periphrastic Perfect by means of composition (§ 340)

So do likewise दय *day*, to pity, &c., अय *ay*, to go जात् *as*, to sit down (Pan III 1, 37), कात् *kas* to cough (Pan III 1, 35), also कात् *kaś* to shine (Sar), optionally उष् *ush*, to burn, (ओषा *oshān*), विद् *vid*, to know, (विद्वा *vidam*), जागृ *jagrī*, to wake, (जागरा *jagaram*, Pan III 1, 38), and, after taking reduplication, भी *bhī* (बिभया *bibhayām*), ह्री *hrī* (निहया *nihrayam*) भृ *bhri* (बिभ्रा *bibhādm*), and हु *hu* (जुहा *juhai* *u*, Pan III 1, 39)

The verb ऊर्नु *urnu* to cover, although polysyllabic, allows only of ऊर्नुनाय *urnunaya* as its Perfect.

चृच्छ *richchh*, to fail, although ending in two consonants, forms only चानर्च्छ *ānarchchha*

## Terminations of the Reduplicated Perfect

## SINGULAR

1	च <i>a</i>	ए <i>e</i>
2	इय <i>itha</i>	इप्ते <i>ishe</i>
3	च <i>a</i>	ए <i>e</i>

DUAL.	
1. इय ita	इये itahe
2. अयुः athuh	आये āthe
3. अतुः atuh	आते āte
PLURAL.	
1. इम ima	इमे imahe
2. अ a	इये idhie or इहे idhie
3. उः uh	इरे ire

These terminations are here given, without any regard to the systems of native or comparative grammarians, in that form in which they may be mechanically added to the reduplicated roots. The rules on the omission of the initial इ i of certain terminations will be given below.

§ 327 The accent falls on the terminations in the Parasmaipada and Ātmanepada, except in the three persons singular Parasmaipada. In these the accent falls on the root, which therefore is strengthened according to the following rules :

1. Vowels capable of Guna, take Guna throughout the singular, if followed by a consonant.

भिद् bhīd, बिभेद् bibhēd-a, विभेदिष bibhēd-ītha, विभेद् bibhēd-a.

बुध् budh, बुबोध् bubodh-a, बुबोधिष bubodh-ītha, बुबोध् bubodh-a.

But, जीव् jīv, a long medial vowel not being liable to Guna, forms जीवीव jīvī-a, जीवीविष jīvī-ītha, जीवीव jīvī-a.

2. Final vowels take Vriddhi or Guna in the first, Guna in the second, Vriddhi only in the third person singular.

नी nī, निनाय nīndy-a or नितय nīnay-a, निनयिष nīnay-ītha, निनाय nīndy-a.

3. अ a if followed by a single consonant, takes Vriddhi or Guna in the first, Guna in the second, Vriddhi only in the third person singular.

हन् han, जघान jaghān-a or जघन jaghan-a, जघनिष jaghan-ītha, जघान jaghān-a.

Note.—If the second person singular Parasmaipada is formed by प् tha, the accent falls on the root, if with इय ita, the accent may fall on any syllable, but generally it is on the termination. In this case the radical vowel may, in certain verbs, be without Guna, पिन् pi, पिपेज pipēja, but पिपिनिष pipinītha (Pān 1, 2, 3)

§ 328. As there is a tendency to strengthen the base in the three persons singular Parasmaipada, so there is a tendency to weaken the base, under certain circumstances, before the other terminations of the Perfect, Parasmai and Ātmanepada. Here the following rules must be observed :

1. Roots like पत् pat, i. e. roots in which अ a is preceded and followed by a single consonant, and which in their reduplicated syllable repeat the initial consonant without any change (this excludes roots beginning with aspirates and with gutturals; roots beginning with च r, and

जम् *śas\** and दद् *dad* are likewise excepted), contract such forms as पपत् *papat* into पेत् *pet*, before the accented terminations, (including इत् *it̥ha*, Pān VI 4, 120 121)

पच् *pach* पपक्च *papaktha*, but पेचिच् *pechut̥ha* पेचिम् *pechima*, पेचुः *pechuh*  
तन् *tan*, तेनिच् *tenit̥ha*, तेनिम् *tenima* तेनुः *tenuh*

2 Roots mentioned in § 311 take their weak form

वह *rah* उवाह *uraha*, ऊहिम् *uhima*

वच् *vach*, उवाच *uvacha*, ऊचुः *ūchuh*

Note—The roots जृ *tri* मल्ल *phal* भञ्ज *bhaj* त्रप् *trap* त्रश् *śrath* (Pān VI 4 122) and राध *rādh* in the sense of killing (123) form their Reduplicated Perfect like पत *pat*. The roots जृ *tri* भ्रम् *bhram* and त्रस् *tras* (124) may do so optionally and likewise फण् *phan* रान् *rañ* भ्राज् *bhrāj* भ्राज् *bhrāñ* भृज् *bhrij* स्वन् *syam* खन् *śvan*

3 The roots गम् *gam*, हन् *han*, जन् *jan*, खन् *khan*, घस् *ghas* drop their radical vowel (Pān VI 4, 98)

गम् *gam* जग्मुः *jagmatuh*

हन् *han*, जग्मुः *jaghnatuh*

खन् *khan* चक्षुः *chakṣatuh*

घस् *ghas*, जक्षुः *jakṣatuh*

4 Roots ending in consonants preceded by a nasal (Pān I 2, 5), such as मच् *manth*, छस् *śrams*, &c., do not drop their nasal in the weakening forms. Ex 3rd pers dual ममचतु *mamanthatuh* सस्रसे *sasramse*

5 The verbs त्रश् *śrath*, ग्रन्थ *granth*, दम्भ *dambh*, and खन् *śvan*, however, may be weakened, and form श्रेयतु *śrethatuh*, ग्रेयतु *grethatuh*, देभतु *debhatuh*, सखने *sasvaye* (loss of nasal and e, cf Pān I 2, 6, v). But according to some grammarians the forms शक्रन्थतु *śakranthatuh* &c. are more correct.

§ 329 Roots ending in आ *a*, and many roots ending in diphthongs, drop their final vowel before all terminations beginning with a vowel (Pān VI 4 64). In the general tenses, verbs ending in diphthongs are treated like verbs ending in आ *a*

The same roots take औ *au* for the termination of the first and third persons singular Parasmai

दा *da*, दद् *dad-au*, ददिय *dad u.a*, ददयु *dad-athuh*, ददिरे *dad ire*

म्लै *mlai* मम्लौ *maml au*, मम्लिय *maml u.a*, मम्लयु *maml athuh*, मम्लिरे *maml ire*

Except ये *ye*, हे *he* &c., see § 311

§ 330 Roots ending in इ *i*, ई *ī*, ए *e*, if preceded by one consonant, change their vowels before terminations beginning with vowels, into य *y*, र *r*

\* शसु हित्तायामिति केचित् केचित्तु शस्य भुतगत्यायिति। Prasāda p 13 a. In a later passage the Prasāda (p 17 b) dec des for both शस् *śas* and शस्य *śas*

If preceded by more than one consonant, they change their vowels into इ *iy*, ए *ar* \*

Roots ending in उ *u*, ऊ *ū*, change these vowels always into उ *ur*

Most roots ending in अ *ra*, change the vowel to ए *ar* (Pāṇ VII 4, 11)  
गृ *grī*, जगरतु *jagaratuh* †.

नी *nī*, निमित्त *niny-ira*, we two have led

त्रि *tri*, त्रिचित्रि *tricy-ira*, we two have gone

कृ *kṛi*, चक्रतु *chakr-athuh*, you two have done

स्तृ *stṛi*, स्तरतु *lastar-athuh*, you two have spread

यु *yu*, युयुतु *yuyur-athuh*, you two have joined

स्तु *stu*, तुष्टतु *tushṭur-athah*, you two have praised

कृ *kṛi*, चक्रतु *chakar-athuh*, you two have scattered

## CHAPTER XI

### THE INTERMEDIATE इ

§ 331 Before we can proceed to form the paradigms of the Reduplicated Perfect by means of joining the terminations with the root, it is necessary to consider the intermediate इ, which in the Reduplicated Perfect and in the other unmodified tenses has to be inserted between the verbal base and the terminations, originally beginning with consonants. The rules which require, allow, or prohibit the insertion of this इ form one of the most difficult chapters of Sanskrit grammar, and it is the object of the following paragraphs to simplify these rules as much as possible.

The general tendency, and so far the general rule, is that the terminations of the unmodified or general tenses, originally beginning with consonants, insert the vowel इ between base and termination, and from an historical point of view it would no doubt be more correct to speak of the rules which require the addition of an intermediate इ than (as has been done in § 326) to represent the इ as an integral part of the terminations, and to give the rules which require its omission. But as the intermediate इ has prevailed in the vast majority of verbs, it will be easier, for practical purposes, to state the exceptions, i. e. the cases in which the इ is not employed, instead of defining the cases in which it *must* or *may* be inserted.

\* अृ *ra* forms the perf चार *ara* 3rd pers dual चारतु *aratah* अृत्त *rictak* forms चानत्त *anarekēṭha* 3rd pers dual चानत्तु *anarekēṭhaḥ* (Pāṇ VII 4, 11)

† In अृ *grī*, अृ *dṛī* and अृ *per* a further shortening may take place, अृत्तु *asaratuh* being shortened to अृत्तु *asaratuh* &c (Pāṇ VII 4, 28)



One termination only, that of the 3rd pers plur Perf Âtm, इतिरे, keeps the intermediate इः under all circumstances. In the Veda, however, this इः, too, has not yet become fixed, and is occasionally omitted, e.g. दुदुहे *duduk-re*

Let it be remembered then, that there are three points to be considered

- 1 When is it *necessary* to omit the इः?
- 2 When is it *optional* to insert or to omit the इः?
- 3 When is it *necessary* to insert the इः?

For the purposes of reading Sanskrit, all that a student is obliged to know is, When it is *necessary* to omit the इः? Even for writing Sanskrit this knowledge would be sufficient, for in all cases except those in which the omission is necessary, the इः may safely be inserted, although, according to views of native grammarians, it may be equally right to omit it. A student therefore, and particularly a beginner, is safe if he only knows the cases in which इः is necessarily omitted, nor will anything but extensive reading enable him to know the verbs in which the insertion is either optional or necessary. Native grammarians have indeed laid down a number of rules, but both before and after Panini the language of India has changed, and even native grammarians are obliged to admit that on the optional insertion of इः authorities differ, that is to say, that the literary language of India differed so much in different parts of that enormous country, and at different periods of its long history, that no rules, however minute, would suffice to register all its freaks and fancies.

Taking as the starting point the general axiom (Pân VII 2, 35) that every termination beginning originally with a consonant (except य्य) takes the इः, which we represent as a portion of the termination, we proceed to state the exceptions, i.e. the cases in which the इः must on no account be inserted, or, as we should say, must be cut off from the beginning of the termination.

§ 332 The following verbs, which have been carefully collected by native grammarians (Pân VII 2, 10), are not allowed to take the intermediate इः in the so-called general or unmodified tenses, before terminations or affixes beginning originally with a consonant (except य्य) (Note—The reduplicated perfect and its participle in वृत्तः are not affected by these rules, see § 334.)

- 1 All monosyllabic roots ending in च्च् *d*
- 2 All monosyllabic roots ending in इ, except वि *śri*, to attend (21, 31)\*, वि *śi*, to grow (23, 41) (Note—स्मि *smi*, to laugh, must take इः in the Desiderative Pân VII 2, 74)
- 3 All monosyllabic roots ending in इ, except डी *dī*, to fly (22, 72, 26, 26 *anudatta*), and शी *śī*, to rest (24, 22)

\* These figures refer to the Dhatupāṭha in Westergaard's *Radices Linguae Sanscritae* 1841

4. All monosyllabic roots ending in उ u, except यु yu, to mix (24, 23, not 31, 9), रु ru, to sound (24, 24), नु nu, to praise (24, 26, 28, 1047); कृ kshu, to sound (24, 27), कृ kshnu, to sharpen (24, 28) सु su, to flow (24, 29), takes इ i in Parasmaipada (Pāṇ VII 2, 36) (Note—सु stu, to praise, and सु su, to pour, take इ i in the I Aorist Parasmaipada; Pāṇ VII 2, 72.)
5. All monosyllabic roots ending in ए e, except चृ ch, to choose (31, 38) Important exception in the Fut and Cond. in चृ sya, all verbs in चृ re take इ i (Pāṇ VII 2, 70) सृ sri, to sound, may take इ i (Pāṇ VII 2, 44) भृ bhi, to carry, may take इ i in the Desider (Pāṇ VII 2, 49) दृ dhi, to regard, धृ dhi, to hold, and चृ ri, to go, take इ i in the Desider (Pāṇ VII 2, 74, 75) In the Benedictive and I Aorist verbs ending in चृ ri and beginning with a conjunct consonant may take इ i (Pāṇ VII 2, 43)
6. All monosyllabic roots ending in ए e, ऐ ai, ओ o Therefore, with few exceptions, as mentioned above, all monosyllabic roots ending in vowels, except the vowels ऊ u and चृ ri, must not take इ i
7. Of roots ending in क k, शक śak, to be able (26, 78, 27, 15)
8. Of roots ending in च् ch, पच pack, to cook (23, 27), वच् vacch, to speak (24, 55), मुच् much, to loose (28, 136), सिच् sich, to sprinkle (28, 140), रिच् rich, to leave (29, 4), विच् ich, to separate (29, 5)
9. Of roots ending in च् chh, प्रच् prachh, to ask (28, 120) It must take इ i in the Desider (Pāṇ VII 2, 75)
10. Of roots ending in ज् j, मज् maj, to embrace (23, 7), लज् lyaj, to leave (23, 17), सज् sañj, to adhere (23, 18), भज् bhaj, to worship (23, 29), रज् rajj, to colour (23 30, 26, 58), यज् yaj, to sacrifice (23, 33), निज् nyj, to clean (25, 11), विज् vij, to separate (25, 12, not 28, 9 or 29, 23), [Kās मज् mry], यज् yaj, to meditate (26, 68), to join (29, 7), मज् mry, to let off (26, 69, 29, 121), भज् bhraj, to bake (28, 4, except Desider), मज् may, to dip (28, 122), रुज् ruj, to break (28, 123), भुज् bhuj, to bend (28, 124), to protect (29, 17), भज् bhañj, to break (29, 16)
11. Of roots ending in ह् d, हद् had, to evacuate (23, 8), स्खद् skand, to step (23, 10), चद् ad, to eat (24, 1), पद् pad, to go (26, 60), खिद् khid, to be distressed (26, 61, 28, 142, 29, 12), विद् vid, to be (26, 62), सिद् sid, to sweat (26, 79), तुद् tud to strike (28, 1), नुद् nud, to push (28, 2, 28, 132), सद् sad to droop (28, 133), शद् śad, to perish (28, 134), विद् vid, to find (28, 138? 29, 13, not 24, 56), भिद् bhid, to cut (29 2), छिद् chhid, to divide (29, 3); कृद् kshud, to pound (29, 6)

12. Of roots ending in *पृ dh*, *बुध् budh*, to know (26, 63); *युध् yudh*, to fight (26, 64), *रुध् rudh*, with *अनु anu*, to love (26, 65), to keep off (29, 6); *राध् rādih*, to grow (26, 71, 27, 16); *वृध् vradh*, to strike (26, 72); *क्रुध् krudh*, to be angry (26, 80); *क्षुध् kshudh*, to be hungry (26, 81), except Part. *क्षुधित kshudhita* and Ger. *क्षुधित्वा kshudhitrā* (Pān. VII. 2, 52); *शुध् śudh*, to clean (26, 82); *सिध् sidh*, to succeed<sup>1</sup> (26, 83); *साध् sādih*, to achieve (27, 16); *बध् bandh*, to bind (31, 37)
13. Of roots ending in *नृ n*, *हन् han*, to kill (24, 2), except the Fut. and Cond (Pān. VII. 2, 70), likewise its substitute *बध् badh*, *मन् man*, to think (26, 67).
14. Of roots ending in *पृ p*, *तिप् tip*, to pour (10, 1<sup>2</sup>); *मृप् mrip*, to go (23, 14), *तप् tap*, to heat (23, 16, 26, 50); *शप् śap*, to swear (23, 31; 26, 59); *वप् vap*, to sow (23, 34), *श्लप् ślap*, to sleep (24, 60), *वाप् vāp*, to reach (27, 14), *क्षिप् kship*, to throw (28, 5), *लुप् lup*, to cut (28, 137), *लिप् lip*, to anoint (28, 139); *क्षुप् kshup*, to touch (28, 125) (Note—*तृप् trip* and *दृप् drip*, which are generally included, may take ३, according to Pān. VII. 2, 45)
15. Of roots ending in *भृ bh*, *रुभ् rubh*, to desire (23, 5); *लभ् labh*, to take (23, 6), *यभ् yabh*, coire (23, 11).
16. Of roots ending in *मृ m*, *रम् ram*, to play (20, 23), *नम् nam*, to incline (23, 12), *यम् yam*, to cease (23, 15). But these three take ३ in Aor Par (Pān. VII. 2, 73). *गम् gam*, to go (23, 13), but it takes ३ before *स् s* of Fut, Cond, and Desider. Par. (Pān. VII. 2, 58). Also *क्रम् kram*, to step (13, 31), in *Ātm.* (Pān. VII. 2, 36).
17. Of roots ending in *शृ ś*, *क्रुश् kruś*, to shout (20, 26), *दृश् driś*, to see (23, 19); *दृश् damś*, to bite (23, 20); *लिश् liś*, to be small (26, 70, 28, 127); *दिश् diś*, to show (28, 3); *रुश् ruś*, to hurt (28, 126), *रिश् riś*, to hurt (28, 127), *स्पर्श् sprish*, to touch (28, 128); *विश् viś*, to enter (28, 130); *मृश् mriś*, to rub (28, 131)
18. Of roots ending in *पृ sh*, *कृप् kṛish*, to draw (23, 21, 28, 6); *लिप् liśh*, to shine (23, 32); *दृष् dṛish*, to hate (24, 3); *विष् viśh*, to pervade (25, 13), to separate (31, 54, not 17, 47), *पृष् pūsh*, to nourish (26, 73; not 17, 50); *शृष् śūsh*, to dry (26, 74), *हृष् hūsh*, to please (26, 75); *दृष् dūsh*, to spoil (26, 76); *सिष् śiśh*, to embrace (26, 77); *क्षिष् kṣiśh*, to distinguish (29, 14), *पिष् piśh*, to pound (29, 15).
19. Of roots ending in *मृ s*, *वम् ras*, to dwell (23, 36), except Part. *उषित uśhita* and Ger. *उषित्वा uśhitā* (Pān. VII. 2, 52); *घम् ghas*, to eat (17, 65, as substitute for *चट् ad*)
20. Of roots ending in *रृ h*, *रुह् ruh*, to grow (20, 29); *दह dah*, to burn (23, 22), *विह vih*, to sprinkle (23, 23); *पह rah*, to carry (23, 35);

दुह *dūh*, to milk (24, 4; not 17, 87); दिह *dih*, to smear (24, 5);  
लिह *lih*, to lick (24, 6); नह *nah*, to bind (26, 57).

§ 333. Other roots there are, which must not take ३ in certain only of the general tenses.

A. In the future (formed by *त* *ta*), the future and conditional (formed by *स्य* *syā*), the desiderative, and the participle in *त* *ta* (Pān. vii. 2, 15; 44), the verb कृप् *kṛp* must not take ३, if used in the Parasmaipada. (Pāṇ. vii. 2, 60)

कृप् *kṛp*, to shape, Fut. कल्पति *kalptā*, Fut. कल्पस्यति *kalpsyati*, Cond. कल्पेत् *kalpeṭ*, Desid. चिकृप्सति *chikṛpsati*, Part. कृप्ता *kṛptā*

B. In the future and conditional (formed by *स्य* *syā*), the desiderative base, and the participle in *त* *ta*, the following four verbs must not take ३, if used in the Parasmaipada (Pān. vii. 2, 59)

वृत् *vṛt*, to exist, Fut. वर्त्स्यति *varṣyati*, Cond. वर्त्सेत् *varṣeṭ*, Desid. विवृत्सति *vivṛtsati*, Part. वृत्ता *vṛttā*. (Pān. vii. 2, 15, 55)

वृद्ध *vṛdh*, to grow, Fut. वर्द्धस्यति *varḍṣyati*, Cond. वर्द्धेत् *varḍṣeṭ*, Desid. विवृद्धसति *vivṛḍḥsati*, Part. वृद्धा *vṛḍḥā*.

स्यन्द *syand*, to drop, Fut. स्यन्स्यति *syantsyati*, Cond. स्यन्सेत् *syanseṭ*, Desid. सिष्यन्सति *siṣyansati*, Part. स्यन्ता *syantā*.

ग्रह् *grah*, to hurt, Fut. ग्रह्सेति *grahṣeṭi*, Cond. ग्रह्सेत् *grahṣeṭ*, Desid. शिग्रह्सेति *śiṣṛḥseṭi*, Part. शिग्रहा *śiṣṛhā*

C. In the desiderative bases, and in the participle in *त* *ta*, monosyllabic roots ending in उ *u*, अ *a*, अ *i*, अ *ri*, and ग्रह् *grah*, to take, and गृह् *guh*, to hide, do not take ३. (Pāṇ. vii. 2, 12)

बृह् *bṛh*, to be, वृषति *bṛṣati*, Part. बृहता *bṛhātā*

ग्रह् *grah*, शिग्रह्सेति *śiṣṛḥseṭi*, Part. गृह्तेत *grāhṭeṭ* (long *t* by special rule, cf. Pāṇ. vii. 2, 37)

गृह् *guh*, वृषति *gṛṣati*, Part. गृह्ता *gṛhātā* (cf. Pān. vii. 2, 44).

(Verbs ending in अ *ri*, and अ *ri* are liable to exceptions. See § 337. Pān. vii. 2, 38-41)

D. Participial formations

1. Roots which may be without the ३ in any one of the general tenses, must be without it in the participle in *त* *ta*.

(Remark that the participle in *त* *ta* is most opposed, as the reduplicated perfect is most disposed to the admission of ३.)

Monosyllabic roots ending in उ *u*, अ *a*, अ *i*, अ *ri*, अ *ri*, do not take ३ before the participle in *त* *ta*, nor before other terminations which tend to weaken a verbal base. (Pāṇ. vii. 2, 11.)

यु *yu*, to join, युज् *yu-jah*, युज्यान् *yu-jān*, युजा *yu-jā*. (Pān. vii. 2, 11)

लृ *lū*, to cut, लूनः *lū-nah*, लूनवान् *lū-navān*, लूत्वा *lū-tā*. (Except पू *pū*, § 335, II. 6.)

वृ *vri*, to cover, वृतः *vri-tah*, वृतवान् *vri-tavān*, वृत्वा *vri-tvā*.

गाह् *gāh*, to enter, may form (Pān. VII. 2, 44) the future as गाहिता *gāh-i-tā* or गाढा *gādhā*; hence its participle गाढः *gādhah* only.

गुप् *gup*, to protect, may form (Pān. VII. 2, 44) the future गोपिता *gop-i-tā* or गोप्ता *gop-tā*; hence its participle गुप्तः *guptah* only.

2. Roots which by native grammarians are marked with technical चा *ā* or ई *i* do not take इ *i* in the participle in त *ta*. (Pān. VII. 2, 14, 16) \*

स्विद् *sviḍ*, to sweat (marked as स्विध्रिदा *sviḍhridā*); स्विन्नः *svinnah*.

लज् *laj*, to be ashamed (marked as ओलजी *olajī*); लग्नः *lagnah*.

List of Participles in त *ta* or न *na* which for special reasons and in special senses do not take इ *i*.

ग्री *sri*, to go; ग्रीतः *śritah*, ग्रीत्वा *śritā*. (Pān. VII. 2, 11.) See § 332, 2.

श्वि *śvi*, to swell; श्वूनः *śvūnah*. (Pān. VII. 2, 14.) See § 332, 2.

क्षुब् *kshubh*, to shake; क्षुब्धः *kshubdhah*, if it means the churning-stick. (Pān. VII. 2, 18.) See § 332, 15.

स्वन् *scan*, to sound; स्वन्तः *ścāntah*, if it means the mind.

ध्वन् *dhvan*, to sound; ध्वन्तः *dhvāntah*, if it means darkness.

लग् *lag*, to be near; लग्नः *lagnah*, if it means attached.

म्लेच् *mleচ্ch*, to speak indistinctly; म्लिष्टः *mlishtah*, if it means indistinct.

विरिब् *virebh*, to sound; विरिब्धः *viribdhah*, if it refers to a note.

प्रार्ष् *phān*, to prepare; प्रार्षन्तः *phāntah*, if it means without an effort.

वाह् *vāh*, to labour; वाढः *vādhah*, if it means excessive.

धृष् *dhriṣh*, to be confident; धृष्टः *dhriṣhtah*, if it means bold. (Pān. VII. 2, 19.)

विशस् *viśas*, to praise; विशस्तः *viśastah*, if it means arrogant.

दृह् *drīh*, to grow; दृढः *drīdhah*, if it means strong. (Pān. VII. 2, 20.)

परिवृह् *parivriḥ*, to grow; परिवृद्धः *parivridhah*, if it means lord. (Pān. VII. 2, 21.)

कश् *kash*, to try; कश्ठः *kashṭah*, if it means difficult or impervious. (Pān. VII. 2, 22.)

गुप् *ghush*, to manifest; गुप्तः *ghushah*, if it does not mean proclaimed. (Pān. VII. 2, 23.)

सर्द *ard*, with the prepos. सं *sa*m, नि *ni*, वि *vi*, सर्गः *arnnah*; समर्गः *samarnnah*, plagued. (Pān. VII. 2, 24.)

सर्द *ard*, with the prepos. अभि *abhi*; अभ्यर्गः *abhyarnnah*, if it means near. (Pān. VII. 2, 25.)

पृत् *rit* (as causative), पृष्टः *rpitṭah*, if it means read.

\* निद्र *niḍ*, to be soft, though having a technical चा *ā*, may, in certain senses, form its participle as नेदितः *meditah* or निद्रः *miḍnah* (Pān. VII. 2, 17). The same applies to all verbs marked by technical चा *ā*.

*Intermediate ३ in the Reduplicated Perfect*

§ 334 The preceding rules, prohibiting in a number of roots the ३ in all or most general tenses, do not affect the reduplicated perfect. Most of the verbs just enumerated which must omit ३ in all other general tenses, do not omit it in the perfect. So general, in fact, has the use of the ३ become in the perfect, that eight roots only are absolutely prohibited from taking it. These are (Pāṇ १. 11. 2. 13),

- 1 कृ *kṛi*, to do, (unless it is changed to कृ *skṛi*), 1st pers. dual कृय चक्षुरा-  
but सम्पत्कारि *samchaskarira* 2nd pers. dual सम्पत्कारिष *samchaskarishtha*
- 2 गृ *gṛi* to go, गमय *gamaya*-va
- 3 भृ *bhṛi*, to bear, बभूव *babhu*-ra
- 4 पृ *pṛi* (पृ *pṛi* and पृ *pṛi*\*), to choose, 1st pers. dual पृय चक्षुरा-  
1st pers. dual पृय चक्षुरा-  
1st pers. dual पृय चक्षुरा-  
1st pers. dual पृय चक्षुरा-
- 5 स्तु *stu*, to praise, तुष्टु *tushṭu*-va तुष्टुय *tushṭu*-tha
- 6 द्रु *dru*, to run, द्रुद्रु *dudru*-va द्रुद्रुय *dudru*-tha
- 7 सु *su*, to flow, सुसु *susu*-va सुसुय *susu*-tha
- 8 श्रु *śru*, to hear, श्रुश्रु *śuru*-va श्रुश्रुय *śuru*-tha

§ 335 In the second person singular of the reduplicated perfect 1st pers. dual the ३ before च *tha* must necessarily be left out,

- 1 In the eight roots, enumerated before (The form चक्षुरा *chakura* *tha*, however, being restricted to the Vedā, चक्षुरि *chakuritha* is considered the right form)
- 2 In roots ending in vowels, which are necessarily without ३ in the future (ता *ti*), Pāṇ १. 11. 2. 61. See § 332, where these roots are given  
या *yā*, to go, Fut. याता *yāta* याय *yay* *tha*  
चि *chi*, to gather, Fut. चेता *cheta* चिये *chiet* *tha*
- 3 In roots ending in consonants and having an *au* for their radical vowel which are necessarily without ३ in the future (ता *ti*), Pāṇ १. 11. 2. 62. See § 332, where these roots are given

पक् *pach*, to cook, Fut. पक्ता *pakta* पक्कय *papak* *tha*

But कृषति *krishati*, he drops, Fut. कृश *karash* चक्षुरि *chakuritha* (Bhurudīya requires the omission of ३ after roots with *au* only, which are necessarily without ३ in the future (Pāṇ १. 11. 2. 63), except root कृ *pṛi* itself. Hence he allows चक्षुरि *chakuritha*, besides पक्कय *papaktha*, इयति *iyathā*, besides इय *iyashtha*.)

\* पृ *pṛi* (2, 8) पृय *carane* ५ पृ *pṛi* (31 8) चक्षुरि *chakura* Chur पृ *pṛi* (31 38) सम्पत्कारि *samchaskarira* Kri

† The form चक्षुरि *chakuritha* which Westergaard mentions may be derived from another root पृ *pṛi* the rule of 1. 11. 2. 63 being restricted by the commentaries to पृ *pṛi* and पृ *pṛi*

- 4 All other verbs ending in consonants with any other radical vowel but ख *a*, require इ *i*, and so do all verbs with which इ *i* is either optional or indispensable in the future (ता *ta*)

### Exceptions

- 1 In सृन् *sry* and दृश् *drish*, the omission is optional  
सृन् *sry*, ससृश् *sasrashtha*, or समृजिष *sasryitha*
- 2 The verbs अस्ति *asti*, अस्ति *arhi*, व्ययति *vyayati* must take इ *i*  
अद् *ad*, आदिष *ad : tha*, (exception to No 3)  
चू *ri*, आरिष *ar-i-tha* (exception to No 2)  
ये *eye*, विययिष *viyay-i tha*, (exception to No 2)

Tables showing the cases in which the intermediate इ *i* must be omitted between the Unmodified Root and the Terminations of the so-called General Tenses, originally beginning with a Consonant, except य *y*

§ 336 In these tables त *ta* stands for the Past Participle, सन् *san* stands for the Desiderative, स्य *sya* for the Future and Conditional, ता *ta* for the Periphrastic Future, सिच् *sich* for the First Aorist, लिङ् *lin* for the Benedictive

### I For all General Tenses, except the Reduplicated Perfect,

Omit इ *i*,

- 1 Before त *ta*, सन् *san*, स्य *sya*, ता *ta*, सिच् *sich*, लिङ् *lin*  
In the verbs enumerated § 332
- 2 Before त *ta*, सन् *san*, स्य *sya*, ता *ta*  
In कृप् *klip*, if Parasmaipada. § 333, A.
- 3 Before त *ta*, सन् *san*, स्य *sya*  
In वृत् *vrit*, वृध् *vridh*, स्यद् *syand*, गृध् *grih*, if Parasmaipada § 333, B
- 4 Before त *ta*, सन् *san*  
In monosyllabic verbs ending in उ, ऊर्, चू चू *ri*, ग्रह *grah*, and गुह् *guh* § 333, C
- 5 Before त *ta*
  - a All verbs which by native grammarians are marked with रता ई, or ऊर्\*
  - b The verb स्ति *stri* and others enumerated in a general list, § 333 D

### II For the Reduplicated Perfect,

Omit इ *i*,

- 1 Before all terminations, except इरे *ire*  
In eight verbs, mentioned § 334
- 2 Before च *ch* / *a*, 2nd pers sing  
All verbs of § 332 ending in vowels  
All verbs of § 332 ending in consonants with ख *a* as radical vowel

\* The technical ऊ *u* shows that in the other general tenses the इ *i* is optional § 335 i

*Optional Insertion of इ i.*

§ 337. For practical purposes, as was stated before, it is sufficient to know when it would be wrong to use the intermediate इ i; for in all other cases, whatever the views of different grammarians, or the usage of different writers, it is safe to insert the इ i.

As native grammarians, however, have been at much pains to collect the cases in which इ i must or may be inserted, a short abstract of their rules may here follow, which the early student may safely pass by.

इ i may or may not be inserted:

I. Before any *ardhadhātuka* (i. e. an affix of the general tenses not requiring the modified verbal base) beginning with consonants, except य y:

1. In the verbs स्वरि *svri*; Per. Fut. स्वरित *svaṛ-i-tā*, or स्वरिता *svarītā*, &c. (Pāṇ. VII. 2, 44.) (Except future in स्वरिष्य *svariṣyati* only. Pāṇ. VII. 2, 70.)

सू *sū* (as Ad and Div, not as Tud), सविता *sav-i-tā*, or सोता *solā*, &c. धृ *dhr̥* (not as Tud), धवित *dhav-i-tā*, or धोता *dhotā*, &c. (Except aorist Parasmaipada, which must take इ i. Pāṇ. VII. 2, 72.)

2. In all verbs having a technical कृ *kṛ*; (Pāṇ. VII. 2, 44.) गाह *gāh*, Per. Fut. गाहिता *gāh-i-tā*, or गाढा *gādā*. (See § 333, D. 1.)

But अज् *ajj* (though marked अज् *ajj*) must take इ i in the I aorist. (Pāṇ. VII. 2, 71) अजिषुः *ajjishuḥ*.

3. In the eight verbs beginning with रप् *radh* (Pāṇ. VII. 2, 45.)

(26, 84) रप् *radh*, to perish, रपित *radh-i-tā*, or रद्धा *raddhā*

(26, 85) नप् *naḥ*, to vanish, नपित *naḥ-i-tā*, or नश *naṣhā*.

(26, 86) तृप् *trip*, to delight, तृपित *tarp-i-tā*, or तृप्ता *tarptā*, or तृप्ता *trapṭā*.

(26, 87) दृप् *dr̥p*, to be proud, दृपित *dar̥p-i-tā*, or दृप्ता *darptā*, or दृप्ता *dr̥ptā*

(26, 88) मृह् *mr̥h*, to be bewildered, मोहिता *moh-i-tā*, or मोघा *mogdhā*, or मोढा *modhā*.

(26, 89) मुह् *muh*, to be bewildered, मोहिता *moh-i-tā*, or मोघा *mogdhā*, or मोढा *modhā*.

(26, 90) सुह् *śuh*, to vomit, सोहिता *śoh-i-tā*, or सोघा *śogdhā*, or सोढा *śodhā*.

(26, 91) स्निह् *sn̥h*, to love, स्नेहिता *sn̥h-i-tā*, or स्नेघा *sn̥ghā*, or स्नेढा *sn̥dhā*.

According to some this option extends to the reduplicated perfect: but this is properly denied by others.

4. In the verb कृष् *kush* (Chur class), preceded by निर *nir*; but here इ i is necessary in the participle with त *ta*. (Pāṇ. VII. 2, 46; 47.)

इ i may or may not be inserted:

II. Before certain *ardhadhātukas* only:

1. Before *ardhadhātukas* beginning with इ *i*.

In the verbs इष् *ish* (Tud only), सह *sah*, लुभ् *lubh*, रुष् *rush*, रिष् *rish*. (Pāṇ. VII. 2, 48.)



2. Before *ārdhadhātukas* beginning with स् *s*, but not in the aorist:

In the verbs कृत् *kṛit*, to cut; चृत् *chṛit*, to kill; छृद् *chhṛid*, to play; तृद् *tṛid*, to strike; नृत् *nṛit*, to dance. (Pāṇ. VII. 2, 57.)

3. Before the termination of the desiderative base (सन् *san*):

In the verb चृ *ṣṛi*, and all verbs ending in चृ *ṛi*. (Pāṇ. VII. 2, 41.)

In the verbs ending in इत् *it*, and in चृप् *ṛidh*, भ्रस् *bhrasj*, दम् *dambh*, श्रि *śri*, सृ *ṣṛi*, यु *yu*, ऊर्त् *ūrṇu*, भृ *bhṛi* (Bhū class), ज्ञप् *jñap*, सन् *san*; also तन् *tan*, पत् *pat*, दरिद्रा *dariḍrā*. (Pāṇ. VII. 2, 49.)

4. Before the terminations of the benedictive (लिङ् *liṅ*) and I. aorist (सिच् *sich*) in the *Ātmanepada*:

In the verb चृ *ṣṛi*, and all verbs ending in चृ *ṛi* (Pāṇ. VII. 2, 42). The चृ *ṛi* is changed into ईर् *īr* or ऊर् *ūr*.

In verbs ending in चृ *ṛi* and beginning with a conjunct consonant. (Pāṇ. VII. 2, 43.)

5. Before the gerundial termination त्वा *tvā*:

In verbs having a technical उक् *uḥ*. (Pāṇ. VII. 2, 56.)

शम् *śam* (शमु *śamu*), शमित्वा *śamitvā* or शांत्वा *śāntvā*.

6. Before the gerundial termination त्वा *tvā* and the participle in न्ता *nta*:

In the verb क्लिप् *kliṣ*. (Pāṇ. VII. 2, 50.)

क्लिषित्वा *kliṣitvā* or क्लिष्टा *kliṣṭvā*, क्लिषितः *kliṣitaḥ* or क्लिष्टः *kliṣṭaḥ*.

In the verb पू *pū*. (Pāṇ. VII. 2, 51.)

पयित्वा *pavitvā* or पूत्वा *pūtvā*, पयितः *pavitaḥ* or पूतः *pūtaḥ*. It must take इ *i* in the desiderative (Pāṇ. VII. 2, 74).

7. Before the participial terminations न्ता *nta* or न्ता\* *nta\**:

In the verbs दम् *dam*, to tame, दांतः *dāntaḥ* or दमितः *damitaḥ*. (Pāṇ. VII. 2, 27.)

शम् *śam*, to quiet, शांतः *śāntaḥ* or शमितः *śamitaḥ*.

पूरं *pūr*, to fill, पूर्यः *pūryaḥ* or पूरितः *pūritaḥ*.

दस् *das*, to perish, दस्तः *dastaḥ* or दसितः *dāsitaḥ*.

स्पर्शं *spāś*, to touch, स्पर्शः *spāśaḥ* or स्पर्शितः *spāśitaḥ*.

छद् *chhad*, to cover, छन्नः *chhannaḥ* or छादितः *chhāditaḥ*.

ज्ञप् *jñap*, to inform, ज्ञप्तः *jñaptaḥ* or ज्ञपितः *jñapitaḥ*.

रुप् *rush*, to hurt, रुष्टः *rushṭaḥ* or रुषितः *rushitaḥ*. (Pāṇ. VII. 2, 28.)

अम् *am*, to go, आंतः *āntaḥ* or अमितः *amitaḥ*.

त्वरं *tvā*, to hasten, त्वर्यः *tṵryaḥ* or त्वरितः *tvāritaḥ*.

संगुप् *saṅghuṣ*, to shout, संगुष्टः *saṅghuṣṭaḥ* or संगुषितः *saṅghuṣitaḥ*.

(See § 333, D. 2.)

आसन् *āsan*, to sound, आसन्तः *āsvāntaḥ* or आसन्तः *āsvānitaḥ*. (See § 333, D. 2.)

\* See also § 333, D. 2, note.

हृष्ट *hrish*, to rejoice, हृष्ट *hrishat* or हृष्टित *hrishitah*, if applied to horripilation (Pan VII 2, 29)

अपचि *apa chi*, to honour, अपचित *apachitah* or अपचयित *apachiyitah*\*

8 Before the participle of the reduplicated perfect in यत् *yas*

In the verbs गम् *gam*, to go, गमिवान् *gagmivān* or गगन्वान् *gagamān*†

हन् *han*, to kill, जगमिवान् *jaghamān* or जगन्वान् *jagamān*

विद् *vid*, to know, विदिवान् *vidivān* or विविद्वान् *vidividān*

विष् *viś*, to enter, विविशिवान् *vivishivān* or विविश्वान् *vivishvān*

दृश् *dṛś*, to see, ददृशिवान् *dadṛshivān* or ददृश्वान् *dadṛshvān*.

### Necessary Insertion of ३ :

§ 338 ३ : must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pan VII 2, 35) Besides, these, the following special cases may be mentioned

1 Before यत् *yas*, participle of reduplicated perfect

a In the verbs ending in चा *a* (Pan VII 2, 67) चा *pá*, चयिवान् *papivān*

In the verbs reduced to a single syllable in the reduplicated perfect

(Pan VII 2, 67) अश् *as*, to eat, अशिवान् *aśivān*

b In the verb घ् *ghas*, to eat, जक्षिवान् *jakshivān*

Other verbs reject it

2 Before स्य *syā* of the future and conditional

In all verbs ending in च् *ri* and in हन् *han* (Pan VII 2, 70) In गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

3 Before the terminations of the I aorist (सिच *sich*)

In the verbs स्तु *stu*, सु *su*, धृ *dhr* in the Parasmaipada (Pan VII 2, 72)

Thus from स्तु *stu*, to praise, First Aorist (First Form), अस्ताविस्य *astāvīsyam* but in the Ātmanepada, अस्तोषि *astōshi*

4 Before the terminations of the desiderative (सन् *san*)

In the verbs कृ *kri*, गृ *grī*, दृ *dri*, धृ *dhr* and प्रच्छ *prachh* (Pan VII 2, 75), and in गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

In the verbs स्मि *smi*, पू *pū*, च् *ri*, च् *ri*, च् *ri*, and अश् *as* (Pan VII 2, 74)

5 Before the gerundial त्वा *tva* and the participial termination त् *ta* (Pan VII 2, 52-54)

In the verbs वस *vas*, to dwell, क्षुह *kshudh*, to hunger, अच् *ach*, to worship, लुब्ध *lubh*, to confound (Dh P 28, 22)

6 Before त्वा *tva* only

In जृ *jri*, to grow old, त्रच्छ *trachh*, to cut (Pan VII 2, 55)

7 Before ए *tha* 2nd pers sing reduplicated perfect

In अद् *ad* to eat, च् *ri*, to go, ये *rye*, to cover अदिष्य *aditha*, against

§ 335, 3, आदिष्य *ārittha*, § 335, 3 note, विषयिष्य *riyayitha*

\* Pan VII 2 30

† Pan VII 2 68

- 2 Before *ardhadhatukas* beginning with स् *s*, but not in the aorist  
 In the verbs कृत् *kṛit*, to cut, चृत् *chṛit*, to kill, छृत् *chhṛit*, to play, तृत् *trid*, to strike, नृत् *nṛit*, to dance (Pan VII 2 57)
- 3 Before the termination of the desiderative base (सन् *san*)  
 In the verb वृ *vṛ*, and all verbs ending in चृ *ṛi* (Pan VII 2, 41)  
 In the verbs ending in इव *iv* and in चृ *ṛidh*, ध्रस् *bhrasj*, दम् *dambh*, सि *si*, स्व *sva*, यु *yū* ऊर्नु\* *ūnu\** भृ *bhṛi* (Bhu class) ज्ञप् *gnap*, सन् *san* also तन् *tan*, पत् *pat*, दरिद्रा *daridra*. (Pan VII 2 49)
- 4 Before the terminations of the benedictive (लिङ् *liṅ*) and I aorist (सिच् *sich*) in the *Ātmanepada*  
 In the verb वृ *vṛ*, and all verbs ending in चृ *ṛi* (Pan VII 2, 42) The चृ *ṛi* is changed into ई *ī* or ऊ *ū*  
 In verbs ending in चृ *ṛe* and beginning with a conjunct consonant (Pan. VII 2, 43)
- 5 Before the gerundial termination त्वा *ta*  
 In verbs having a technical उ *u* (Pan VII 2, 56)  
 शम् *śam* (शम् *śamu*), शमित्वा *śamitva* or शान्त्वा *śantva*
- 6 Before the gerundial termination त्वा *ta* and the participle in त् *ta*  
 In the verb क्लिप् *klip* (Pan VII 2, 50)  
 क्लिशित्वा *klishta* or क्लिष्टा *klushta*, क्लिशित् *klishtaḥ* or क्लिष्ट *klushtaḥ*  
 In the verb पू *pū* (Pan. VII 2 51)  
 पवित्वा *pavita* or पूत्वा *pūta* पवित् *pavitaḥ* or पूत् *pūtaḥ* It must take इ : in the desiderative (Pan VII 2 74)
- 7 Before the participial terminations त् *ta* or न्त *na*  
 In the verbs दम् *dam*, to tame, दन्त *dantaḥ* or दमित *damitaḥ* (Pan VII 2, 27)  
 शम् *śam* to quiet शान्त *śantaḥ* or शमित *śamitaḥ*  
 पू *pū*, to fill पूर्ण *pūrṇaḥ* or पूरित *pūritaḥ*  
 दम् *das*, to punish, दस्त *dastaḥ* or दासित *dasitaḥ*  
 स्पृ *spṛ* to touch, स्पृष्ट *spṛṣtaḥ* or स्पर्शित *spṛṣitaḥ*  
 छद् *chhad*, to cover, छद्म *chhannaḥ* or छादित *chhāditāḥ*  
 ज्ञप् *gnap* to inform, ज्ञप्ता *gnaptaḥ* or ज्ञपित *gnapitaḥ*  
 रु *ru*, to hurt, रुष्ट *ruṣtaḥ* or रुषित *ruṣitaḥ* (Pan. VII 2, 28)  
 गम् *gam*, to go गत *gataḥ* or गमित *gamitaḥ*  
 त्व *tvā*, to hasten त्वर्ण *tvarṇaḥ* or त्वरित *tvaritaḥ*  
 सप् *saṅghuṣh*, to shout, सप्ष्ट *saṅghuṣhtaḥ* or सप्पित *saṅghuṣhitaḥ*  
 (See § 333, D 2)  
 आसन् *daṇ*, to sound आसन्त *asantaḥ* or आसन्तित *daṇantaḥ* (See § 333 D 2)

\* हृष् *hrish*, to rejoice, हृष् *hrishash* or हृषित *hrishitah*, if applied to horripilation (Pan VII 2, 29)

अपचि *apa chi*, to honour अपचिन् *apachin* or अपचयित *apachayitah*\*

8 Before the participle of the reduplicated perfect in यस् *ias*

In the verbs गम् *gam*, to go गमिष्वान् *gamishvān* or गगन्वान् *gaganvān*†

हन् *han*, to kill, जघिष्वान् *jaghishvān* or जघन्वान् *jaghamvān*

विद् *vid*, to know, विविदिष्वान् *vividishvān* or विविद्वान् *vividvān*

विश् *viś*, to enter, विविशिष्वान् *vivishishvān* or विविश्वान् *vivishvān*

दृश् *dṛś* to see, ददृशिष्वान् *dadṛshishvān* or ददृश्वान् *dadṛshvān*.

Necessary Insertion of इ :

§ 338 इ : must be inserted in all verbs in which, as stated before, it is neither prohibited, nor only optionally allowed (Pan VII 2, 35) Besides these the following special cases may be mentioned

1 Before यस् *ias* participle of reduplicated perfect

a In the verbs ending in एत् *a* (Pan VII 2, 67) पाप् *pā*, पयिष्वान् *payishvān*

In the verbs reduced to a single syllable in the reduplicated perfect (Pan VII 2, 67) अक्ष *akṣ*, to eat, आशिष्वान् *ashishvān*

In the verb घ्स् *ghas*, to eat, जक्षिष्वान् *jakṣishvān*

Other verbs reject it.

2 Before स्य *syā* of the future and conditional

In all verbs ending in च् *ch* and in हन् *han* (Pan VII 2, 70) In गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

3 Before the terminations of the I aorist (सिच *sich*)

In the verbs स्तु *stu*, सु *su*, धृ *dhrī* in the Parasmaipada (Pan VII 2, 72)

Thus from स्तु *stu*, to praise First Aorist (First Form) अस्तुविष्य *astuvishyam* but in the Atmanepada, अस्तोषि *astoshi*

4 Before the terminations of the desiderative (श्न् *shan*)

In the verbs कृ *kṛ*, गृ *grī* दृ *dṛ*, धृ *dhrī* and प्रच्छ *prachh* (Pan VII 2, 75), and in गम् *gam*, if used in the Parasmaipada (Pan VII 2, 58)

In the verbs स्मि *smi*, पूप् *pū*, च् *ch*, च् *ch*, अ *a*, and अक्ष *akṣ* (Pan VII 2, 74)

5 Before the gerundial त्वा *tva* and the participial termination त् *ta* (Pan VII 2, 52-54)

In the verbs यस् *ias* to dwell, क्षुष *kṣudh*, to hunger, अच् *anch*, to worship, लुभ् *lubbh*, to confound (Dh P 28, 22)

6 Before त्वा *tva* only

In गृ *grī* to grow old, वृक्ष *vṛkṣh*, to cut (Pan VII 2, 55)

7 Before यथा *ad* and pers sing reduplicated perfect

In अद् *ad* to eat, च् *ch*, to go, ये *ye*, to cover आदिष्य *aditha*, against

§ 335, 3, आदिष्य *aditha*, § 335, 3, note, विष्यिष्य *vishyayitha*

\* Pan VII 2, 30

† Pan VII 2, 68

§ 339 The vowel इ : thus inserted is never liable to Guna or Vṛddhi

*Insertion of the long ई ī*

§ 340. Long ई ī may be substituted for the short when subjoined to a verb ending in अ् *ri*, also to य् *ri*, except in the reduplicated perfect, the aorist Parasmaipada, and the benedictive (Pān VII 2, 38-40)

तृ *tri*, Per Fut. तरीता *taritā* or तरिता *taritā*, &c.; but Perf 2nd pers sing. तेरिष *terisha*, I Aor Par 3rd pers plur अतारिषु *atārishuḥ*, Bened. 3rd pers sing तरिषीष्ट *tarishishṣa*\*

यृ *ṛi*, Per Fut यरीता *yaritā* or यरिता *yaritā*, but Perf यवरिष *vararisha*, Aor Par अवारिषु *avarishuḥ*, Bened वरिषीष्ट *varishishṣa*

§ 341 In the desiderative and in the aorist Ātm and benedictive Ātm these verbs may or may not have इ : (Pān VII 2, 41-42), which, if used, is liable in the aorist Ātm to be changed to ई ī

तृ *tri*, Des तितरिषति *titarishati*, तितरीषति *titārishati*, तितरीषति *titrīshati*, Aor Ātm अतरिष *atarishṣa*, अतरीष *atārishṣa*, and अतरीष्ट *atīrishṣa*, Bened तरिषीष्ट *tarishishṣa*, तीरीषीष्ट *tīrishishṣa*

यृ *ṛi*, Des विवरिषते *vivarishate*, विवरीषते *vivārishate*, वुवृषते *vuvrīshate*, Aor Ātm अवरिष *avarishṣa*, अवरीष *avarishṣa*, and अवृष्ट *avṛṣṣa*, Bened वरिषीष्ट *varishishṣa*, वृषीष्ट *vṛishishṣa*

The verb ग्रह् *grah*, too, takes the long ई ī, except in the reduplicated perfect, the desiderative, and certain tenses of the passive (Pān VII 2, 37)

ग्रह् *grah*, Per Fut ग्रहीता *grahītā*, Inf ग्रहीतु *grahītum*, but Perf जगृहिस *jagrishma*

*Periphrastic Perfect*

§ 342 Verbs which, according to § 325, cannot form a reduplicated perfect, form their perfect by affixing चास् *am* (an accusative termination of a feminine abstract noun in चा *a*) to the verbal base, and adding to this the reduplicated perfect of कृ *kri*, to do, भू *bhū*, to be, or अस् *as*, to be

उद् *und*, to wet, उदा चकार, चभूव, चास, *undam chakāra, babhūva, asa*

चकास् *chakās*, to shine, चकासा चकार, चभूव, चास, *chakasam chakara, babhūva, āsa*

बोधय *bodhaya*, to make known, बोधया चकार, चभूव, चास, *bodhayam chakara, babhūva, āsa*

After verbs which are used in the Ātmanepada, the auxiliary verb कृ *kri* is conjugated as Ātmanepada, but अस् *as* and भू *bhū* in the Parasmaipada. Hence from एधते *edhate*, he grows,

एधा चक्रे *edh-am chakre*, but चभूव *babhūva* and चास *āsa*

In the passive all three auxiliary verbs follow the Ātmanepada

\* The forms given in the Calcutta edition of Pāṇini VII 2, 42, वरीषीष्ट *varishishṣa*, स्तरीषीष्ट *stārishishṣa*, are wrong (See Pan VII 2, 39)

§ 343 Intensive bases which can take Guna, take it before *च* *don*; desiderative bases never admit of Guna. (§ 339)

बोध् *bodh*, frequentative base of बु *bhū*, बोधति *bodhati* *don* *chakira*.  
But बुबोधिष्य *bubodhiṣy*, desiderative base of बु *budh*, बुबोधिष्यति *bubodhiṣyati* *don* *chakira*.  
*bubodhiṣyam chakira* &c.

### Paradigms of the Reduplicated Perfect.

#### 1. Verbal bases in *च* *di*, requiring intermediate *इ* *i*

*च* *di* *di*, to place

PARADHAIKATĀ			ĀTMAVYAKTĀ		
SINGULAR	DUAL	PLURAL	SINGULAR	DUAL	PLURAL
1. दधि <i>dadhi</i>	दधिष्य <i>dadhiṣya</i>	दधिष्य <i>dadhiṣya</i>	दधे <i>dadhe</i>	दधिष्यते <i>dadhiṣyate</i>	दधिष्यते <i>dadhiṣyate</i>
2. { दधाप <i>dadāpa</i> or दधिष्य <i>dadhiṣya</i> }	दधयुः <i>dadhyuḥ</i>	दध <i>dadha</i>	दधिषे <i>dadhiṣe</i>	दधापे <i>dadāpe</i>	दधिष्ये <i>dadhiṣye</i>
3. दधि <i>dadhi</i>	दधयुः <i>dadhyuḥ</i>	दधुः <i>dadhuḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadāte</i>	दधिरे <i>dadhire</i>

#### 2. Verbal bases in *इ* *i* and *ई* *ī*, preceded by one consonant, an *i* requiring intermediate *इ* *i*

*नी* *ni*, to lead.

1. { निनाय <i>nināya</i> or निनय <i>ninaya</i> }	निनिय <i>ninīya</i>	निनिय <i>ninīya</i>	निन्ये <i>ninye</i>	निनियते <i>ninīyate</i>	निनियते <i>ninīyate</i>
2. { निनये <i>nināye</i> or निनयिष्य <i>ninayīṣya</i> }	निनयुः <i>ninyuḥ</i>	निन्य <i>ninya</i>	निनिये <i>ninīye</i>	निन्यापे <i>nināpe</i>	निनियते or न्ये (§ 105) <i>ninyate</i> or <i>nye</i>
3. निनाय <i>nināya</i>	निनयुः <i>ninyuḥ</i>	निन्युः <i>ninyuḥ</i>	निन्ये <i>ninye</i>	निन्याते <i>nināte</i>	निनिये <i>ninīye</i>

#### 3. Verbal bases in *च* *pi*, preceded by one consonant, and requiring intermediate *इ* *i*

*च* *pi* *pi*, to hold

1. { दधार <i>dadhāra</i> or दधर <i>dadha</i> }	दधिष्य <i>dadhiṣya</i>	दधिष्य <i>dadhiṣya</i>	दधे <i>dadhe</i>	दधिष्यते <i>dadhiṣyate</i>	दधिष्यते <i>dadhiṣyate</i>
2. दधपे <i>dadhāpe</i>	दधयुः <i>dadhyuḥ</i>	दध <i>dadha</i>	दधिषे <i>dadhiṣe</i>	दधापे <i>dadāpe</i>	दधिष्ये or न्ये <i>dadhiṣye</i> or <i>nye</i>
3. दधार <i>dadhāra</i>	दधयुः <i>dadhyuḥ</i>	दधुः <i>dadhuḥ</i>	दधे <i>dadhe</i>	दधाते <i>dadāte</i>	दधिरे <i>dadhire</i>

#### 4. Verbal bases in *च* *pi*, preceded by one consonant, not admitting intermediate *इ* *i*

*च* *pi*, to do

1. { चकार <i>chakāra</i> or चक्र <i>chakra</i> }	चक्रय <i>chakraya</i>	चक्रय <i>chakraya</i>	चक्रे <i>chakre</i>	चक्रयते <i>chakrayate</i>	चक्रयते <i>chakrayate</i>
2. चक्रपे <i>chakāpe</i>	चक्रयुः <i>chakryuḥ</i>	चक्र <i>chakra</i>	चक्रये <i>chakrye</i>	चक्रापे <i>chakāpe</i>	चक्रये <i>chakrye</i>
3. चकार <i>chakāra</i>	चक्रयुः <i>chakryuḥ</i>	चक्रुः <i>chakruḥ</i>	चक्रे <i>chakre</i>	चक्रते <i>chakrate</i>	चक्रिरे <i>chakrire</i>

5 Verbal bases in  $\mathfrak{z}$  or  $\mathfrak{z}$ , preceded by *two* consonants, and requiring intermediate  $\mathfrak{z}$  :

$\mathfrak{z}$  *krf*, to buy

1	$\left\{ \begin{array}{l} \text{चक्राय } chikrāya \text{ or} \\ \text{चक्रय } chikraya \end{array} \right.$	चिक्रिय	चिक्रियम	चिक्रिये	चिक्रियिहे	चिक्रियिमे
		<i>chikriyeva</i>	<i>chikriyuma</i>	<i>chikriye</i>	<i>chikriyevahe</i>	<i>chikriyumahe</i>
2	$\left\{ \begin{array}{l} \text{चिक्रेष } chikreṣha \text{ or} \\ \text{चिक्रियिष } chikriyīṣha \end{array} \right.$	चिक्रियपुः	चिक्रिय	चिक्रियिषे	चिक्रियापे	चिक्रियिषे or $\mathfrak{z}$
		<i>chikriyathuh</i>	<i>chikriya</i>	<i>chikriyishe</i>	<i>chikriyāthe</i>	<i>chikriyidhve</i> or <i>-dhve</i>
3	चक्राय <i>chikrāya</i>	चिक्रियतुः	चिक्रियुः	चिक्रिये	चिक्रियाते	चिक्रियिरे
		<i>chikriyatuh</i>	<i>chikriyuh</i>	<i>chikriye</i>	<i>chikriyāte</i>	<i>chikriyire</i>

6 Verbal bases in  $\mathfrak{z}$  or  $\mathfrak{z}$ , preceded by *one* or *two* consonants, and requiring intermediate  $\mathfrak{z}$  :

$\mathfrak{z}$  *yu*, to join

1	$\left\{ \begin{array}{l} \text{युयाय } yuyāya \text{ or} \\ \text{युयय } yuyaya \end{array} \right.$	युयुयि	युयुयिम	युयुये	युयुयिहे	युयुयिमे
		<i>yuyuyiva</i>	<i>yuyuyuma</i>	<i>yuyuye</i>	<i>yuyuyivahe</i>	<i>yuyuyumahe</i>
2	युययिष <i>yuyayīṣha</i> *	युयुयपुः	युयुय	युयुयिषे	युयुयापे	युयुयिषे or $\mathfrak{z}$
		<i>yuyuyathuh</i>	<i>yuyuya</i>	<i>yuyuyishe</i>	<i>yuyuyāthe</i>	<i>yuyuyidhve</i> or <i>-dhve</i>
3	युयाय <i>yuyāya</i>	युयुयतुः	युयुयुः	युयुये	युयुयाते	युयुयिरे
		<i>yuyuyatuh</i>	<i>yuyuyuh</i>	<i>yuyuye</i>	<i>yuyuyāte</i>	<i>yuyuyire</i>

7 Verbal bases in  $\mathfrak{z}$  or  $\mathfrak{z}$ , preceded by *one* or *two* consonants, and not admitting the intermediate  $\mathfrak{z}$  :

$\mathfrak{z}$  *stu*, to praise

1	$\left\{ \begin{array}{l} \text{तुष्टाय } tushṭāya \text{ or} \\ \text{तुष्टय } tushṭaya \end{array} \right.$	तुष्टय	तुष्टयम	तुष्टये	तुष्टये	तुष्टमे
		<i>tushṭaya</i>	<i>tushṭuma</i>	<i>tushṭeye</i>	<i>tushṭayahe</i>	<i>tushṭumahe</i>
2	तुष्टोष <i>tushṭoṣha</i> †	तुष्टयपुः	तुष्टय	तुष्टये	तुष्टयापे	तुष्टमे
		<i>tushṭayathuh</i>	<i>tushṭaya</i>	<i>tushṭeye</i>	<i>tushṭayāthe</i>	<i>tushṭayidhve</i>
3	तुष्टाय <i>tushṭāya</i>	तुष्टयतुः	तुष्टयुः	तुष्टये	तुष्टयाते	तुष्टयिरे
		<i>tushṭayatuh</i>	<i>tushṭayuh</i>	<i>tushṭeye</i>	<i>tushṭayāte</i>	<i>tushṭayire</i>

8 Verbal bases in  $\mathfrak{z}$  or  $\mathfrak{z}$ , preceded by *two* consonants, and requiring intermediate  $\mathfrak{z}$  :

$\mathfrak{z}$  *stra*, to spread

1	$\left\{ \begin{array}{l} \text{तस्तार } tastāra \text{ or} \\ \text{तस्तर } tastara \end{array} \right.$	तस्तरि	तस्तरिम	तस्तरि	तस्तरिहे	तस्तरिमे
		<i>tastariva</i>	<i>tastaruma</i>	<i>tastare</i>	<i>tastarivahe</i>	<i>tastarumahe</i>
2	तस्तरिष <i>tastarīṣha</i>	तस्तरपुः	तस्तर	तस्तरिषे	तस्तरापे	तस्तरिषे or $\mathfrak{z}$
		<i>tastarathuh</i>	<i>tastara</i>	<i>tastarishe</i>	<i>tastarāthe</i>	<i>tastaridhve</i> or <i>-dhve</i>
3	तस्तार <i>tastāra</i>	तस्तरतुः	तस्तरुः	तस्तरि	तस्तराते	तस्तरिरे
		<i>tastaratuh</i>	<i>tastaruh</i>	<i>tastare</i>	<i>tastarāte</i>	<i>tastarire</i>

9 Verbal bases in  $\mathfrak{z}$  or  $\mathfrak{z}$ , requiring intermediate  $\mathfrak{z}$  :

$\mathfrak{z}$  *krf*, to scatter

1	$\left\{ \begin{array}{l} \text{चकार } chakāra \text{ or} \\ \text{चकर } chakara \end{array} \right.$	चकरि	चकरिम	चकरे	चकरिहे	चकरिमे
		<i>chakariva</i>	<i>chakaruma</i>	<i>chakare</i>	<i>chakarivahe</i>	<i>chakarumahe</i>
2	चकरिष <i>chakarīṣha</i>	चकरपुः	चकर	चकरिषे	चकरापे	चकरिषे or $\mathfrak{z}$
		<i>chakarathuh</i>	<i>chakara</i>	<i>chakarishe</i>	<i>chakarāthe</i>	<i>chakaridhve</i> or <i>-dhve</i>
3	चकार <i>chakāra</i>	चकरतुः	चकरुः	चकरे	चकराते	चकरिरे
		<i>chakarathuh</i>	<i>chakaruh</i>	<i>chakare</i>	<i>chakarāte</i>	<i>chakarire</i>

\* If  $\mathfrak{z}$  *yu* is taken from Dhātupāṭha 31, 9, it may form युयोष *yuyōṣha* (See § 335, 2, and Westergaard, Radices, p. 46, note)

† Bhaṇḍavya might allow तुष्टयिष *tushṭayīṣha* even against Pān VII 2, 13.

## 20. Verbal bases in consonants, requiring intermediate इ i.

तुद् *tud*, to strike.

1. तुतोद् <i>tutoda</i>	तुतुदिव <i>tutudiva</i>	तुतुदिम <i>tutudima</i>	तुतुदे <i>tutude</i>	तुतुदिषहे <i>tutudipahe</i>	तुतुदिमहे <i>tutudimahe</i>
2. तुतोदिष <i>tutoditha</i>	तुतुदथुः <i>tutudathuh</i>	तुतुद <i>tutuda</i>	तुतुदिषे <i>tutudishe</i>	तुतुदाषे <i>tutuddithe</i>	तुतुदिष्ये <i>tutudidhve</i>
3. तुतोद् <i>tutoda</i>	* तुतुदतुः <i>tutudatuh</i>	तुतुदुः <i>tutuduh</i>	तुतुदे <i>tutude</i>	तुतुदाते <i>tutuddite</i>	तुतुदिरे <i>tutudire</i>

## 21. Verbal bases in consonants, having ए e, and requiring intermediate इ i.

तन् *tan*, to stretch

1. { ततान <i>tatāna</i> or ततन् <i>tatana</i>	तेनिय <i>teniva</i>	तेनिम <i>tenima</i>	तेने <i>tene</i>	तेनिषहे <i>tenipahe</i>	तेनिमहे <i>tenimahe</i>
2. तेनिय <i>tenitha</i>	तेनयुः <i>tenathuh</i>	तेन <i>tena</i>	तेनिये <i>tenishe</i>	तेनाषे <i>tenidithe</i>	तेनिय्ये <i>tenidhve</i>
3. ततान <i>tatāna</i>	तेनतुः <i>tenatuh</i>	तेनुः <i>tenuh</i>	तेने <i>tene</i>	तेनाते <i>tenidite</i>	तेनिरे <i>tenire</i>

## 22. Verbal bases in consonants, having Samprasāraṇa, and requiring इ i.

यज् *yaj*, to sacrifice.

1. { इयान् <i>iyāya</i> or इयन् <i>iyaya</i>	ईनिय <i>ijiva</i>	ईनिम <i>ijima</i>	ईने <i>ije</i>	ईनिषहे <i>ijipahe</i>	ईनिमहे <i>ijimahe</i>
2. { इयष <i>iyashtha</i> or इयनिय <i>iyayitha</i>	ईनयुः * <i>ijathuh</i>	ईन <i>ija</i>	ईनिये <i>ijishe</i>	ईनाषे <i>ijidithe</i>	ईनिय्ये <i>ijidhve</i>
3. इयान् <i>iyāya</i>	ईनतुः <i>ijatuh</i>	ईनुः <i>ijuh</i>	ईने <i>ije</i>	ईनाते <i>ijidite</i>	ईनिरे <i>ijire</i>

## 23. Verbal bases in consonants, requiring contraction, and intermediate इ i.

हन् *han*, to kill

1. { जपान् <i>jaghāna</i> or जपन् <i>jaghana</i>	जमिव <i>jaghiva</i>	जमिम <i>jaghima</i>	जमे <i>jaghe</i>	जमिषहे <i>jaghipahe</i>	जमिमहे <i>jaghimahe</i>
2. { जयष <i>jaghanttha</i> or जपनिय <i>jaghantitha</i>	जमयुः <i>jaghatuh</i>	जम <i>jagha</i>	जमिये <i>jaghishe</i>	जमाषे <i>jaghdithe</i>	जमिय्ये <i>jaghdhve</i>
3. जपान् <i>jaghāna</i>	जमतुः <i>jaghatuh</i>	जमुः <i>jaghuh</i>	जमे <i>jaghe</i>	जमाते <i>jaghdite</i>	जमिरे <i>jaghire</i>

24. Verbal base भू *bhū* (irregular)

1. भभूव <i>bābhūva</i>	भभूविष <i>bābhūviva</i>	भभूविम <i>bābhūvima</i>	भभूवे <i>bābhūve</i>	भभूविषहे <i>bābhūvipahe</i>	भभूविमहे <i>bābhūvimahe</i>
2. भभूविष <i>bābhūvitha</i>	भभूवयुः <i>bābhūvatuh</i>	भभूव <i>bābhūva</i>	भभूविये <i>bābhūvishe</i>	भभूवाषे <i>bābhūvidithe</i>	भभूविय्ये or °दे <i>bābhūvidhve or -dhe</i>
3. भभूव <i>bābhūva</i>	भभूवतुः <i>bābhūvatuh</i>	भभूवुः <i>bābhūvuh</i>	भभूवे <i>bābhūve</i>	भभूवाते <i>bābhūvidite</i>	भभूविरे <i>bābhūvire</i>



## CHAPTER XII.

STRENGTHENING AND WEAKENING OF THE VERBAL BASES  
IN THE SIX REMAINING GENERAL TENSES.

§ 344. It may be useful, without entering into minute details, to distinguish between two sets of general tenses, moods, and verbal derivatives, which differ from each other by a tendency either to strengthen or to weaken their base. The strengthening takes place chiefly by Guna, but, under special circumstances, likewise by Vridhhi, by lengthening of the vowel, or by nasalization. The weakening takes place by shortening, by changing  $\sqrt{r}$  to  $\sqrt{r}$ , by Samprasāraṇa, or by dropping of a nasal. There are many roots, however, which either cannot be strengthened or cannot be weakened, and which therefore are liable to change in one only of these sets. Some resist both strengthening and weakening, as, for instance, all derivative bases, causatives, desideratives, and intensives (in the  $\hat{A}tm.$ ), which generally have been strengthened, as far as their bases will allow, previously to their taking the conjugational terminations.

The first set comprises :

1. The Future.
2. The Conditional.
3. The Periphrastic Future.
4. The Benedictive  $\hat{A}tmanepada$ .  
(Except bases ending in conson. or  $\sqrt{r}$ , and not taking interm.  $\sqrt{r}$  Pān. 1. 2. 11; 12 11 2. 47)
5. The First Aorist, I. II.  
(Except First Aor. II.  $\hat{A}tm.$  of verbs ending in conson,  $\sqrt{r}$ , or  $\sqrt{a}$ .)

The second set comprises :

1. The Participle in  $\pi ta$  (unless it takes intermediate  $\sqrt{r}$ .)
2. The Gerund in  $\pi ta$  (unless it takes intermediate  $\sqrt{r}$ .)
3. The Passive.
4. The Benedictive  $Parasmaipada$ .
5. The First Aorist, IV.
6. The Second Aorist.  
(Except verbs in  $\sqrt{r}$ , &c.)

Note—Among derivative verbs, causatives strengthen their base, intensives do not strengthen it, and desideratives admit of both, according to general rules to be stated hereafter

I Root	Base strengthened.	Future	Conditional	Per Fut.	Ben $\hat{A}tm$ (Except bases ending in conson. not taking interm. $\sqrt{r}$ .)	First Aor I II.
भू	भो	भविष्यति	अभविष्यत्	भविता	भविषीष्ट	अभविष्ट $\hat{A}tm.$
bhū	bho	bhaviṣhyati	abhaviṣhyat	bhavitā	bhaviṣhīṣhta	abhaviṣhta
तुद्	तोद्	तोष्यति	अतोष्यत्	तोषता	(तुषीष्ट)	अतोषीत्
tud	tod	toṣyati	atoṣyāt	toṣtā	(tuṣhīṣhta)	atoṣit
दिक्	देक्	देयिष्यति	अदेयिष्यत्	देयिता	देयिषीष्ट	अदेयीत्
div	dev	deyishyati	adeyishyāt	devitā	deyishhīṣhta	adeṣit
चुर	चोरक्	चोरयिष्यति	अचोरयिष्यत्	चोरयिता	चोरयिषीष्ट	
cher	choray	chorayishyati	achorayishyāt	chorayitā	chorayishhīṣhta	
कृ	कर्	करिष्यति	अकरिष्यत्	करिता	करिषीष्ट	अकरोत्
kṛi	kar	karishyati	akarishyāt	karitā	karishhīṣhta	akṛit

सु	सो	सोष्यति	ससोष्यत्	सोता	सोषीष्ट	ससासीत्
su	so	sashyati	asashyat	sotā	soshishṭa	asāśīṭ
तन्	तन्	तनिष्यति	ततनिष्यत्	तनिता	तनिषीष्ट	ततनीत् or ततानीत्
tan	tan	tanishyati	atanishyat	tanitā	tanishishṭa	atanīṭ or atānīṭ
क्रो	क्रे	क्रेष्यति	क्रेष्यत्	क्रेता	क्रेषीष्ट	क्रेषीत्
kri	kre	kreshyati	ekreshyat	kretā	kreshishṭa	akraushīṭ
द्विप्	द्वेप्	द्वेष्यति	द्वेष्यत्	द्वेष	(द्विषीष्ट)	
dvish	dvesh	dveshyati	adveshyat	dveshd	(dvikshishṭa)	
हृ	हो	होष्यति	अहोष्यत्	होता	होषीष्ट	अहोषीत्
hu	ho	hoshyati	ahoshyat	hotā	hoshishṭa	ahausht
रुप्	रोप्	रोत्स्यति	अरोत्स्यत्	रोडा	(रुत्सीष्ट)	अरोत्सीत्
rudh	rodh	rotsyati	arotsyat	roddhā	(rutshishṭa)	arautsīṭ
कृ	Caus कारम्	कारयिष्यति	अकारयिष्यत्	कारयिता	कारयिषीष्ट	
kṛ	kāray	kārayishyati	akārayishyat	kārayitā	kārayishishṭa	
कृ	Des चिकीर्षे	चिकीर्षिष्यति	अचिकीर्षिष्यत्	चिकीर्षिता	चिकीर्षिषीष्ट	अचिकीर्षीत्
kṛ	chikīrsh	chikīrshishyati	achikīrshishyat	chikīrshitā	chikīrshishishṭa	achikīrshīṭ
कृ	Int चेक्रीप्	चेक्रीपिष्यते	अचेक्रीपिष्यत्	चेक्रीपिता	चेक्रीपिषीष्ट	अचेक्रीपिष्ट
kṛ	chekrīp	chekrīpishyate	achekrīpishyat	chekrīpitā	chekrīpishishṭa	achekrīpishṭa

II Root	Base not strengthened	Part IIa, without इ	Ger IIc, without इ	Passive	Den Par	Second Aor	First Aor IV. and II Aor
भृ	भृ	भूतः	भूत्वा	भूयते	भूयात्	अभूत्	
bhṛ	bhṛ	bhūtaḥ	bhūtvā	bhuyate	bhūyāt	abhūt	
तृ	तृ	तृप्तः	तृप्त्वा	तृप्यते	तृप्यात्		अतृप्त
tṛ	tṛ	tṛptaḥ	tṛptvā	tṛpyate	tṛpyāt		atṛpta
कृ	कीर्	कीर्णः	कीर्त्वा	कीर्यते	कीर्यात्	*	अकीर्ण
kṛ	kīr	kīrṇaḥ	kīrtvā	kīryate	kīryāt		akīrṇa
दिप्	दिप्	द्युतः	द्युत्वा	द्युप्यते	द्युप्यात्		
dyip	dyip	dyutaḥ	dyutvā	dyupyate	dyupyāt		
पुष्	पुष्	पुष्टः	पुष्ट्वा	पुष्यते	पुष्यात्	अपुष्यत्	अपुष्ट
puṣh	puṣh	puṣṭaḥ	puṣṭvā	puṣyate	puṣyāt	apushyat	apushṭ
चुर	(चोरप्)	(चोरितः)	(चोरयित्वा)	(चोर्यते)	(चोर्यात्)	अचूरत्	
chur	(chorap)	(choritaḥ)	(chorayitvā)	(choryate)	(choryāt)	achūrat	
सु	सु	सुतः	सुत्वा	सुप्यते	सुप्यात्		
su	su	sutaḥ	sutvā	supyate	supyāt		
तन्	तन् & त	ततः	तत्वा	तन्यते	तन्यात्		अतत
tan	tan & ta	tataḥ	tatvā	tanyate	tanyāt		atata
क्रो	क्रो	क्रीतः	क्रीत्वा	क्रीयते	क्रीयात्		
kri	kri	kṛitaḥ	kṛitvā	kriyate	kriyāt		
द्विप्	द्विप्	द्विष्टः	द्विष्ट्वा	द्विष्यते	द्विष्यात्		अद्विष्ट
dvish	dvish	dvishṭaḥ	dvishṭvā	dvishyate	dvishyāt		advishṭ
हृ	हृ	हृतः	हृत्वा	हृयते	हृयात्		
hu	hu	hutaḥ	hutvā	huyate	huyāt		

1 Or दृ dyṛ

2 § 143

3 See rules on the formation of the passive base

4 Or तनिन्त्वा tanitvā

5 Or तामते tṛyate

रुप्	रुप्	रुद्धः	रुद्धा	रुध्यते	रुध्यात्	अरुधत्	अरुद्ध
rudh	rudh	ruddhah	ruddhed	rudhyate	rudhyat	arudhat	aruddha
कृ Caus	कारम्	कारितः	कारयित्वा	कार्यते	कार्यात्	अचकारत्	
kṛ	kāray	kāritah	kārayitva	kāryate	kāryat	achikarat	
कृ, Des	चिकीर्षे	चिकीर्षितः	चिकीर्षित्वा	चिकीर्ष्यते	चिकीर्ष्यात्		
kṛ	chikīrśh	chikīrśhitah	chikīrśhitva	chikīrśhyate	chikīrśhyat		
कृ Int	चेक्रोषे	चेक्रोषितः	चेक्रोषित्वा				
kṛ	chekrīṣ	chekrīṣitah	chekrīṣitva				

§ 345. Certain roots which strengthen their base in a peculiar manner, by Vriddhi, like मृज् *mṛj*, by lengthening, like गुह् *guh*, by transposition, like मृज् *mṛj*, by changing इ i into ए e, like नि *ni*, by nasalization, like नज् *naḥ*, drop all these marks of strengthening, in the weak forms.

I. Root.	Base strengthened.	Future	Conditional	Per Fut	Den Åtm	First Aorist	
मृज्	मार्ज <sup>1</sup>	मार्यस्यति	अमार्यस्यत्	मारी	मार्निषीष्ट	अमादीत्	
mṛj	māry	māryasyati	amāryasyat	māryat	māryishishā	amārkshīt	
		or मार्जिष्यति	अमार्जिष्यत्	मार्जिता	(मृदीष्ट)	अमार्जी	
		māryishyati	amāryishyāt	māryitā	(mārkshishā)	amāryit	
गुह्	गूह <sup>2</sup>	गोह्यस्यति	अगोह्यस्यत्	गोदा	(गुदीष्ट)		
guh	gūh	ghokshyati	aghokshyāt	godā	(ghukshishā)		
		or गूहिष्यति	अगूहिष्यत्	गूहिता	गूहिषीष्ट	अगूहीत्	
		gūhishyati	agūhishyāt	gūhitā	gūhishishā	agūhīt	
मृज्	मृज् <sup>3</sup>	मृज्यस्यति	अमृज्यस्यत्	मृष्टा		अमृदीत्	
mṛj	mṛj	mṛjasyati	amṛjasyāt	mṛshā		amṛkshīt	
नि	मा <sup>4</sup>	नाम्यस्यति	अनाम्यस्यत्	नाता	नासीष्ट	अनासीत्	
ni	nā	nāmyati	anāmyāt	nātā	nāśishā	anāśīt	
नज्	नंज <sup>5</sup>	नंज्यस्यति	अनंज्यस्यत्	नंष्टा			
naḥ	naṁj	naṁjasyati	anaṁjasyāt	naṁshā			
संष्	संष् <sup>6</sup>	संश्रियस्यति	असंश्रियस्यत्	संश्रिता	संश्रिषीष्ट	असंश्रिष्ट	
samsh	samsh	samshisyati	asamshisyāt	samshitā	samshishishā	samshishīt	
बंध्	बंध्	भंज्यस्यति	अभंज्यस्यत्	बद्धा		अभंजसीत्	
bandh	bandh	bhantisyati	abhantisyāt	baddhā		abhantīt	
II. Root	Base not strengthened.	Part. त्ता, without इ i	Ger त्वात्, without इ i	Passive.	Ben. Par.	Sec Aor	First Aor. IV. and II Åtm
मृज्	मृज्	मृजः	मृज्यात्	मृज्यते	मृज्यात्		
mṛj	mṛj	mṛjah	mṛjyāt	mṛjyate	mṛjyāt		
गुह्	गुह्	गूहः	गूह्यात्	गुह्यते	गुह्यात्		अगुह्यत्
guh	guh	gūhah	gūhyāt	guhate	guhāt		aghukshat

<sup>1</sup> Pāṇ. vii. 2, 114.<sup>2</sup> Pāṇ vi. 4, 89<sup>3</sup> Pāṇ vi. 1, 58.<sup>4</sup> Pāṇ vi 1, 50<sup>5</sup> Pāṇ vii 1, 60<sup>6</sup> Pāṇ vi. 4, 24.<sup>7</sup> But with इ i, मार्निष्यात् māryitā, not मार्निष्यात् māryitā<sup>8</sup> As to the long ऊ u, see § 128.

सृज्	सृज्	सृष्टः	सृष्टा	सृज्यते	सृज्यात्	
<i>srj</i>	<i>srj</i>	<i>srishṭaḥ</i>	<i>srishṭā</i>	<i>srjyate</i>	<i>srjyāt</i>	
मि	मि	मितः	मिता	मीयते	मेयात्	
<i>mi</i>	<i>mi</i>	<i>mitaḥ</i>	<i>mitā</i>	<i>mīyate</i>	<i>meyāt</i>	
नश्	नश्	नष्टः	नष्टा*	नश्यते	नश्यात्	अनशत्
<i>naś</i>	<i>naś</i>	<i>naśṭaḥ</i>	<i>naśṭā</i>	<i>naśyate</i>	<i>naśyāt</i>	<i>anaśat</i>
स्रस्	स्रस्	स्रस्तः†	स्रस्ता‡	स्रस्यते	स्रस्यात्	अस्रसत्
<i>sraś</i>	<i>sraś</i>	<i>sraśṭaḥ</i>	<i>sraśṭā</i>	<i>sraśyate</i>	<i>sraśyāt</i>	<i>asraśat</i>
बध्	बध्	बद्धः	बद्धा	बध्यते	बध्यात्	
<i>badh</i>	<i>badh</i>	<i>baddhaḥ</i>	<i>baddhā</i>	<i>badyate</i>	<i>badyāt</i>	

Note.—The verbs beginning with कुट् *kuṭ* (Dhātupāṭha 28, 73—108) do not strengthen their base, कुट् *kuṭ*, to be bent, Fut कुरुष्यति *kurushyati*, Per Fut कुरिष्यात् *kurishyāt* First Aor अकुटोत् *akutut* (Pān 1 2, 1) विन् *vi*, to fear, never takes Guṇa before intermediate इ. Per Fut विजिष्यात् *viṣyāt* (Pān 1 2, 2) ऋण्ये *arṇyē* to cover, may do so optionally, ऋणुषिष्यात् *arṇuṣiṣyāt* or ऋणुषिष्यात् *arṇuṣyāt* (Pān 1 2, 3)

## CHAPTER XIII.

### AORIST

§ 346 We can distinguish in Sanskrit, as in Greek, between two kinds of Aorists, one formed by means of a sibilant inserted between root and termination,—thus we call the First,—another, formed by adding the terminations to the base, thus we call the Second Aorist.

Both Aorists take the Augment, and, with some modifications, the terminations of the Imperfect.

§ 347 The First Aorist is formed in four different ways

\* Or नष्टा *naśṭā*

† Roots which thus may drop the *r* nasal, are written in the Dhātupāṭha with their nasal, स्रस् or स्रम् *sraś* while others which retain their nasal throughout, are written without the nasal but with an indicatory इ. नदि *naḍi* &c (Pān vi 4, 24, vii 1, 53) Two verbs thus marked by इ, लङ् *lag* and कप् *kap* may, however drop their nasal the general rule notwithstanding if used in certain meanings विलङ्गित *vilangita*, burnt, विकृष्ट *vikṛṣṭa*, deformed (Pān vi 4 24 v) गृह् *grah* गृह्ति *grahṭi* drops its nasal before terminations beginning with a vowel but not before the intermediate इ. वर्णयति *varṇayati*, but वर्णयिष्यात् *varṇayiṣyāt* रङ् *raṅ*, to tinge may drop its nasal even in the causative (i.e. before a vowel), if it means to sport रञ्जयति *rañjayati* (Pān vi 4 24 v) The same root like some others, drops its nasal before *śāradhātuka* affixes रञ्जति *rañjati*, &c (Pān vi 4, 26) अञ्च् *añch*, if it means to worship, must retain its nasal (Pān vi 4 30) and take the intermediate इ. (Pān vii 2, 53) अञ्चति *añchati* worshipped, otherwise अञ्च *añch* or अञ्चिष्यात् *añchishyāt*, bent

‡ Or स्रगिता *sraṅgita*

## Terminations of the First Aorist.

1.

## First Form.

PARASMAIPADA.

ĀTMANEPAIDA.

इषे *isham* इष्य *ishya* इष्म *ishma* इषि *ishi* इष्यहि *ishyahi* इषमहि *ishmahi*  
 इः *ish*\* इष्टे *ishtam* इष्ट *ishṭa* इष्टाः *ishṭhāḥ* इष्टायां *ishṭhām* इष्ट्ये or इष्टुं *ishṭyam or ishṭham*  
 इष्टी *ishṭī*\* इष्टी *ishṭīm* इष्टुः *ishṭuḥ* इष्ट *ishṭa* इष्टातां *ishṭhātām* इष्टते *ishṭate*

In this first set of terminations the intermediate इ i stands as part of the terminations, because all the verbs that take this form are verbs liable to take the intermediate इ i. The first and second forms of the First Aorist differ, in fact, by this only, that the former is peculiar to verbs which take, the latter to verbs which reject intermediate इ i. (See § 332, 4, note.)

2.

## Second Form.

PARASMAIPADA.

ĀTMANEPAIDA.

सि *si* सम *sa* सता *sa* सता *sa* सि *si* सहि *sahi* समहि *samahi*  
 सी *sī* सी *sī* or सी *sī* सी *sī* or सी *sī* सी *sī* or सी *sī* सी *sī* or सी *sī* सी *sī* or सी *sī* सी *sī* or सी *sī*  
 सीत् *sī* सीत् *sī* or सीत् *sī* सीत् *sī* सीत् *sī* सीत् *sī* सीत् *sī* सीत् *sī* सीत् *sī* सीत् *sī*

3.

## Third Form.

There are some verbs which add स s to the end of the root before taking the terminations of the Aorist, and which after this स s, employ the usual terminations with इ i, viz. इषे *isham*, &c. They are conjugated in the Parasmaipada only.

PARASMAIPADA.

सिषे *s-i-isham*सिष्य *s-i-ishya*सिष्यम *s-i-ishma*सीः *s-i* (originally for सिषीः *s-i-ishṭhāḥ*)सिषे *s-i-ishṭam*सिष्ट *s-i-ishṭa*सीत् *s-i* (originally for सिषीत् *s-i-ishṭī*)सिष्टी *s-i-ishṭīm*सिषुः *s-i-ishṭuḥ*

4.

## Fourth Form.

Lastly, there are some few verbs, ending in अ ṛ, इ ṛ, ए ṛ, preceded by इ i, उ u, अ ṛ, which take the following terminations, without an intermediate इ i (*ka*).

PARASMAIPADA.

ĀTMANEPAIDA.

सं *sa* साव *sāva* साव *sāva* सि *si*सावहि *sāvahi* or सहि *sahi* सामहि *sāmahi*सः *sa* सते *sātam* सत *sāta*सायाः *sāyāḥ* or सायाः *sāyāḥ* सायां *sāyām*सायि *sāyā* or सायि *sāyā*सत् *sat* सतां *sātām* सत् *sat* सत *sāta* or सत *sāta*सातां *sātām*सते *sāta*

## Special Rules for the First Form of the First Aorist.

§ 348. For final vowel, Vriiddhi in Parasmaipada. लृ *lṛ*, to cut, सल्लविषं *alāvisham* (Pān VII. 2, 1).

\* For इषीः *ishṭhāḥ* and इषीत् *ishṭī*

† Except पि *pi*, to swell, अघ्नयीत् *aghnyat*: यागु *yāgu*, to wake, अजागरोत् *ajāgarat* (Pān. VII. 2, 5) ऊर्णु *ūrṇu*, to cover, may or may not take Vriiddhi; सीर्णुयीत् *śīrṇuyat*, or सीर्णयीत् *śīrṇayat*, or सीर्णयीत् *śīrṇayat* (Pān VII. 2, 6)

§ 353 The roots मी *mī* (*mīnāti*), to destroy, मि *mi* (*minoti*), to throw, and दी *dī*, to destroy, change their final vowels into वा *a* in the *Ātmanepada*, and ली *lī*, to stick, does so optionally ली *lī*, जलासीत् *alusit* (§ 358) or जलेषीत् *alaishit*

§ 354 हन् *han*, to kill, drops its nasal in the *Ātmanepada* (Pan 1 2, 14), अहन् *ahata*, अहसाता *ahasatam*

§ 355 गम् *gam*, to go, drops its nasal in the *Ātmanepada* optionally (Pan 1 2, 13), अगत *agata* or अगस्त *agamsta* The same rule applies to the benedictive *Ātmanepada*, गसीष्ट *gasishṭa* or गसीष्ट *gamsishṭa*

§ 356 यम् *yam* drops its nasal, necessarily or optionally, according to its various meanings, उदयत् *udayata*, he divulged (Pan 1 2, 15), उपायत् *upayata*, he espoused or उपायस्त *upayamsta* (Pan 1 2, 16)

### *Special Rules for the Third Form of the First Aorist*

§ 357 Most verbs taking this form of the Aorist end in वा *d*, or in diphthongs which take वा *d* as their substitute This वा *a* remains unchanged In the *Ātmanepada* these verbs take the Second Form

§ 358 The verbs मि *mi*, to throw, मी *mī* to destroy, and ली *lī*, to stick, if taking this form, change likewise their final vowels into वा *d* Ex. जमसिष *amasisham*, I threw, and I destroyed, जलासिष *alaisham* (or जलेषिष *alaisham*)

§ 359 Three roots ending in न् *na* take this form, यम् *yam*, to hold रन् *ram*, to rejoice, नम् *nam*, to bend, Aor अपसिष *ayamisham*, &c (Pan 1 2, 73)

### *Special Rules for the Fourth Form of the First Aorist*

§ 360 The roots which take this form must end in श् *ś* (except दृश् *dris* to see, Pan 1 1 47), ष् *śh*, ष् *ś*, ह *h*, preceded by any vowel but वा, वा *d* They must be verbs which reject the intermediate इ : § 332, 17-20, (Pan 1 1, 45) Their radical vowel remains unchanged

§ 361 The root शिष् *śish* takes this form only if it means to embrace (Pan 1 1, 46), अक्षिषत् *akṣishat* Other verbs, such as पुष् *puśh* and गुष् *guśh*, are specially excepted (§ 366)

§ 362 The roots दुह् *duh*, to milk, दिह् *dih* to anoint, लिह् *lih* to lick, गुह् *guh*, to hide (Pan 1 3, 73) may take in the *Ātmanepada*,

था *thah* instead of सथा *sathah* वहि *val* instead of सवहि *sārah*  
त *ta* — मत *sata* ध्व *dhvam* — सध्व *sadhvam*

They thus approach to the Second Form of the first aorist in most, yet not in all persons

Ex दुह् *duh* 2 p sing *Ātm* अदुग्धा *adugdha* or अपुद्गथा *adhukshathah*

3 p sing *Ātm* अदुग्ध *adugdha* or अपुद्गत् *adhukshata*

1 p dual *Ātm* अदुग्दहि *aduhrah* or अपुद्गवहि *adhukshah* *ah*

2 p plur *Ātm* अदुग्ध्व *adhugdhvam* or अपुद्गध्व *adhukshadhvam*

## FIRST AORIST.

First Form,  
with intermediate ई.

a. Verbs ending in a vowel; लृ लृ, to cut.

Vpádhi in Parasmaipada, Guna in Ātmanepada.

## PARASMAIPADA.

1. अलापिदे <i>alāp-iṣam</i>	अलापिष् <i>alāp-iṣha</i>	अलापिष् <i>alāp-iṣma</i>
2. अलापीः <i>alāp-iḥ</i>	अलापिरे <i>alāp-iṣtam</i>	अलापिरे <i>alāp-iṣja</i>
3. अलापीन् <i>alāp-iḥ</i>	अलापिरे <i>alāp-iṣtām</i>	अलापिषुः <i>alāp-iṣhāt</i>

## ĀTMANEPA DA.

1. अलपिदि <i>alāp iṣa</i>	अलपिदिहि <i>alāp iṣhāt</i>	अलपिदिहि <i>alāp-iṣmahāḥ</i>
2. अलपिदिः <i>alāp-iṣhāḥ</i>	अलपिदिषां <i>alāp-iṣhātām</i>	अलपिदिष्वं <i>alāp-iṣhātām</i> or <i>अलपिदिष्वं</i>
3. अलपिदि <i>alāp-iṣja</i>	अलपिदितां <i>alāp-iṣhātām</i>	अलपिदिता <i>alāp-iṣhātā</i>

b. Verbs ending in consonants; बुध् बुद्धि, to know.

Guna in Parasmaipada and Ātmanepada.

## PARASMAIPADA.

1. अबोधिदे <i>abodh-iṣam</i>	अबोधिष् <i>abodh-iṣha</i>	अबोधिष् <i>abodh-iṣma</i>
2. अबोधीः <i>abodh-iḥ</i>	अबोधिरे <i>abodh-iṣtam</i>	अबोधिरे <i>abodh iṣta</i>
3. अबोधीन् <i>abodh-iḥ</i>	अबोधिरे <i>abodh-iṣtām</i>	अबोधिषुः <i>abodh-iṣhāt</i>

## ĀTMANEPA DA.

1. अबोधिदि <i>abodh iṣa</i>	अबोधिदिहि <i>abodh iṣhāt</i>	अबोधिदिहि <i>abodh-iṣmahāḥ</i>
2. अबोधिदिः <i>abodh-iṣhāḥ</i>	अबोधिदिषां <i>abodh-iṣhātām</i>	अबोधिदिष्वं <i>abodh-iṣhātām</i>
3. अबोधिदि <i>abodh-iṣja</i>	अबोधिदितां <i>abodh-iṣhātām</i>	अबोधिदिता <i>abodh-iṣhātā</i>

## Second Form,

without intermediate ई.

a. Verbs ending in consonants; क्षिप् क्षिप, to throw.

Vpádhi in Parasmaipada, no change in Ātmanepada.

## PARASMAIPADA.

1. अक्षिपे <i>akṣhīp-sam</i>	अक्षिपे <i>akṣhīp-sa</i>	अक्षिपे <i>akṣhīp-sma</i>
2. अक्षिपीः <i>akṣhīp-iḥ</i>	अक्षिपे <i>akṣhīp-tam</i> (§ 351)	अक्षिपे <i>akṣhīp-ta</i>
3. अक्षिपीन् <i>akṣhīp-iḥ</i>	अक्षिपे <i>akṣhīp-tām</i>	अक्षिपे <i>akṣhīp-suh</i>

## ĀTMANEPA DA.

1. अक्षिपि <i>akṣhīp-i</i>	अक्षिपिहि <i>akṣhīp-saḥ</i>	अक्षिपिहि <i>akṣhīp-smahāḥ</i>
2. अक्षिपिः <i>akṣhīp-iḥ</i>	अक्षिपिषां <i>akṣhīp-sātām</i>	अक्षिपिष्वं <i>akṣhīp-sātām</i>
3. अक्षिपि <i>akṣhīp-ta</i>	अक्षिपितां <i>akṣhīp-sātām</i>	अक्षिपिता <i>akṣhīp-satā</i>

b. Verbs ending in vowels (इ, ई, उ, ऋ); ने ने, to lead.

Vpádhi in Parasmaipada, Guna in Ātmanepada.

## PARASMAIPADA.

1. अनेपे <i>anāṣam</i>	अनेपे <i>anāṣha</i>	अनेपे <i>anāṣma</i>
2. अनेपीः <i>anāṣ-iḥ</i>	अनेपे <i>anāṣtam</i>	अनेपे <i>anāṣja</i>
3. अनेपीन् <i>anāṣ-iḥ</i>	अनेपे <i>anāṣtām</i>	अनेपे <i>anāṣhāt</i>

## ĀTMANEPADA.

1. अनेषि <i>ane-shi</i>	अनेष्यहि <i>aneshchahi</i>	अनेषमहि <i>aneshmahī</i>
2. अनेषाः <i>ane-shihāḥ</i>	अनेषायां <i>aneshāthām</i>	अनेदुं <i>aneshtham</i>
3. अनेष्ट <i>ane-shṭa</i>	अनेषातां <i>aneshāthām</i>	अनेषत <i>aneshata</i>

c. Verbs ending in च् *ri*; कृ *kṛi*, to do.

Vpddhi in Parasmaipada, no change in Ātmanepada.

## PARASMAIPADA.

1. अकार्षि <i>akārṣham</i>	अकार्षे <i>akārṣhe</i>	अकार्षी <i>akārṣhma</i>
2. अकार्षाः <i>akārṣhāḥ</i>	अकार्षेयाम् <i>akārṣham</i>	अकार्षे <i>akārṣha</i>
3. अकार्षीत् <i>akārṣhit</i>	अकार्षीतम् <i>akārṣhitām</i>	अकार्षुः <i>akārṣhuh</i>

## ĀTMANEPADA.

1. अकृषि <i>akṛishi</i>	अकृष्यहि <i>akṛishchahi</i>	अकृषमहि <i>akṛishmahī</i>
2. अकृषाः <i>akṛishthāḥ</i>	अकृषायां <i>akṛishthām</i>	अकृदुं <i>akṛishtham</i>
3. अकृष्ट <i>akṛiṣṭa</i>	अकृषातां <i>akṛishthām</i>	अकृषत <i>akṛishata</i>

d. Verbs ending in दा *d*; दा *dā*, to give.Ātmanepada only, दा *d* changed into द *i*.

## ĀTMANEPADA.

1. अदिषि <i>adishi</i>	अदिष्यहि <i>adishchahi</i>	अदिषमहि <i>adishmahī</i>
2. अदिषाः <i>adishthāḥ</i>	अदिषायां <i>adishthām</i>	अदिदुं <i>adishtham</i>
3. अदित <i>adita</i>	अदिषातां <i>adishthām</i>	अदिषत <i>adishata</i>

e. Verbs ending in च् *ri*; स्तृ *stṛi*, to stretch.Vpddhi in Parasmaipada, with intermediata द *i*.In Ātmanepada the insertion of द *i* is optional (See § 337, II. 4. Pāṇ. vi. 2, 42)If द *i* is inserted, then Guna (§ 348) and optionally lengthening of द *i*. (§ 341.)If द *i* is not inserted, then च् *ri* changed to द् *ri* (§ 350)

## PARASMAIPADA.

अस्तारिषि *astārisham*, &c., like First Form.

## First Form,

with द *i*.

## ĀTMANEPADA.

SINGULAR.

## Second Form,

without द *i*.

1. अस्तारिषि or अस्तारीषि <i>astārishi</i> or <i>astārishi</i>	अस्तारिष्यहि <i>astārishchahi</i>
2. अस्तारिषाः or अस्तारीषाः <i>astārishthāḥ</i> or <i>astārishthāḥ</i>	अस्तारिषेयाम् <i>astārishtham</i>
3. अस्तारिष्ट or अस्तारीष्ट <i>astārishṭa</i> or <i>astārishṭa</i>	अस्तारिषताम् <i>astārishthām</i>

## DUAL

1. अस्तारिष्यहि or अस्तारीष्यहि <i>astārishchahi</i> or <i>astārishchahi</i>	अस्तारिष्यमहि <i>astārishmahī</i>
2. अस्तारिष्याथ or अस्तारीष्याथ <i>astārishthāth</i> or <i>astārishthāth</i>	अस्तारिष्येयाम् <i>astārishtham</i>
3. अस्तारिष्यातां or अस्तारीष्यातां <i>astārishthātām</i> or <i>astārishthātām</i>	अस्तारिष्यताम् <i>astārishthām</i>

## PLURAL

1. अस्तारिष्यहि or अस्तारीष्यहि <i>astārishchahi</i> or <i>astārishchahi</i>	अस्तारिष्यमहि <i>astārishmahī</i>
2. अस्तारिष्यन्तु or अस्तारीष्यन्तु <i>astārishchāntu</i> or <i>astārishchāntu</i>	अस्तारिष्यन्तु <i>astārishchāntu</i>
3. अस्तारिष्यत or अस्तारीष्यत <i>astārishchata</i> or <i>astārishchata</i>	अस्तारिष्यन्तु <i>astārishchāntu</i>



f. Verbs with penultimate *यृ णिः* मृन् *arij*, to let oil.

Peculiar V-feldin in Parasmaipada, no change in Ātmanepada

## PARASMAIPADA.

1. अघ्रायं <i>asrākṣham</i>	अघ्रात <i>asrākṣhe</i>	अघ्रात <i>asrākṣma</i>
2. अघ्रायीः <i>asrākṣhā</i>	अघ्रायं <i>asrākṣham</i>	अघ्राय <i>asrākṣja</i>
3. अघ्रायीत् <i>asrākṣhāt</i>	अघ्रायं <i>asrākṣham</i>	अघ्रायुः <i>asrākṣhuḥ</i>

## ĀTMANEPADA.

1. अमृष्यि <i>asṛikṣhi</i>	अमृष्यहि <i>asṛikṣhrāhi</i>	अमृष्यहि <i>asṛikṣhmahi</i>
2. अमृष्यः <i>asṛikṣhā</i>	अमृष्यायं <i>asṛikṣhādhām</i>	अमृष्यं <i>asṛiḥkṛam</i>
3. अमृष्यत् <i>asṛikṣhat</i>	अमृष्यातं <i>asṛikṣhādhām</i>	अमृष्यत <i>asṛikṣhata</i>

g. Verbs ending in ह ह, दह *dāh*, to burn.

## PARASMAIPADA.

1. अध्रायं <i>adhākṣham</i>	अध्रात <i>adhākṣhe</i>	अध्रात <i>adhākṣma</i>
2. अध्रायीः <i>adhākṣhā</i>	अध्रायं <i>adhākṣham</i>	अध्राय <i>adhākṣja</i>
3. अध्रायीत् <i>adhākṣhāt</i>	अध्रायं <i>adhākṣham</i>	अध्रायुः <i>adhākṣhuḥ</i>

## ĀTMANEPADA.

1. अध्रायि <i>adhākṣhi</i>	अध्रायहि <i>adhākṣhrāhi</i>	अध्रायहि <i>adhākṣhmahi</i>
2. अध्रायः <i>adhākṣhā</i>	अध्रायायं <i>adhākṣhādhām</i>	अध्रायं <i>adhākṣhādhām</i>
3. अध्रायत् <i>adhākṣhat</i>	अध्रायातं <i>adhākṣhādhām</i>	अध्रायत <i>adhākṣhata</i>

## FIRST AORIST.

## Third Form

## PARASMAIPADA ONLY

या *yā*, to go.

1. अयासिषं <i>ayāsisham</i>	अयासिष्य <i>ayāsishra</i>	अयासिष्य <i>ayāsishma</i>
2. अयासीः <i>ayāsīh</i>	अयासिषं <i>ayāsisham</i>	अयासिष्य <i>ayāsishja</i>
3. अयासीत् <i>ayāsīt</i>	अयासिषं <i>ayāsisham</i>	अयासिषुः <i>ayāsishuḥ</i>

नम् *nam*, to bend.

1. अनसिषं <i>anāsisham</i>	अनसिष्य <i>anāsishra</i>	अनसिष्य <i>anāsishma</i>
2. अनसीः <i>anāsīh</i>	अनसिषं <i>anāsisham</i>	अनसिष्य <i>anāsishja</i>
3. अनसीत् <i>anāsīt</i>	अनसिषं <i>anāsisham</i>	अनसिषुः <i>anāsishuḥ</i>

## FIRST AORIST.

## Fourth Form.

दिश *diś*, to show.

## PARASMAIPADA.

1. अदिष्यं <i>adikṣham</i>	अदिष्यात् <i>adikṣhata</i>	अदिष्यात् <i>adikṣhata</i>
2. अदिष्यः <i>adikṣhā</i>	अदिष्यत <i>adikṣhatam</i>	अदिष्यत <i>adikṣhata</i>
3. अदिष्यत् <i>adikṣhat</i>	अदिष्यतं <i>adikṣhatam</i>	अदिष्यन् <i>adikṣhan</i>

## ĀTMANEPA DA

1. अदिक्षि <i>adikṣhi</i>	अदिक्षारहि <i>adikṣhācahi</i>	अदिक्षामहि <i>adikṣhāmahi</i>
2. अदिक्षपाः <i>adikṣhathāh</i>	अदिक्षपां <i>adikṣhathām</i>	अदिक्ष्व <i>adikṣhathām</i>
3. अदिक्षत <i>adikṣhata</i>	अदिक्षतां <i>adikṣhātām</i>	अदिक्षन् <i>adikṣhanta</i>

गुह् *guh*, to hide

## PARASMAIPADA

1. अपुद्य <i>aghukṣam</i>	अपुद्याव <i>aghukṣhāca</i>	अपुद्याम <i>aghukṣhāma</i>
2. अपुद्यः <i>aghukṣhah</i>	अपुद्यन् <i>aghukṣhātām</i>	अपुद्यत <i>aghukṣhata</i>
3. अपुद्यन् <i>aghukṣhat</i>	अपुद्यता <i>aghukṣhātām</i>	अपुद्यन् <i>aghukṣhan</i>

## ĀTMANEPA DA

1. अपुद्यि <i>aghukṣhi</i>	अपुद्यारहि <i>aghukṣhācahi</i> or अगूहहि <i>aguhvahi</i>	अपुद्यामहि <i>aghukṣhāmahi</i>
2. अपुद्यपाः <i>aghukṣhathāh</i> or अगूढः <i>agūdāh</i>	अपुद्यापां <i>aghukṣhathām</i>	अपुद्य्व or अपुद्य्व <sup>1</sup>
3. अपुद्यत <i>aghukṣhata</i> or अगूढ <i>agūdha</i>	अपुद्यातां <i>aghukṣhātām</i>	अपुद्यन् <i>aghukṣhanta</i>

It may also follow the First Form, अगूहिय *agūhisham* and अगूहियि *agūhishhi* (§ 337, I 1)

लिह् *lih*, to smear.

## PARASMAIPADA

1. अलिद्यं <i>alikhām</i>	अलिद्याव <i>alikhāca</i>	अलिद्याम <i>alikhāma</i>
2. अलिद्यः <i>alikhah</i>	अलिद्यन् <i>alikhātām</i>	अलिद्यत <i>alikhata</i>
3. अलिद्यन् <i>alikhah</i>	अलिद्यतां <i>alikhātām</i>	अलिद्यन् <i>alikhana</i>

## ĀTMANEPA DA

1. अलिद्यि <i>alikhhi</i>	अलिद्यारहि <i>alikhācahi</i> or अलिहहि <i>alishahi</i>	अलिद्यामहि <i>alikhāmahi</i>
2. अलिद्यपाः <i>alikhathāh</i> or अलीढः <i>alīdhāh</i>	अलिद्यापां <i>alikhathām</i>	अलिद्य्व or अलीढ्व <sup>2</sup>
3. अलिद्यत <i>alikhata</i> or अलीढ <i>alīdha</i>	अलिद्यातां <i>alikhātām</i>	अलिद्यन् <i>alikhanta</i>

दुह् *duh*, to milk

## PARASMAIPADA

अपुद्य् *adhukṣham*, &c

## ĀTMANEPA DA.

1. अपुद्यि <i>adhukṣhi</i>	अपुद्यावहि <i>adhukṣhācahi</i> or अदुहहि <i>aduhahi</i>	अपुद्यामहि <i>adhukṣhāmahi</i>
2. अपुद्यपाः <i>adhukṣhathāh</i> or अदुग्धाः <i>adugdhāh</i>	अपुद्यापां <i>adhukṣhathām</i>	अपुद्य्व or अपुद्य्व <sup>3</sup>
3. अपुद्यन् <i>adhukṣhata</i> or अदुग्ध <i>adugdha</i>	अपुद्यातां <i>adhukṣhātām</i>	अपुद्यन् <i>adhukṣhanta</i>

दिह् *dih*, to amount

## PARASMAIPADA

अधिद्य *adhikṣham*, &c

## ĀTMANEPA DA

1. अधिद्यि <i>adhikṣhi</i>	अधिद्यारहि or अदिहहि <sup>4</sup>	अधिद्यामहि <i>adhikṣhāmahi</i>
2. अधिद्यपाः or अदिग्धा <sup>5</sup>	अधिद्यापां <i>adhikṣhathām</i>	अधिद्य्व or अधिद्य्व <sup>6</sup>
3. अधिद्यन् or अदिग्ध <sup>7</sup>	अधिद्यातां <i>adhikṣhātām</i>	अधिद्यन् <i>adhikṣhanta</i>

<sup>1</sup> *aghukṣhathām* or *agūdhām*<sup>2</sup> *alikhādhām* or *alīdhām*<sup>3</sup> *adhikṣhathāh* or *adugdhāh*<sup>4</sup> *adhikṣhata* or *adugdha*<sup>5</sup> *adhikṣhata* or *adugdha*<sup>6</sup> *alikhādhām* or *alīdhām*<sup>7</sup> *adhikṣhathāh* or *adishahi*<sup>8</sup> *adhikṣhathām* or *adugdhām*

## SECOND AORIST

## First Form

§ 363 Verbs adopting this form take the augment, and attach the terminations (First Division) of the imperfect to a verbal base ending in *अ a*, like those of the *Tud* form

1 सिष् *sich*, to sprinkle Pres सिषामि *siūchāmi*, Impf असिष *asicham*

## PARASMAIPADA

1 असिष <i>asicham</i>	असिषाव <i>asichāva</i>	असिषाम <i>asichāma</i>
2 असिष <i>asichah</i>	असिषत <i>asichatam</i>	असिषत <i>asichata</i>
3 असिषत् <i>asichat</i>	असिषता <i>asichatām</i>	असिषन् <i>asichan</i>

## ITMANEPADA

1 असिषे <i>asiche</i>	असिषासिहि <i>asichāsahi</i>	असिषामहि <i>asichāmahī</i>
2 असिषया <i>asichadh</i>	असिषेया <i>asichethām</i>	असिषध <i>asichadhvam</i>
3 असिषत <i>asicheta</i>	असिषेता <i>asichetām</i>	असिषत <i>asichanta</i>

हे *hre*, to call Pres ह्यामि *hiayami* Impf अह्य *ahayam* General base हृ *hū*

## PARASMAIPADA

1 अह्य <i>ahvam</i>	अह्याव <i>ahcāva</i>	अह्याम <i>ahcāma</i>
2 अह्य <i>ahrah</i>	अह्यत <i>ahratam</i>	अह्यत <i>ahrata</i>
3 अह्यत् <i>ahrat</i>	अह्यता <i>ahratām</i>	अह्यन् <i>ahran</i>

## ITMANEPADA

1 अहे <i>ahre</i>	अह्यासिहि <i>ahcāsahi</i>	अह्यामहि <i>ahcāmahī</i>
2 अह्या <i>ahradh</i>	अहेया <i>ahrethām</i>	अह्यध <i>ahradhvam</i>
3 अह्यत <i>ahrata</i>	अहेता <i>ahretām</i>	अह्यत <i>ahranta</i>

§ 364 Roots ending in *अ a* *ए e*, *इ i*, drop these vowels, and substitute a base ending in *अ a* हे *hre* substitutes हृ *hū*, Aor अह्य *ahyam* सि *si* substitutes सृ *śū*, Aor अस्य *asiam* Roots ending in *अ ri*, and the root दृग् *dris*, to see, take Guna (Pan VII 4 16), and then form a base ending in short *अ a* गृ *gri*, to go, असत् *asarat* दृग् *dris*, to see, अदर्शत् *adarśat*

§ 365 Roots with penultimatenasal drop it स्कन्द *skand*, to step, अस्कद *askadam*

§ 366 Irregular forms are, अवोच *avocham*, I spoke, from वच *rac* (according to Bopp a contracted reduplicated aorist, § 370, for अववच *avavacham*), अपत *apaptam*, I flew, from पत *pat* (possibly a contracted reduplicated aorist for अपपत *apapatam*), अनेश *anesham*, I perished (possibly for अननश *ananaśam*), अशिस *asisham* I ordered, from शस् *śas* आस्य *astham*, I threw, from अस् *as*

§ 367 Roots which take this form are,

अस् *as*, to throw (आस्य *astham*\*), वच *rac*, to speak (अवोच *avocham*), ह्य *khyā*, to speak (अस्य *akhayam*), if the agent is implied. (Pan III 1, 52)

लिप *lip*, to paint, सिष् *sich*, to sprinkle, हे *hre*, to call (irregularly अह्य *ahyam*),

\* आस्य *astham* stands irregularly for आस *asam* (Pan VII 4 17)

in Par, and optionally in Âtm (Pan III 1, 53, 54) Par अलिपत् *alipat*,  
Âtm अलिपत् *alipata* or अलिप्त *alipta*

The verbs classed as पुषादि *pushâdi*, beginning with पुष *push* (Dh P 26, 73-136), द्युतादि *dyutadi*, beginning with द्युत *dyut* (Dh P 18), and those marked by a technical ल *l*, in the Parasmaipada (Pan III 1, 55)

The verbs गृ *grî*, to go, शास् *śās*, to order, and चृ *ṛ*, to go (चार *āram*), in Par and Âtm (Pan III 1, 56)

Optionally, verbs technically marked by इर *ir*, but in the Parasmaipada only (Pan III 1, 57) अभिदत् *abhidat* or अभिहत् *abhihāt*

Optionally, जृ *jrî*, to fail, स्तम्भ् *stambh*, to stuff (अस्तम्भत् *astambhat* or अस्तम्भोत् *astambhāt*), मृच *mruch*, to go (अमृचत् *amruchat* or अमृचीत् *amrochāt*), मृच *mruch*, to go, गृच *gruch*, to steal, ग्लुच् *gluch*, to steal, ग्लुच् *gluch*, to go (अग्लुचत् *agluchat* or अग्लुचीत् *aglu chāt*), वि *vi*, to grow (irregularly अशत् *asāt*), but in the Parasmaipada only (Pan III 1, 58)

§ 368 There are a few verbs, ending in आ *ā*, ए *e*, ओ *o*, which take this form of the second aorist in the Parasmaipada, also भू *bhū*, to be. They retain throughout the long final vowel except before the उ *u* of the 3rd pers plur, before which the final आ *ā* is rejected. In the Âtmanepada these verbs in आ *ā* take the Second Form of the first aorist, and change आ *ā* to इ *i*:

दा *dā*, to give Pres ददामि *dadāmi* Impf अददा *adadām*

#### PARASMAIPADA

1 अदा <i>adā</i>	अदाय <i>adāya</i>	अदाम <i>adāma</i>
2 अदा <i>adā</i>	अदात् <i>adāt</i>	अदात् <i>adāt</i>
3 अदात् <i>adāt</i>	अदाता <i>adātā</i>	अदु <i>ad u</i>

भू *bhū*, to be Pres भवामि *bhāvaṃ*, Impf अभव *abhaṃ*

#### PARASMAIPADA

1 अभू <i>abhū</i> *	अभूय <i>abhūya</i>	अभूय <i>abhūya</i>
2 अभू <i>abhū</i>	अभूत् <i>abhūt</i>	अभूत् <i>abhūt</i>
3 अभूत् <i>abhūt</i>	अभूता <i>abhūtā</i>	अभूयन् <i>abhūyan</i>

Verbs which take this form are,

गा *gā*, to go, दा *dā*, to give, था *dha*, to place, पा *pā*, to drink, स्था *sthā*, to stand, दे *dē*, to guard, दो *dō* to cut, भू *bhū*, to be (Pan II 4 77)

Optionally, घ्रा *ghrā*, to smell, धे *dhe*, to drink, शो *śo*, to sharpen, चो *chho*, to cut, सो *so*, to destroy (Pan II 4, 78)

§ 369 The nine roots of the Tan class ending in न् *n* or ण् *ṇ* may form the 2nd and 3rd pers sing Âtm in पा *thā* and ण *ṇa*, before which the final nasal is rejected तन् *tan*, to stretch, Aor अतनिष *atanishṭa* or अतत *atata* अतनिषा *atanishṭhā* or अतपा *atathā* (Pan II 4, 79) These forms might

\* Irregular in the 1st pers. sing dual and plur and in the 3rd pers plur

he considered as irregular. *Amānagata* forms of the second aorist, or of the first aorist II, with loss of initial म्.

# SECOND AORIST

## Second or Reduplicated Form

§ 370 A few primitive verbs, and the very numerous class of the *Char* roots, the denominatives and causatives in चय *cy*, reduplicate their base in the second aorist, taking the augment as before, and the usual terminations of the imperfect.

§ 371. The primitive verbs which take this form are  
चि *chi*, to go, दृ *dru*, to run, वृ *vr*, to flow, चय *chm*, to love (Pan III 1, 48), if expressing the agent; चशिचियत् *ashiryat*.

Optionally, चि *hi*, to grow, धे *dhe*, to suck (Pan III 1, 49), if expressing the agent, अदधत् *adadhat*, § 364 (or चयत् *adh it* or चयसीत् *adh isit*). Their reduplicative syllable, as far as consonants are concerned, is formed like that of the reduplicated perfect.

चशिचियत् *ashiryat*, he went चदृदृत् *adudrurāt*, he ran चवृवृत् *avavrut*, he flowed चचययत् *achakamat*, he loved चअअत् *adadhat*, he sucked चशिचियत् *ashiryat*, he grew; also See Aor चयत् *acat* and First Aor चयसीत् *acasyit* (Pan III 1, 49) छे *che*, to call, forms its Aor. Caus चनुहवत् *ajuhvat* (Pan III 1, 32).

§ 372 The verbs in चय *ay* drop चय *ay*, and (with certain exceptions\*) reduce their Guna and Viddhi vowels to the simple base vowels चा *a* to च *a* ह *e* to ह *a* चो *a* to उ *u*, चर, चार *ār*, to चृ *ṛ* चि *ir* to चृ *ṛ*.

Thus मादयति *madayati* would become मदृ *mad*, (Aor चयसीत् *amānadam*)  
भेदयति *bhedayati* — — भिदृ *bhid*, (Aor चयसीत् *abibhīsam*)  
मोदयति *modayati* — — मुदृ *mud* (Aor चयसीत् *amamadam*)

§ 373 In the exceptional roots, which do not admit this shortening process, चाय, छे, हे, ऐ, ओ, औ are represented in the reduplicative syllable by चो, ह्र, ह्र, ह्र, उ, उ, उ, उ.

\* These exceptional verbs are (Pan III 4, 2)

Certain denominatives From माती *mat* a garden is formed the denominative मादयति *madayati* Red Aor चयसीत् *amānadam* Caus मादयति *madayati*, he gardens Red Aor चयसीत् *amānadam*

Those with technical चृ चय *ch* चाय *chay* to hurt, Caus चाययति *achayayati* Aor चययत् *achayāt*

आय *āy* to shine आययत् *āyāt* to shine आययत् *āyāt* to speak ओय *ōy* to Eaten ओययत् *ōyāt* to live ओययत् *ōyāt* to meet ओययत् *ōyāt* to see ओययत् *ōyāt* the vowel optional, य *y* ए आय *āy* चययत् *chayāt* or चययत् *chayāt* or चययत् *chayāt* (§ 374)

† चययत् *chayāt* to surround चययत् *chayāt* to move take or bear इ *i* or च *a* in the reduplicative syllable चययत् *chayāt* or चययत् *chayāt* or चययत् *chayāt* चययत् *chayāt* to Eaten takes इ *i* चययत् *chayāt*

मालयति *malayati*, अममाल *amamalam* टीकयति *tikayati*, अटिटीक *atitikam*  
 लोकयति *lokayati*, अलुलोक *alulokam*

§ 374 In the vast majority of roots, however, the shortening takes place, thus leaving bases with short अ *a*, इ *i*, उ *u*, अण् *ṇ*. Here the tendency is to make the reduplicated base, with the augment, either उ-उ or उ-उ- Hence all roots in which the shortened vowel is not long by position, lengthen the vowel of the reduplicative syllable (*amámudat*) Those in which the vowel is long by position, leave the vowel of the reduplicative syllable short (*ararakshat*)

Where, as in roots beginning with double consonants, the vowel of the reduplicative syllable is necessarily long by position, it is not changed into the long vowel (*achuchyutat*, not *achūchyutat*) In roots beginning and ending in two consonants, this metrical rhythm is necessarily broken (*achāskandat*)

§ 375 In the roots which do not resist the shortening process,

अ *a*, इ *i*, उ *u*, अण् *ṇ* are represented in the reduplicative syllable by अ *a* or इ *i*, उ *u*, इ *i* and all lengthened, where necessary

## SECOND AORIST

### Second or Reduplicated Form

I    उ-उ

पच् *pach*, to cook, पाचयति *pāchayati* अपिपचत् *apipachat* \*  
 भिद् *bhid*, to cut, भेदयति *bhedayati*, अभिभिद् *abibhidat*  
 मुद् *mud*, to rejoice, मोदयति *modayati*, अममुद् *amāmudat*  
 पृत् *pṛt*, to exist, वर्तयति *cartayati*, अपिपृत् *aripṛtat*  
 मृज् *mrij*, to cleanse, मार्जयति *mārijayati* अमिमृजत् *amimriyat*  
 कृत् *kṛt*, to praise, कीर्तयति *kīrtayati*, अचिकृत् *achikṛtat* †

The lengthening becomes superfluous before roots beginning with two consonants, because the two consonants make the short vowel heavy (*guru*)

त्यज् *tyaj*, to leave, त्याजयति *tyājayati*, अतित्यजत् *atityajat*  
 धाज् *bhrd̥j*, to shine, धानयति *bhr̥d̥jayati*, अविधजत् *abibhrajat*  
 क्षिप् *kship*, to throw, क्षेपयति *ksh̥epayati*, अक्षिधिपत् *achikshipat*  
 च्युत् *chyut*, to fall, च्योतयति *chyotayati*, अचुच्युत् *achuchyutat*  
 मृग्य् *mṛgy*, to sound, मारयति *m̥rayati*, अमिमरत् *amimarat*

\* मत् *gany* and कप् *kaiy* take इ *i* or ए *e* optionally, अमिमत् *amiganat* or अमिमत् *amiganat*

† The following verbs take ए *e* instead of इ *i* or इ *i* in the reduplicative syllable of the aorist in the causatives

2 0 0 -

रक्ष् *raksh*, to protect, रक्षयति *rakshayati* अररक्षत् *ararakshat* <sup>1</sup>.

भिक्ष् *bhiksh*, to beg, भिक्षयति *bhikshayati*, अभिभिक्षत् *abibhikshat*

§ 376. If the root begins and ends with double consonants, this rhythmical law is broken

प्रश् *prachh*, to ask, प्रश्नयति *prachchayati*, अप्रश्नत् *apapruchchhat*

स्कन्द् *skand*, to step, स्कन्दयति *skandayati* अचस्कन्दत् *achaskandat*

§ 377 Roots with radical च् *ch*, followed by a consonant, may optionally take the ०-० or ००- forms

वृत् *vrit*, to be, वृत्तयति *vartayati* अवृत्तत् *avritat* or अववृत्तत् *avavartat*.  
(Pān VII 4, 7)

मृन् *mry*, to cleanse, मर्तयति *martyati*, आमृन् *amimryat* or आममर्तत् *amamdryat*

कृत् *krit*, to praise, कीर्तयति *kirtayati* अकीर्तत् *achikritat* or अचिकीर्तत् *achikirtat*

§ 378 Roots beginning with a vowel have the same internal reduplication, which will be described hereafter in the desiderative bases

Thus अस् *as* forms the Caus असाय् *asay* This after throwing off अय् *ay*, and shortening the vowel, becomes अस *as* this reduplicated, असास् *as is*, and lastly, with augment and termination, असागिस् *as is am*

In the same manner, आर्चिष् *archicham*, औष्णिज् *auhyam*, &c

§ 379 Are slightly irregular

पा *pa*, to drink, which forms its causal aorist as पापीयत् *apīpyat* (instead of अपीपयत् *apīpayat*)

स्था *sthā*, to stand, which forms its causal aorist as स्ततिष्ठपत् *atishthipat* (instead of स्ततिष्ठपत् *atishthipat*)

घ्रा *ghra*, to smell, which forms its causal aorist as घनिघ्रपत् *ajighripat* or घनिघ्रपत् *ajighrapat*

## REDUPLICATION AORIST

## PANASMAIPADA

1 अस्त्रियम् <i>asīrayam</i>	अस्त्रिययस् <i>asīrayas</i>	अस्त्रिययाम् <i>asīrayāma</i>
2 अस्त्रियम् <i>asīrayam</i>	अस्त्रिययत् <i>asīrayatam</i>	अस्त्रिययत् <i>asīrayatam</i>
3 अस्त्रिययत् <i>asīrayat</i>	अस्त्रिययत् <i>asīrayatam</i>	अस्त्रिययन् <i>asīrayan</i>

## ATMANIADA

1 अस्त्रियम् <i>asīraye</i>	अस्त्रिययामि <i>asīrayamahi</i>	अस्त्रिययामि <i>asīrayamahi</i>
2 अस्त्रिययम् <i>asīrayam</i>	अस्त्रिययम् <i>asīrayamam</i>	अस्त्रिययम् <i>asīrayamam</i>
3 अस्त्रिययत् <i>asīrayat</i>	अस्त्रिययत् <i>asīrayatam</i>	अस्त्रिययत् <i>asīrayatam</i>

§ 380 In the preceding §§ occasional rules have been given as to the particular forms of the aorist which certain verbs or classes of verbs adopt As in Greek, so in Sanskrit, too, practice only can effectually teach which forms do actually occur of each verb, and the rules of grammarians,

\* Radical च् *ch* is so indicated by च् *ch* if the root ends in a double consonant

however minute and complicated, are not unfrequently contradicted by the usage of Sanskrit authors.

However, the general rule is that verbs follow the first aorist, unless this is specially prohibited, and that they take the first form of the first aorist, unless they are barred by general rules from the employment of the intermediate इ i. Verbs, thus barred, take the second form of the first aorist.

The number of verbs which take the third form of the first aorist is very limited, three roots ending in म m, and roots ending in ञ णि.

The fourth form of the first aorist is likewise of very limited use; see § 360.

As to the second aorist, the roots which must or may follow it are indicated in § 367, and so are the roots which take the reduplicated form of the second aorist in § 371.

Roots which follow the second aorist optionally, or in the Parasmaipada only, are allowed to be conjugated in the first aorist, subject to the general rules.

## CHAPTER XIV.

### FUTURE, CONDITIONAL, PERIPHRASTIC FUTURE, AND BENEDICTIVE.

#### Future.

§ 381.

#### Terminations.

#### PARASMAIPADA.

SINGULAR	DUAL.	PLURAL.
1. इष्यामि <i>ishyāmi</i>	इष्यावः <i>ishyāvah</i>	इष्यामः <i>ishyāmaḥ</i>
2. इष्यसि <i>ishyasi</i>	इष्यथः <i>ishyathah</i>	इष्यथ <i>ishyatha</i>
3. इष्यति <i>ishyati</i>	इष्यतः <i>ishyataḥ</i>	इष्यन्ति <i>ishyanti</i>

#### ĀTMADEPADA.

1. इष्ये <i>ishye</i>	इष्यामहे <i>ishyāmahe</i>	इष्यामहे <i>ishyāmahe</i>
2. इष्येते <i>ishyate</i>	इष्येथे <i>ishyethe</i>	इष्यध्वे <i>ishyadhve</i>
3. इष्येते <i>ishyate</i>	इष्येते <i>ishyete</i>	इष्यन्ते <i>ishyante</i>

The cases in which the इ i of इष्यामि *ishyāmi* &c. must be or may be omitted have been stated in chapter XI, §§ 331 seq. For the cases in which इ i is changed to ई i, see § 340. On the change of प sha and स sa, see §§ 100 seq. On the strengthening of the radical vowel, see chapter XII, §§ 344 seq.

§ 382. The changes which the base undergoes before the terminations of the strengthening tenses, the two futures, the conditional, and the benedictive Ātm are regulated by one general principle, that of giving weight to the base, though their application varies according to the peculiarities of certain verbs. See illustrations in § 344 (*bhavishyāmi*) and § 345 (*mīrkshyāmi*). These



peculiarities must be learnt by practice, but a few general rules may here be repeated

- 1 Final ए *e*, ऐ *ai*, ओ *o* are changed to ए *ā*, गे *gai*, to sing, गाम्यामि *gāsyāmi*, &c
- 2 Final इ *i* and ई *ī*, उ *u*, ऊ *ū*, अ *a*, ए *ṛ* and ए *ṛī*, take Guna, जि *ji*, to conquer, जेष्यामि *jeshyāmi*, भू *bhū*, भविष्यामि *bhavishyāmi* कृ *kṛ*, करिष्यामि *karishyāmi* दृ *dṛ*, to tear, दरिष्यामि *darishyāmi* or दरोष्यामि *darishyāmi* There are the usual exceptions, कृ *kṛ*, to sound, कुविष्यामि *kuvishyāmi* (§ 345, note)
- 3 Penultimate इ *i*, उ *u*, ए *ṛ*, prosodically short, take Guna, ए *ṛī* becomes ई *ī*, बु *bu*, बुद्धि *buddhi*, बोधिष्यामि *bodhishyāmi*, भि *bhi*, भिष्यति *bhishyati*

बु *budh*, to know,  
with intermediate इ *i*

## PARASMAIPADA

## SINGULAR.

## DUAL

## PLURAL

- 1 बोधिष्यामि *bodhishyāmi*
- 2 बोधिष्याथ *bodhishyāth*
- 3 बोधिष्यात *bodhishyāt*

- बोधिष्याथ *bodhishyāth*
- बोधिष्याथ *bodhishyāth*
- बोधिष्यात *bodhishyāt*

- बोधिष्याम *bodhishyāma*
- बोधिष्याथ *bodhishyāth*
- बोधिष्यात *bodhishyāt*

## ĪTHANEPAḌA

- 1 बोधिष्ये *bodhishye*
- 2 बोधिष्यसे *bodhishyase*
- 3 बोधिष्यते *bodhishyate*

- बोधिष्यावहे *bodhishyāvahē*
- बोधिष्येथे *bodhishyēthe*
- बोधिष्येते *bodhishyēte*

- बोधिष्यामहे *bodhishyāmahē*
- बोधिष्यधे *bodhishyādhe*
- बोधिष्यन्ते *bodhishyante*

इ *i*, to go,

without intermediate इ *i*

## PARASMAIPADA

- 1 एष्यामि *eshyāmi*
- 2 एष्यासि *eshyāsi*
- 3 एष्याति *eshyāti*

- एष्याथ *eshyāth*
- एष्याथ *eshyāth*
- एष्यात *eshyāt*

- एष्याम *eshyāma*
- एष्याथ *eshyāth*
- एष्यात *eshyāt*

## ĪTHANEPAḌA

- 1 एष्ये *eshye*
- 2 एष्यसे *eshyase*
- 3 एष्यते *eshyate*

- एष्यावहे *eshyāvahē*
- एष्येथे *eshyēthe*
- एष्येते *eshyēte*

- एष्यामहे *eshyāmahē*
- एष्यधे *eshyādhe*
- एष्यन्ते *eshyante*

## Conditional

§ 383 The future is changed into the conditional by the same process by which a present of the Tvd class is changed into an imperfect.

बु *budh*, to know,  
with intermediate इ *i*

## PARASMAIPADA

## SINGULAR.

## DUAL

## PLURAL

- 1 अवोधिष्याम *abodhishyāmi*
- 2 अवोधिष्याथ *abodhishyāth*
- 3 अवोधिष्यात *abodhishyāt*

- अवोधिष्याथ *abodhishyāth*
- अवोधिष्यात *abodhishyāt*
- अवोधिष्यात *abodhishyāt*

- अवोधिष्याम *abodhishyāma*
- अवोधिष्यात *abodhishyāt*
- अवोधिष्यान् *abodhishyān*

## ATMANEPADA

1 अयोधिष्ये <i>abodhishye</i>	अयोधिष्यामहि <i>abodhishyāmahī</i>	अयोधिष्यामहि <i>abodhishyāmahī</i>
2 अयोधिष्यथा <i>abodhishyathāh</i>	अयोधिष्येथा <i>abodhishyethām</i>	अयोधिष्यथ <i>abodhishyadhcam</i>
3 अयोधिष्यत <i>abodhishyata</i>	अयोधिष्येता <i>abodhishyetaām</i>	अयोधिष्यत <i>abodhishyanta</i>

इ १,

without intermediate इ १

## PARASMAIPADA

1 ऐष्य <i>aishyam</i>	ऐष्याय <i>aishyāya</i>	ऐष्याम <i>aishyāma</i>
2 ऐष्य <i>aishyah</i>	ऐष्यत <i>aishyatām</i>	ऐष्यत <i>aishyata</i>
3 ऐष्यत् <i>aishyat</i>	ऐष्यता <i>aishyatām</i>	ऐष्यन् <i>aishyan</i>

## ATMANEPADA

1 ऐष्ये <i>aishye</i>	ऐष्यावहि <i>aishyāvahe</i>	ऐष्यामहि <i>aishyāmahī</i>
2 ऐष्यथा <i>aishyathāh</i>	ऐष्येथा <i>aishyethām</i>	ऐष्यथ <i>aishyadhcam</i>
3 ऐष्यत <i>aishyata</i>	ऐष्येता <i>aishyetaām</i>	ऐष्यत <i>aishyanta</i>

## Periphrastic Future

§ 384 The terminations are,

## PARASMAIPADA

1 इतास्मि <i>itāsmi</i>	इतास्य <i>itāsahe</i>	इतास्म <i>itāsmah</i>
2 इतासि <i>itāsi</i>	इतास्य <i>itāsthahe</i>	इतास्य <i>itāstha</i>
3 इता <i>itā</i>	इतारौ <i>itārau</i>	इतार <i>itārah</i>

## ATMANEPADA

1 इताहे <i>itāhe</i>	इतास्महे <i>itāstahe</i>	इतास्महे <i>itāsmahē</i>
2 इतासे <i>itāse</i>	इतासाथे <i>itāstāthe</i>	इताथे <i>itāsthe</i>
3 इता <i>itā</i>	इतारौ <i>itārau</i>	इतार <i>itārah</i>

These terminations are clearly compounded of *ता itā* (base *तृ tṛi*), the common suffix for forming *nomina agentis* and the auxiliary verb *अस् as*, to be. There is, however, with regard to *ता itā* no distinction of number and gender in the 1st and 2nd persons, and no distinction of gender in the 3rd person.

On the retention or omission of intermediate इ १ or इ १, see § 331 seq  
On the strengthening of the radical vowel, see § 382

बुध् *budh* to know,

with intermediate इ १

## PARASMAIPADA

## SINGULAR

## DUAL

## PLURAL

1 बोधितास्मि <i>bodhitāsmi</i>	बोधितास्य <i>bodhitāstahe</i>	बोधितास्म <i>bodhitāsmah</i>
2 बोधितासि <i>bodhitāsi</i>	बोधितास्य <i>bodhi tāsthahe</i>	बोधितास्य <i>bodhi tāstha</i>
3 बोधिता <i>bodhitā</i>	बोधितारौ <i>bodhitārau</i>	बोधितार <i>bodhitārah</i>

## ATMANEPADA

1 बोधिताहे <i>bodhitāhe</i>	बोधितास्महे <i>bodhitāstahe</i>	बोधितास्महे <i>bodhitāsmahē</i>
2 बोधितासे <i>bodhi tāse</i>	बोधितासाथे <i>bodhitāstāthe</i>	बोधिताथे <i>bodhitāsthe</i>
3 बोधिता <i>bodhi tā</i>	बोधितारौ <i>bodhi tārau</i>	बोधितार <i>bodhitārah</i>

३१,

without intermediate ३,

## PARASMAIPADA

1 एतास्मि <i>etāsma</i>	एतास्व <i>etāsvah</i>	एतास्म <i>etāsmah</i>
2 एतासि <i>etāsi</i>	एतास्व <i>etāstah</i>	एतास्व <i>etāsiha</i>
3 एता <i>etā</i>	एतात् <i>etātau</i>	एताः <i>etārah</i>

## ĀTMANEPAḌA

*1 एताहे <i>etāhe</i>	एतास्हे <i>etāsvahe</i>	एतास्हे <i>etāsmahē</i>
*2 एतासे <i>etāse</i>	एतासाये <i>etāstāhe</i>	एताभे <i>etāsiha</i>
3 एता <i>etā</i>	एतात् <i>etātau</i>	एताः <i>etārah</i>

## Benedictive

§ 385 The so called benedictive is formed in close analogy to the optative. It differs from the optative by not admitting the full modified verbal base, and, secondly, by the insertion of an *स्* before the personal terminations. In the Parasmaipada this *स्* stands between the *या* *yā* of the optative and the actual signs of the persons, being lost, however, in the 2nd and 3rd pers sing. Thus, instead of

Opt	या, या, यात, याय	यान, यात, याम	यात, यु,
	<i>yām yāh yāt yāya</i>	<i>yānam yātām yāma</i>	<i>yāt ā yūh</i> we have
Ben	यास्, या, यात, यास्व, यास्त	यासा, यास्म, यात, यातु	
	<i>yāsam yāh yāt yāsva yāstām</i>	<i>yāstām yāsmā yāstā yāstuh</i>	

These two sets of terminations stand to each other in the same relation as the terminations of the imperfect and those of the first aorist II. *यान* *yānam* and *यास्त* *yāstām* are contracted to *या* *yāh* and *यात* *yāt*, like the 2nd and 3rd pers sing of the first aorist I. *इषी* *iṣhī* to *इ* *iḥ*, *इषीत* *iṣhīt* to *इत्* *it*, or like the *सी* *sī* and *सीत* *sīt* of the first aorist II, which really stand for *स् + स् + s* and *स् + त् + t*.

In the Ātmanepada the *स्* stands before the terminations of the optative e.g. *सीय* *sīya* instead of *इषीया*. Besides this, the personal terminations originally beginning with *त्* *t* or *त्* *t*h take an additional *स्* *s*. (Remark that the *स्* *s* before these terminations is liable to be dropped after a short vowel in the first aorist, § 351.) Thus, instead of

Opt	ईय, ईषा, ईत	ईयहि	ईयाथा, ईयाता	ईमाहि, ईम्य, ईरन्
	<i>īya iṣhā ita</i>	<i>iśah</i>	<i>īyāsthām īyātām</i>	<i>īmahi idhvam iran</i> we have
Ben	सीय सीषा, सीष्ट, सीयहि, सीयाभ्या, सीयास्ता	सीनहि, सीम्य सीरन्		
	<i>sīya sīṣhā sīṣṭa, sīyahi sīyāsthām sīyātām sīmahi sīdhvam sīran</i>			

§ 386 Verbal bases ending in *अय* *ay* (Chur, Caus Denom &c.) drop *अय* *ay* before the terminations of the benedictive Par *चोरय* *choray*, Ben *चोरयास* *choryasam* but in Ātm *चोरयिषीय* *chorayishīya*. Denominative bases in *य* *y* drop *य* *y* in the Ben Par *पुत्रीय* *putriy*, Ben *पुत्रीयास* *putriyasam* but in Ātm *पुत्रीयिषीय* *putriyishīya*.

§ 387 The benedictive Parasmaipada belongs to the weakening, the

benedictive *Ātmanepada* to the strengthening forms (§ 344) Hence from चित् *chit*, Par चित्वास *chityasam*, *Ātm* चेतिसीय *chetishīya*

§ 388 The benedictive *Parasmaupada* never takes intermediate इः The benedictive *Ātmanepada* generally takes intermediate इः Exceptions are provided for by the rules §§ 331 seq

*Weakening of the Base before Terminations beginning with य*

§ 389 Some of the rules regulating the weakening of the base, which is required in the benedictive *Parasmaupada*, may here be stated together with the rules that apply to the weakening of the base in the passive and intensive

§ 390 While, generally speaking the terminations of the benedictive, passive, and intensive exercise a weakening influence on the verbal base, there is one important, though only apparent, exception to this rule with regard to verbs ending in इः, उः, अः Final इः and उः, before the य of the terminations of benedictive, passive, and intensive, are lengthened (Pan VII 4, 25), but not strengthened by Guna

चिच्, to gather, Ben चीयात् *chīyat* Pass चीयते *chīyate* Int. चेयीयते *chechīyate* Final अः is changed, to रिः (Pan VII 4, 28)

कृ लृ, to do, Ben क्रियात् *kriyat* Pass क्रियते *kriyate* (The Intensive has चेक्रीयते *chekriyate*, Pan VII 4, 27)

In roots, however, beginning with conjunct consonants, final अः is actually strengthened by Guna, and appears as अर *ar* (Pan VII 4, 29)

स्मृ *smri*, to remember, Ben स्मर्यात् *smaryat* Pass स्मर्यते *smaryate*, Int स्मस्मर्यते *usmaryate*

Also in अर्, to go, Ben अर्यात् *aryat* Pass अर्यते *aryate* Int अरार्यते *araryate* Final अः is changed to ईर *īr*, and, after labials, to ऊर् *ūr*

स्तृ *stṛi*, to stretch, Ben स्तूर्यात् *stūryāt* Pass स्तूर्यते *stūryate* Int तेस्तूर्यते *teṣtūryate*

पृ *pṛi*, to fill, Ben पूर्यात् *pūryat* Pass पूर्यते *pūryate* Int पोपूर्यते *popūryate* Exceptions शी *śi* is changed to श्य *śay*

शी *śi*, to lie down, (Ben शय्यात् *śayyat* does not occur, because the verb is *Ātmanepadin*), Pass शय्यते *śayyate* Int शशय्यते *śasayyate* (Pan VII 4, 22)

इः after prepositions, does not lengthen the final इः in the benedictive

इ, to go, Ben ईयात् *īyat* but समियात् *samīyāt* (Pan VII 4, 24)

उह् *ūh*, to understand, after prepositions, is shortened to उह् *ūh* (Pan VII 4, 23)

Ben ऊह्यात् *ūhyat* Pass ऊह्यते *ūhyate*

Ben समुह्यात् *samūhyat* Pass समुह्यते *samūhyate*

§ 391 The following roots may or may not drop their final न् *n*, and then lengthen the preceding vowel (Pan VI 4, 43)

जन् *jan*, to beget, Ben जायात् *jayat* or जय्यात् *janyat* Pass जायते *jayate* or जय्यते *janyate* Int जाजायते *jjayate* or जनय्यते *janyanyate*

सन् *san*, to obtain; Ben. सायात् *sáyāt* or सन्यात् *sanyāt*; Pass. सायते *sáyate* or सन्यते *sanyate*; Int. सामायते *sásáyate* or संसम्यते *samsanyate*.

खन् *khan*, to dig; Ben. खायात् *kháyāt* or खन्यात् *khanyāt*; Pass. खायते *kháyate* or खन्यते *khanyate*; Int. चाखायते *chákháyate* or चंखन्यते *chankhanyate*.

In the passive only, तन् *tan*, to stretch; Ben. तन्यात् *tanyāt*; Pass. तापते *táyate* or तन्यते *tanyate*; Int. तंतन्यते *tantanyate*.

§ 392. According to a general rule, roots ending in ऐ *ai* and ओ *o* change their final diphthong in the general tenses into खाँ *ā*. धी *dhyai*, धायते *dhyáyate*. Roots ending in ए *ā* retain it: पा *pā*, पायते *páyate*, he is protected. But the following roots change their final vowel into ई *i* in the passive and intensive; into ए *e* in the benedictive Par.; and keep it unchanged before gerundial य *ya*. (Pān. vi. 4, 66, 67, 69.)

The six verbs called पु *ghu\**, and the following verbs:

	Passive.	Intensive	Benedictive†.	Gerund.
दा <i>dā</i> , to give	दीयते <i>dīyate</i>	देदीयते <i>dedīyate</i>	देयात् <i>deyāt</i>	प्रदाय <i>pradāya</i>
मा <i>mā</i> , to measure	मीयते <i>mīyate</i>	मेमीयते <i>memīyate</i>	मेयात् <i>meyāt</i>	प्रमाय <i>pramāya</i>
स्था <i>sthā</i> , to stand	स्वीयते <i>sthīyate</i>	तेष्टीयते <i>teshīyate</i>	स्वेयात् <i>stheyāt</i>	प्रस्थाप <i>prasthāya</i>
गे <i>gai</i> , to sing	गीयते <i>gīyate</i>	जेगीयते <i>jegīyate</i>	गेयात् <i>geyāt</i>	प्रगाय <i>pragāya</i>
पा <i>pā</i> , to drink	पीयते <i>pīyate</i>	पेपीयते <i>pepīyate</i>	पेयात् <i>peyāt</i>	प्रपाय <i>prapāya</i>
हा <i>hā</i> , to leave	हीयते <i>hīyate</i>	जेहीयते <i>jehīyate</i>	हेयात् <i>heyāt</i>	प्रहाय <i>prahāya</i>
सो <i>so</i> , to finish	सीयते <i>sīyate</i>	सेषीयते <i>seshīyate</i>	सेयात् <i>seyāt</i>	प्रसाय <i>prasāya</i>

§ 393. The following verbs take *Samprasāraṇa* in the benedictive (Pān. iii. 4, 104), passive, participle, and gerund. (Pān. vi. 1, 15.)

यच् *ach*, to speak; स्वप् *ap†*||, to sleep; वच् *aś* (Pān vi. 1, 20), to wish; and the यनादि *yajādi*, i. e. those following यज् *yaj*.

Ben. उच्चात् *uchyāt*; Pass. उच्यते *uchyate*, Part. उक्ता *uktaḥ*; Ger. उक्त्वा *uktvā*. The यनादि are, (23, 33-41) यज् *yaj*, to sacrifice; यच् *ap*, to sow; वह् *aś*, to carry; वस् *aś*, to dwell; वे *ie*, to weave; व्ये *eye*||, to cover; ह्वे *hre*||, to call; वद् *vad*, to speak; श्वि *śvi*||, to grow.

\* This term comprises the six roots दुदात्, दाण्, दो, देद्, दुधान्, and धेद्, all varieties of the radicals दा *dā* and धा *dhā*, but not दाप् and देष्, i. e. दाति *dāti*, he cuts, and दापति *dāyati*, he cleans (Pān i. 1, 20) Hence दीयते *dīyate*, it is given, but दायते *dāyate*, it is cleaned.

† In other roots, ending in खाँ *ā* or diphthongs, and beginning with more than one consonant, the change into ए *e* in the benedictive Par. is optional (Pān vi. 4, 68). शी *glai*, to wither, शेयात् *gleyāt* or शयात् *glāyāt*. स्वा *khyā*, to call, स्वायात् *khyāyāt* or स्वेयात् *khyeyāt*.

‡ स्वाप् *śrāp*, to send to sleep, takes *Samprasāraṇa* in the reduplicated aorist (Pān vi. 1, 18) अमृषुषत् *arūshupāt*.

|| स्वप् *śrāp*, to sleep, स्यम् *syam*, to sound, and म्ये *rye*, take *Samprasāraṇa* in the intensive also (Pān vi. 1, 19); सोषुष्यते *soshupyate*, सेसिम्यते *sesimpyate*, वेचीयते *vecīyate*. श्वि *śvi* takes *Samprasāraṇa* optionally in the intensive (Pān vi. 1, 30): शोशूयते *śosūyate* or शेशीयते *śeshīyate*. हे *hee* forms Int. जोहूयते *johūyate* (Pān vi. 1, 33) In the intensive चाप् *chāy* forms चेकीयते *chekīyate* (Pān vi. 1, 21), प्याप् *pyāy*, पेपीयते *pepīyate* (Pān. vi. 1, 29).

§ 394 The following verbs take *Samprasāraṇa* in the benedictive, passive, participle, gerund, and intensive (Pāṇ VI 1, 16)

ग्रह् *grah*, to take, ज्या *jya*, to fail, व्यध् *vyadh*, to pierce, व्यच् *vyach*, to surround, व्रश् *vrash*, to cut, ग्रह् *grah* to ask, भक्ष् *bhraj*, to fry  
ग्रह् *grah* Ben. गृह्यात् *grihyat*, Pass गृह्यते *grihyate*, Part गृहीत *grihitah*, Ger गृहीत्वा *grihitva*, Int जरीगृह्यते *jarigrihyate*

§ 395 शास् *śas*, to rule, substitutes क्षिप् *kṣip* in the benedictive, passive, participle, gerund, intensive, also in the second aorist. (Pāṇ VI 4, 34)

Ben क्षिप्यात् *kṣiyāt*, Pass क्षिप्यते *kṣiyate*, Part क्षिप्त *kṣiptah*, Ger क्षिप्त्वा *kṣiptva* Aor अक्षिपत् *akṣipat*

§ 396 With regard to the benedictive *Ātm* see the general rules as to the strengthening of the base, § 344 Remember, that if the benedictive *Ātm.* does not take intermediate इ १, penultimate इ १, उ ५, च् १ are left unchanged, whereas in other strengthening tenses they take Guna (§ 344) Final च् १, too, remains unchanged, and च् १ becomes ईर *īr*, or, after labials, ऊर् *ūr* क्षिप् *kṣip*, to throw, क्षिप्स्यि *kṣipsya*, पू *pū*, to fill, पूष्यि *pūshya*

*Benedictive  
PARASMAIPADA*

1 बुध्यास <i>budhyāsam</i>	बुध्यास्व <i>budhyāsva</i>	बुध्यास्तु <i>budhyāstu</i>
2 बुध्या <i>budhyāh</i>	बुध्यास्तु <i>budhyāstam</i>	बुध्यास्तु <i>budhyāsta</i>
3 बुध्यात् <i>budhyat</i>	बुध्यास्ता <i>budhyāstām</i>	बुध्यास्तु <i>budhyāsta</i>
<i>ĀTMANEPAḌA</i>		
1 बोधिषीय <i>bodhiṣīya</i>	बोधिषीयहि <i>bodhiṣīyah</i>	बोधिषीमहि <i>bodhiṣīmahi</i>
2 बोधिषीषा <i>bodhiṣīṣā</i>	बोधिषीयास्या <i>bodhiṣīyāstham</i>	बोधिषीम्य <i>bodhiṣīmhyam</i>
3 बोधिषीष्ट <i>bodhiṣīṣṭa</i>	बोधिषीयास्ता <i>bodhiṣīyāstām</i>	बोधिषीरेन् <i>bodhiṣīran</i>

## CHAPTER XV

### PASSIVE

§ 397 The passive takes the terminations of the *Ātmanepada*

#### *Special Tenses of the Passive*

§ 398 The present, imperfect, optative, and imperative of the passive are formed by adding य *ya* to the root This य *ya* is added in the same manner as it is in the Div verbs, so that the *Ātmanepada* of Div verbs is in all respects (except in the accent) identical with the passive

*Ātm* नद्यते *nadyate*, he binds, Pass नद्यते *nadyate*, he is bound

§ 399 Bases in च् *ay* (Chur, Caus Denom &c) drop च् *ay* before य *ya* of the passive

बोधय् *bodhay*, to make one know, बोध्यते *bodhi-yate*, he is made to know

चोरय् *choray*, to steal, चोर्यते *chor-yate*, he is stolen

Intensive bases ending in *य y* retain their *य y*, to which the *य ya* of the passive is added without any intermediate vowel!

लोलूप *loldy*, to cut much, लोलुप्यते *loldyyate*, he is cut much

Intensive bases ending in *य y*, preceded by a consonant, drop their *य y*

बेभिद्य *bebhidy*, to sever, बेभिद्यते *bebhidyate*, it is severed

दीधी *didhi*, to shine, वेवी *vevi*, to yearn, ददिद्रा *duridrā*, to be poor, drop their final vowel, as usual

दीधी *didhi*, दीप्यते *didhyate*, it is lightened, ऐ it lightens

§ 400 As to the weakening of the base, see the rules given for the benedictive, §§ 389 seq

### Passive SINGULAR

	<sup>1</sup>	<sup>2</sup>	<sup>3</sup>
Pres	भूये <i>bhūye</i>	भूयसे <i>bhūyase</i>	भूयते <i>bhūyate</i>
Impf	अभूये <i>abhūye</i>	अभूयथा <i>abhūyathā</i>	अभूयत <i>abhūyata</i>
Opt	भूयेय <i>bhūyeya</i>	भूयेथा <i>bhūyethā</i>	भूयेत <i>bhūyeta</i>
Imp	भूये <i>bhūyai</i>	भूयस्व <i>bhūyasva</i>	भूयता <i>bhūyatām</i>
DUAL			
Pres	भूयावहे <i>bhūyāvahē</i>	भूयेथे <i>bhūyethē</i>	• भूयेते <i>bhūyete</i>
Impf	अभूयायहि <i>abhūyāyahi</i>	अभूयेथा <i>abhūyethā</i>	अभूयेता <i>abhūyeta</i>
Opt	भूयेयहि <i>bhūyeyahi</i>	भूयेयाथा <i>bhūyeyāthā</i>	भूयेयाता <i>bhūyeyātā</i>
Imp	भूयावहे <i>bhūyāvahai</i>	भूयेथा <i>bhūyethā</i>	भूयेता <i>bhūyeta</i>
PLURAL			
Pres	भूयामहे <i>bhūyāmahē</i>	भूयाये <i>bhūyāyē</i>	भूयन्ते <i>bhūyante</i>
Impf	अभूयामहि <i>abhūyāmahī</i>	अभूयाय <i>abhūyāyā</i>	अभूयन्त <i>abhūyanta</i>
Opt	भूयेमहि <i>bhūyemahi</i>	भूयेय <i>bhūyeyā</i>	भूयेरन् <i>bhūyera</i>
Imp	भूयामहे <i>bhūyāmahai</i>	भूयाय <i>bhūyāyā</i>	भूयन्ता <i>bhūyantām</i>

### General Tenses of the Passive

§ 401 In the general tenses of the passive, *य ya* is dropt, so that, with certain exceptions to be mentioned hereafter, there is no distinction between the general tenses of the passive and those of the *Ātmanepada*. The *य ya* of the passive is treated, in fact, like one of the conjugational class marks (*vikaranas*), which are retained in the special tenses only, and it differs thereby from the derivative syllables of causative, desiderative, and intensive verbs, which, with certain exceptions, remain throughout both in the special and in the general tenses

#### Reduplicated Perfect

The reduplicated perfect is the same as in the *Ātmanepada*

#### Periphrastic Perfect

The periphrastic perfect is the same as in the *Ātmanepada*, but the auxiliary verbs *अस् as* and *भू bhū* must be conjugated in the *Ātmanepada*, as well as *कृ kr*: (§ 342)

§ 407 The following are a few irregular formations of the 3rd pers sing aorist passive

- रम् *rabh*, to desire, forms अरामि *arambhi* (Pan VII 1, 63) See § 345 +  
 रम् *radh*, to kill, — अरधि *arandhi* (Pan VII 1, 61)  
 जम् *jabh*, to yawn — अजमि *ajambhi* (Pan VII 1, 61)  
 भम् *bhary*, to break, — अभमि *abharji* or अभ्रानि *abhraji* (Pan VI 4, 33)  
 लम् *labh*, to take, — अलमि *alambhi* or अलामि *alambhi* (Pan VII 1, 69)

With prepositions लम् *labh* always forms अलमि *alambhi*

- जन् *jan*, to beget, — अजनि *ajani* (Pan VII 3 35)  
 बध् *badh*, to strike, — अबधि *abudhi* (Pan VII 3, 35)

§ 408 Roots ending in अम् *am*, which admit of intermediate इ *i*, do not lengthen their radical vowel (Pan VII 3 34)

शम् *śam*, अशमि *aśami* तम् *tam*, अतमि *atami* but यम् *yam*, अयामि *ayami*  
 Pāṇini excepts आचम् *acham*, to rinse, which forms आचामि *uchami* Others add कम् *kam*, चम् *lam*, नम् *nam* (Pan VII 3 34, v)

§ 409 Thus the paradigms given in the *Ātmanepada* may be used in the passive of the aorist, with the exception of the 3rd pers sing (See p 183)

अलविमि <i>alaviṣi</i>	अलविभरहि <i>alaviśvahi</i>	अलविष्महि <i>alaviśmahī</i>
अलविश <i>alaviśhāh</i>	अलविषापो <i>alaviśhāpō</i>	अलविध् or °दु <i>alaviśhvam</i> or <i>dham</i>
अलावि <i>alavi</i>	अलविषाता <i>alaviśhātā</i>	अलविषत <i>alaviśhata</i>

### The Two Futures, the Conditional, and the Benedictive Passive

§ 410 These formations are identically the same in the passive as in the *Ātmanepada* Hence

- Fut बोधिष्ये *bodhiṣhye* I shall be known  
 Cond अबोधिष्ये *abodhiṣhye*, I should be known  
 Periphr Fut बोधिताह *bodhitāhe*, I shall be known  
 Bened बोधिषीय *bodhiṣīya*, May I be known'

### Secondary Form of the Aorist, the Two Futures, the Conditional, and Benedictive of Verbs ending in Vowels

§ 411 All verbs ending in vowels in अय् *ay*, and likewise हन् *han* to strike, दृश् *dris* to see, ग्रह् *grah*, to take, may form a secondary base (really denominative), being identical with the peculiar third person singular of the aorist passive, described before Thus from लु *lu* we have अलावि *alavi*, and from this, by treating the final इ *i* as the intermediate इ *i*, we form,

Sing 1 pers	अलाविमि <i>alaviṣi</i>	by the side of	अलविमि <i>alavi-ṣi</i>
2	अलाविष <i>alavi-ṣhāh</i>	—	अलविष <i>alavi-ṣhāh</i>
3	अलावि <i>alavi</i>	—	अलावि <i>alavi</i>



Dual 1 pers	अलाविष्यहि <i>alāvi-shīahi</i> , by the side of	अलविष्यहि <i>alavi-shīahi</i>
2	अलाविष्याया <i>alāvi-shātham</i> , — —	अलविष्याया <i>alāvi-shātham</i>
3	अलाविष्याता <i>alāvi-shātam</i> , — —	अलविष्याता <i>alāvi-shātdām</i>
Plur 1 pers	अलाविष्यहि <i>alāvi-shīahi</i> , by the side of	अलविष्यहि <i>alāvi-shīahi</i>
2	अलाविष्य <i>alāvi-dhām</i> or <i>दृ-dhām</i> —	अलविष्य <i>alāvi-dhām</i> or <i>दृ</i>
3	अलाविषत <i>alāvi-shāta</i> , — —	अलविषत <i>alāvi-shāta</i>
Fut	लाविष्ये <i>lāvi-shye</i> , by the side of	लविष्ये <i>lāvi-shye</i>
Cond.	अलाविष्ये <i>alāvi-shye</i> , — —	अलविष्ये <i>alāvi-shye</i>
Per Fut	लाविताहे <i>lāvi-tahe</i> , — —	लविताहे <i>lāvi-tahe</i>
Ben	लाविषीय <i>lāvi-shīya</i> , — —	लविषीय <i>lāvi-shīya</i>
From चि <i>chi</i> , to gather, 3rd pers sing Aor Pass	अचायि <i>achāyi</i> hence	
Aor	अचायिषि <i>achayishi</i> besides	अचेयि <i>acheshi</i> , &c
Fut	चायिष्ये <i>chayishye</i> , —	चेय्ये <i>cheshye</i>
Cond	अचायिष्ये <i>achayishye</i> , —	अचेय्ये <i>acheshye</i>
Per Fut	चायिताहे <i>chayitahe</i> , —	चेताहे <i>chetdhe</i>
Ben	चायिषीय <i>chayishīya</i> , —	चेषीय <i>cheshiya</i>
From घ्रा <i>ghrā</i> , to smell, 3rd pers sing Aor Pass	अघ्रायि <i>aghrayi</i> hence	
Aor	अघ्रायिषि <i>aghrayishi</i> , besides	अघ्रासि <i>aghrasi</i>
Fut	घ्रायिष्ये <i>ghrayishye</i> , —	घ्रास्ये <i>ghrasye</i>
Cond.	अघ्रायिष्ये <i>aghrayishye</i> , —	अघ्रास्ये <i>aghrasye</i>
Per Fut	घ्रायिताहे <i>ghrayitahe</i> , —	घ्राताहे <i>ghratahe</i>
Ben	घ्रायिषीय <i>ghrayishīya</i> —	घ्रासीय <i>ghrasīya</i>
From धृ <i>dhri</i> , to hurt, 3rd pers sing Aor Pass	अध्वारि <i>adhwari</i> hence	
Aor	अध्वारिषि <i>adhwariishi</i> , besides	अध्वरिषि <i>adhwariishi</i> or अध्वरिषि <i>adhwariishi</i>
Fut	ध्वारिष्ये <i>dhwariishye</i> , —	ध्वरिष्ये <i>dhwariishye</i>
Per Fut	ध्वारिताहे <i>dhwaritahe</i> , —	ध्वताहे <i>dhwartdhe</i>
Ben	ध्वारिषीय <i>dhwariishīya</i> , —	ध्वरीय <i>dhwariishīya</i> or ध्वरिषीय <i>dhwariishīya</i> *
From हन् <i>han</i> , to kill, 3rd pers sing Aor Pass	अघानि <i>aghani</i> hence	
Aor	अघानिषि <i>aghanishi</i> , besides	(अवधिषि <i>avadhishi</i> ) Pap vi 4 62†
Fut	घानिष्ये <i>ghaniishye</i> , —	हनिष्ये <i>hanishye</i>
Per Fut	घानिताहे <i>ghanitahe</i> , —	हताहे <i>hantahe</i>
Ben	घानिषीय <i>ghanishīya</i> , —	(वधिषीय <i>avdishiya</i> )
From दृग् <i>dris</i> , to see, 3rd pers sing Aor Pass	अदर्शि <i>adarshi</i> hence	
Aor	अदर्शिषि <i>adarishi</i> , besides	अद्रक्षि <i>adrakshi</i>
Fut	दर्शिष्ये <i>darishye</i> , —	द्रक्ष्ये <i>drakshye</i>
Per Fut	दर्शिताहे <i>darshitahe</i> , —	द्रष्टाहे <i>drashtahe</i>
Ben	दर्शिषीय <i>darishīya</i> , —	द्रक्षीय <i>drakshīya</i>

\* See § 332 5

† S ddh Kaum vol II : 200 seems to allow अहसि *ahasi*

From ग्रह *grah*, to take, 3rd pers sing Aor P<sub>1</sub>स्य ग्रहादि *agrahāḥi* hence  
 Aor अग्रहीषि *agrāhishī* besides अग्रहीषि *agrahishī*  
 1st अग्रहीष्ये *grāhishye*, — ग्रहीष्ये *grāhishye*  
 Per 1st अग्रहीताहे *grāhītāhe*, — ग्रहीताहे *grāhītāhe*  
 Ben अग्रहीषीय *grāhishīya*, — ग्रहीषीय *grāhishīya*

From रम्य *ramay*, to delight, Caus of रम *ram*, 3rd pers sing Aor P<sub>1</sub>स्य  
 सरमि *arami* or सरामि *arāmi*, hence

Aor सरमिषि *aramishī* or सरामिषि *arāmiḥi*, besides सरमयिषि *aramayishī*

§ 412 Certain verbs of an intransitive meaning take the passive इ in the  
 3rd pers sing Aor Thus उत्पद्यते *utpadyate* (3rd pers sing present of the  
 Ātmanepada of a Div verb), he arises becomes उत्पद्यि *utpadyi*, he arose,  
 he sprang up, but it is regular in the other persons, उत्पद्यतां *utpadyātām*,  
 they two arose, &c (Pan III 1, 60)

§ 413 Other verbs of an intransitive character take the same form  
 optionally (Pan III 1, 61)

दीप *dīp* (दीप्यते *dīpyate*, he burns Div, Ātm), दीपिषि *adīpi* or दीपिषि *adīpiḥi*

जन *jan* (जायते *jayate*, he is born, he is, Div, Ātm, it cannot be formed  
 from जन *jan* (Hu Par), to beget) जनमि *ajani* or जनमिषि *ajanishī*

बुध *budh* (बुध्यते *budhyate*, he is conscious, Div, Ātm), अबोधि *abodhi* or  
 अबुद्ध *abuddha*

पूर *pūr* (पूरयति *pūrayati* he fills Chur), अपूरि *apuri* or अपूरिषि *apuriḥi*

ताप *tāp* (तापयते *tāpayate*, he spreads Bhu, Ātm, really Div form of Tan),  
 अतापि *atāpi* or अतापिषि *atāpiḥi*

प्याय *pyay* (प्यायते *pyayate* he grows), अप्यायि *apyayi* or अप्यायिषि *apyayishī*

## CHAPTER XVI

### PARTICIPLES, GERUNDS, AND INFINITIVE

§ 414 The participle of the present Parasmaipada retains the Vikarapas  
 of the ten classes It is most easily formed by taking the 3rd pers plur of  
 the present, and dropping the final इ This gives us the Anga base, from  
 which the Pada and Bha base can be easily deduced according to general  
 rules (§ 182) Thus

भवति	भवत्	Nom S भवन्	Acc भवत	Instr भवता &c
<i>bharanti</i>	<i>bharant</i>	<i>bharan</i>	<i>bharantām</i>	<i>bharatā</i>
तुदति	तुदत	तुदन्	तुदतं	तुदता &c
<i>tudanti</i>	<i>tudant</i>	<i>tudan</i>	<i>tudantām</i>	<i>tudatā</i>
दीप्यति	दीप्यत	दीप्यन्	दीप्यत	दीप्यता &c
<i>dīpyanti</i>	<i>dīpyant</i>	<i>dīpyan</i>	<i>dīpyantām</i>	<i>dīpyatā</i>

चोरयन्ति	चोरयन्त्	Nom S चोरयन्	Acc चोरयन्तं	Instr चोरयता &c.
<i>chorayanti</i>	<i>chorayant</i>	<i>chorayan</i>	<i>chorayantam</i>	<i>chorayatā</i>
सुनन्ति	सुनन्त्	सुनन्	सुनन्तं	सुनता &c
<i>suntanti</i>	<i>suntant</i>	<i>suntan</i>	<i>suntantam</i>	<i>suntatā</i>
तन्वन्ति	तन्वन्त्	तन्वन्	तन्वन्तं	तन्वता &c
<i>tanvanti</i>	<i>tanvant</i>	<i>tanvan</i>	<i>tanvantam</i>	<i>tanvatā</i>
क्रीडन्ति	क्रीडन्त्	क्रीडन्	क्रीडन्तं	क्रीडता &c
<i>krīḍanti</i>	<i>krīḍant</i>	<i>krīḍan</i>	<i>krīḍantam</i>	<i>krīḍatā</i>
अदन्ति	अदन्त्	अदन्	अदन्तं	अदता &c
<i>adanti</i>	<i>adant</i>	<i>adan</i>	<i>adantam</i>	<i>adatā</i>
जुह्वन्ति	जुह्वन्त्	जुह्वन्	जुह्वन्तं	जुह्वता (§ 184)
<i>juhvatī</i>	<i>juhvat</i>	<i>juhvat</i>	<i>juhvatam</i>	<i>juhvatā</i>
रुधन्ति	रुधन्त्	रुधन्	रुधन्तं	रुधता &c
<i>rundhanti</i>	<i>rundhant</i>	<i>rundhan</i>	<i>rundhantam</i>	<i>rundhatā</i>
बोभ्रवन्ति Inten	बोभ्रवन्त्	बोभ्रवन्	बोभ्रवन्तं	बोभ्रवता (§ 184)
<i>bobhuvanti</i>	<i>bobhuvant</i>	<i>bobhuvan</i>	<i>bobhuvantam</i>	<i>bobhuvatā</i>

§ 415. The participle of the future is formed on the same principle

भविष्यन्ति	भविष्यन्त्	Nom S भविष्यन्	Acc भविष्यन्तं	Instr भविष्यता
<i>bhaviṣyanti</i>	<i>bhaviṣyant</i>	<i>bhaviṣyan</i>	<i>bhaviṣyantam</i>	<i>bhaviṣyatā</i>

§ 416. The participle of the reduplicated perfect may best be formed by taking the 3rd pers plur of that tense. This corresponds with the Bha base of the participle, only that the स् s, as it is always followed by a vowel, is changed to प् sh. Having the Bha base, it is easy to form the Anga and Pada bases, according to § 204. In forming the Anga and Pada bases, it must be remembered,

1. That roots ending in a vowel, restore that vowel, which, before उः uḥ, had been naturally changed into a semivowel
2. That, according to the rules on intermediate इ 1, all verbs which, without counting the उः uḥ, are monosyllabic in the 3rd pers. plur., insert इ 1. (See Necessary इ 1, § 338, 1; Optional इ 1, § 337, 8.)

3rd P. Plur	Instr Sing	Nom Sing	Acc Sing	Instr Plur
बभ्रुः	बभ्रुषा	बभ्रवान्	बभ्रवांसं	बभ्रुषद्भिः
<i>babhrūḥ</i>	<i>babhrūṣā</i>	<i>babhrūdān</i>	<i>babhrūdāmsam</i>	<i>babhrūcedbhīḥ</i>
निन्युः	निन्युषा	निनीवान्	निनीवांसं	निनीषद्भिः
<i>ninyūḥ</i>	<i>ninyūṣā</i>	<i>ninīvān</i>	<i>ninīvāmsam</i>	<i>ninīcād bhīḥ</i>
तुतुदुः	तुतुदुषा	तुतुद्वान्	तुतुद्वोसं	तुतुद्वद्भिः
<i>tutudūḥ</i>	<i>tutudūṣā</i>	<i>tutudvān</i>	<i>tutudvāmsam</i>	<i>tutudvad bhīḥ</i>
दिदिषुः	दिदिषुषा	दिदिष्वान् (§ 143)	दिदिष्वोसं	दिदिषद्भिः
<i>didīṣūḥ</i>	<i>didīṣūṣā</i>	<i>didīṣvān</i>	<i>didīṣvāmsam</i>	<i>didīṣad bhīḥ</i>
चोरयामासुः	चोरयामासुषा	चोरयामासिवान्	चोरयामासिवांसं	चोरयामासिषद्भिः
<i>chorayāmasūḥ</i>	<i>chorayāmasūṣā</i>	<i>chorayāmāsvān</i>	<i>chorayāmāsvāmsam</i>	<i>chorayāmāsvad bhīḥ</i>

## First Division

भवते *bhava-nte*—भवमान *bhava manah*तुदते *tuda nte*—तुदमान *tuda manah*दीप्यते *duya-nte*—दीप्यमान *duya manah*चोरयते *choraya nte*—चोरयमान *choraya manah*Caus भावयते *bhavaya-nte*—भावयमान *bhavaya manah*Des बुभूषते *bubhusha-nte*—बुभूषमाण *bubhusha-manah*Int बोभूयते *bobhuya-nte*—बोभूयमान *bobhuya manah*

## Second Division

सुन्यते *suny-ate*—सुन्यान *suny-anah*तन्वते *tanv ate*—तन्वान *tanv-ānah*क्रीणते *krin ate*—क्रीणान *krin-anah*सदते *ad ate*—सदान *ad-anah*जुहते *juhv-ate*—जुहान *juhv-anah*रुधते *rundh-ate*—रुधान *rundh-anah*

§ 420 The participle of the future *Ātmanepada* is formed by adding मान *manah* in the same manner

भविष्यते *bhavishya nte*—भविष्यमाण *bhavishya manah*नेष्यते *neshya nte*—नेष्यमाण *neshya-mānah*तोष्यते *totsya nte*—तोष्यमान *totsya mānah*एधिष्यते *edhishya nte*—एधिष्यमाण *edhishya manah*

§ 421 The participles of the present and future passive are formed by adding मान *manah* in the same manner

भूयते *bhūya nte*—भूयमान *bhūya manah*बुध्यते *budhya nte*—बुध्यमान *budhya manah*स्तूयते *stūya nte*—स्तूयमान *stūya manah*क्रियते *kriya nte*—क्रियमाण *kriya-manah*भाष्यते *bhārya-nte*—भाष्यमान *bhārya mānah*

भाविष्यते—भाविष्यमाण

*bhavishya-nte*—*bhavishya-manah*

नाविष्यते—नाविष्यमाण

*navishya nte*—*navishya manah*Or like the Part Fut *Ātm*The Past Participle *Ātmanepada* in त् *ta* and the Gerund in त्वा *tvā*

§ 422 The past participle passive is formed by adding त् *ta* or न *nah* to the root कृ *kṛ*, कृत् *kṛta* done, masc., कृता *kṛta*, fem., कृतं *kṛtam*, neut लृ *lṛ*, लृत् *lṛta* cut

Thus termination त् *ta* is, as we saw, most opposed to the insertion of intermediate इः so much so that verbs which may form any one general tense with or without इः always form their past participle without it. The number of verbs which must insert इः before त् *ta* is very small (§ 332, D)

Besides being averse to the insertion of intermediate इः, the participial termination त् *ta* is one of those which have a tendency to weaken verbal bases (See § 344)

§ 423 The gerund of simple verbs is formed by adding त्वा *tvā* to the root कृ *kṛ* कृत्वा *kṛtvā*, having done पृथ पृत्वा *pṛtvā* or पयित्वा *payitvā* having purified.

The rules as to the insertion of the intermediate इः before त्वा *tvā* have been given before. With regard to the strengthening or weakening of the

base, the general rule is that *त्वा* *tvā* without intermediate इ : weakens, with intermediate इ : strengthens the root. In giving a few more special rules on this point, it will be convenient to take the terminations *त* *ta* and *त्वा* *tvā* together, as they agree to a great extent, though not altogether.

I त *tah* and त्वा *tvā*, with intermediate इ :

§ 424 If त *tah* takes intermediate इ :, it may in certain verbs produce Guna. In this case the Guna before *त्वा* *tvā* is regular.

जि *śi*, to lie down, शयित *śayitah* (Pan 1 2, 19), शयित्वा *śayitva*  
 सिद् *śid*, to sweat, सेदित *śveditah* or सिच्च *ścinah* सेदित्वा *śveditva*  
 मिद् *mid*, to be soft, मेदित *meditah* मेदित्वा *meditva*  
 क्षिद् *kshid*, to drip, क्षेदित *ksheditah* क्षेदित्वा *ksheditva*  
 धृष *dhriśh*, to dare, धर्षित *dharshitah* धर्षित्वा *dharshitva*  
 मृष् *mrish*, to bear, मर्षित *marshitah* (patient), (Pan 1 2, 20), मर्षित्वा *marshitva*,  
 पू *pū*, to purify, पवित *paṇitah* (Pan 1 2, 22), पवित्वा *paṇitva*.

§ 425 Verbs with penultimate उ *u* may or may not take Guna before त *ta* with intermediate इ :, if they are used impersonally.

द्युत् *dyut*, to shine, द्युतित *dyutitam* or द्योतित *dyotitam*, it has been shining (Pan 1 2 21)

§ 426 If *त्वा* *tvā* takes intermediate इ :, it requires as a general rule, Guna (Pan 1 2, 18), or at all events does not produce any weakening of the base. वृत् *vit*, to exist, वर्तित्वा *varṭitva* छा *śra* *śa*, to fall, छमित्वा *śramitva* (Pan 1 2, 23) पू *pu*, to purify, पवित्वा *paṇitva* (Pan 1 2, 22)

Verbs, however, beginning with consonants, and ending in any single consonant except य *y* or व *v*, preceded by इ, ई or उ, ऊ, take Guna optionally (Pan 1 2, 26) द्युत् *dyut*, to shine, द्योतित्वा *dyotitva* or द्युतित्वा *dyutitva*. The same option applies to तृप् *triśh*, to thirst, मृष् *mrish*, to bear, कृष् *kriśh*, to attenuate (Pan 1 2, 25), तृषित्वा *triśhitva* or तर्षित्वा *tarshitva*.

§ 427 Though taking intermediate इ :, *त्वा* *tvā* does not produce Guna, but, if possible, weakens the base, in रुद् *rud*, to cry, रुदित्वा *ruditva* (Pan 1 2, 8), विद् *vid*, to know, विदित्वा *viditva* मृष् *mrish* to steal, मृषित्वा *mrishitva*, ग्रह् *grah* to take, गृहीत्वा *grāhitva* मृद् *mrī*, to delight, मृदित्वा *mrūdita*, 2, 7), मृद् *mrī*, to rub, मृदित्वा *mrūdita* गुप् *gudh*, to draw, गुपित्वा *gupitva*, क्रिप् *kriśh* to hurt, क्रिशित्वा *khiśitva* वच् *vad* to speak, वदित्वा *vaditva* उश् *uśh*, to dwell, उषित्वा *uśhitva*.

§ 428 Roots ending in च *ch* or ष *ṣh*, preceded by a nasal, may or may not drop the nasal before त *ta* (Pan 1 2 23), ग्रथित्वा *granthitva* or ग्रथित्वा *grathitva*, having twisted. The same applies to the roots चच् *va ch*, to cut, and लुच् *luñch*, to pluck (Pan 1 2 24) चचित्वा *va chitva* or चचित्वा *va chitva*.

## II त्ताह and त्तात्वा, without intermediate इ :

§ 429 Roots ending in nasals lengthen their vowel before त्ताह and त्तात्वा  
(Pan vi 4, 15) शम् *śam*, to rest, शातं *śatah*, शात्वा *śatva*

क्रम् *kram*, to step, may or may not lengthen its vowel before त्तात्वा  
(Pan. vi 4, 18) क्राम् *kram*, क्रातं *krātaḥ*, क्रात्वा *krantra* or क्रन्वा *krantra*  
also क्रमित्वा *kramitva*

§ 430 The following roots, ending in nasals drop them before त्ताह and त्तात्वा (Pan vi 4, 37)

यम् *yam*, to cheek, यतं *yataḥ*, यत्वा *yatra*\* रम् *ram* to sport, रतं *rataḥ*  
रत्वा *ratra*, नम् *nam*, to bend, नतं *nataḥ* नत्वा *nata* : हन् *han*, to kill  
हतं *hataḥ*, हत्वा *hata* : गम् *gam*, to go, गतं *gataḥ*, गत्वा *gata* : मन् *man*,  
to think, मतं *mataḥ*, मत्वा *matra* यन् *yaṣ*, to ask, तन् *tan*, to stretch, ततं  
*tataḥ*, तत्वा *tata* and the other verbs of the Tan class, ending in न् न

Note—Of the same verbs those end ng in न् drop the nasal before the gerundial य्या  
and insert र्त् प्रमत्तं *pramatiya* (Pan vi 4, 38) those ending in न् may or may not drop  
the nasal before the gerundial य्या प्रमत्तं *pramatiya* or प्रमत्तं *pramatiya*

§ 431 The following verbs drop final न् न, and lengthen the vowel

जम् *jam*, to hear, जातं *jātaḥ*, जात्वा *jāta* : सन् *san*, to obtain सातं *śataḥ*,  
सात्वा *śatva* रन् *khan*, to dig रातं *khātaḥ*, रात्वा *khāta*

1 Roots ending in च *chh*, or र् *r*, substitute ज् *j* and ड् *ḍ* (Pan vi 4, 19)

प्रच्छ् *prachh*, to ask, प्रच्छतं *prachhataḥ* (§ 125) प्रच्छत्वा *prachhata* : दिक् *dic*, to play, द्युतं  
*dyutah*, द्युत्वा *dyuta*

2 Roots ending in च् *chh* or र् *r*, drop both their final consonants (Pan vi 4, 21)

मृच्छ् *murchh* to faint, मृच्छतं *murchhataḥ* मृच्छत्वा *murchhata*

§ 432 The following verbs change their र् *r* with the preceding or

§ 435. ओ *śo*, to sharpen, and छो *chho*, to cut, substitute इ *i*, or take the regular ए *a*.

ओ *śo*, ग्रातः *śitah* or ग्रातः *śitah*, ग्रात्वा *śitū* or ग्रात्वा *śitū* (Pāṇ. vii. 4. 41).

§ 436. Exceptional forms:

दत् *di*, to give, forms दत्तः *dattah*\*, दत्त्वा *dattū* (Pāṇ. vii. 4. 46).

स्फप् *sphdy*, to grow, forms स्फोटः *sphlāh* (Pāṇ. vi. 1. 22).

स्वी *styi*, to call (with प्र *pra*), forms प्रस्वीतः *prastitah* (Pāṇ. vi. 1. 23) and प्रस्वीतः *prastimāh* (Pāṇ. viii. 2. 54).

उये *kyāi*, to curdle, forms उयेनः *śināh*, and उयेतः *śitah*, cold; but संयानः *samśyanah*, rolled up (Pāṇ. vi. 1. 24, 25).

प्यप् *pydy*, to grow, forms पीनः *plnāh*; but प्यानः *pyināh* after certain prepositions (Pāṇ. vi. 1. 28).

§ 437. The verbs which take *Samprasāraṇa* before तः *tah* and त्वा *trī* have been mentioned in § 393, as undergoing the same change in the benedictive and passive. वच् *vac*, to speak, उक्तः *uktah*, उक्त्वा *uktū*, &c.

§ 438. Roots which can lose their nasal (§ 345†) lose it before तः *tah* and त्वा *trī*. रम् *ram*, to tear, छस्तः *śrastah*, छस्त्वा *śrastrī*.

But स्कन्द *skand*, to stride, forms its gerund स्कन्त्वा *skantū*, and स्कन्द *syand*, to flow, स्कन्त्वा *syantū* (Pāṇ. vi. 4. 31), although their न *n* is otherwise liable to be lost. Part. स्कातः *skannah*, स्कायः *syannah*.

नष्ट *naś*, to perish, and roots ending in न् *j*, otherwise liable to nasalization, retain the nasal optionally before त्वा *trī* (Pāṇ. vi. 4. 32). नष्ट्वा *naśtrī* or नष्टा *nashtrī* (but only नष्टः *nashtah*); रक्ष्वा *raśtrī* or रक्षा *raktrī* (but only रक्षः *raśtah*); मज्ज *majj*, to dive, मज्ज्वा *majjtrī* or मज्जा *majjtrī* (Pāṇ. vii. 1. 60).

§ 439. Causal verbs form the participle after rejecting य *ya*, कारयति *kārayati*, कारितः *kāritah*, but कारयित्वा *kārayitrī*.

§ 440. Desultative verbs form the participle and gerund regularly; चिकीर्षति *chikirshati*, चिकीर्षितः *chikirshitah*, चिकीर्षित्वा *chikirshitrī*.

§ 441. Intensive verbs *Ātm.* of roots ending in vowels form the participle and gerund regularly; चेक्रीयते *chekriyate*, चेक्रीयितः *chekriyitah*, चेक्रीयित्वा *chekriyitrī*. After roots ending in consonants the intensive य *y* is dropt; बेभिद्यते *bebhidiate*, बेभिदितः *bebhiditah*, बेभिदित्वा *bebhiditrī*.

Intensive verbs *Par.* form the participle and gerund regularly; चर्कति *charkati*, चर्कितः *charkritah*, चर्कित्वा *charkatrī*.

नः *nah* instead of तः *tah* in the Past Participle.

§ 442. Certain verbs take नः *nah* instead of तः *tah* in the past participle passive, provided they do not take the intermediate इ *i*.

\* After prepositions ending in vowels, द *da* may be dropt, and the final इ *i* and उ *u* of a preposition lengthened मदतः *madattah*, प्रततः *pratattah*, सुदतः *sudattah*, मूदः *mūdātah*.

- 1 Twenty-one verbs of the Kri class, beginning with कृ *kr*, to cut, कृ *kr* *nah* (Dhatupāṭha 31, 13, Pan VIII 2, 44) The most important are, धुन *dhūnah*, shaken, जिन *jīnah*, decayed. Some of them come under the next rule.
- 2 Twelve verbs of the Dā class, beginning with मृ *mṛ* (Dhatupāṭha 26, 23-35, Pan VIII 2, 45) The most important are, दून *dūnah*, pained, दोन *dīnah*, wasted, प्रीन *prīnah*, loved.
- 3 Verbs ending in चृ *ṣṭ* which is changed into ईर *ir* or ऊर *ur* मृ *mṛ*, स्तीर *stīrah*, spread, स्तीर *stīrah*, injured, पूर्ण *purnah* filled (also पूर्ण *purnah* Pan. VIII 2, 57), दीर *dīrah*, torn, जीर *jīrah* decayed.
- 4 Verbs ending in च् *ṣṭ* भिद् *bhid*, भिन्न *bhinna*, broken, छिद् *chhid*, छिन्न *chhinna* cut. But मद् *mad*, मल्ल *mallah* intoxicated. In नुद् *nud*, to push, रिद् *rid*, to find, and उद् *ud*, to wet, the substitution is optional (Pan VIII 2, 56), नुष् *nunna* or नुत् *nutta*.
- 5 Verbs which native grammarians have marked in the Dhatupāṭha with an indicator, लो *o* भुज् *bhuj* (भुजो *bhujō*, Dhatupāṭha 28, 124) to bend, भुज् *bhujnah*.
- 6 Verbs beginning with a double consonant, one of them being a semivowel, and ending in वा *a*, or ए *e*, ऐ *ai* लो *o* changeable to दा *d* ग्लि *glai*, ग्लि *glīnah* faded. I except धि *dhi* *di* *ya* to meditate, धि *dhi* *dhī* *ta* to proclaim, धि *dhi* *dhī* *ta* to protect, घ्रा *ghra*, to smell the substitution is optional, त्रा *trī* *na* or त्रा *trī* *ta* (Pan VIII 2, 6).
- 7 Miscellaneous participles in न *na* क्षीन *kshīnah*, from क्षि *kshi* to waste, द्युन *dyūnah*, from द्यु *dyu*, to play (not to gamble, where it is द्यु *dyu* *ta*), लग्न *lagnah*, from लग् *lag*, to be in contact with (Pan VIII 2, 14), also from लज् *laj*, to be ashamed, शीन *śīnah* and श्यान *śyānah*, coagulated, but शीत *śīta*, cold.

§ 443 Native grammarians enumerate certain words as participles which though by their meaning they may take the place of participles are by their formation to be classed as adjectives or substantives rather than as participles. Thus दृक् *drak*, dry, क्षीन *kshīnah*, weak, लुप्त *lupṭa* thin; प्रसृत *prasūta* crowded, प्रसृत *prasūta* expanded; लुप्त *lupṭa*, drunk &c.

§ 444 By all the persons mentioned in § 443 to the participles in ता *ta* a new participle of very common occurrence is formed, being in fact a participial perfect active. Thus दृक् *drak* becomes दृक् *drak*, one who has dried, generally used as a dative to verb. Thus दृक् *drak* in दृक् *drak* is used as a participle in the same way.



कृतपतो *sā kṛitātī*, and in the neuter तत्कृतपत *tal kṛitāt* They are regularly declined throughout like adjectives in यद् *val*

### Gerund in य ya

§ 445 Compound verbs, but not verbs preceded by the negative particle च *a*, take य *ya* instead of त्वा *tvā* Thus, instead of भूत्वा *bhūtvā*, we find सम्भूय *sambhūya* but अनित्वा *ajitva*, not having conquered

§ 446 Verbs ending in a short vowel take त्य *tya* instead of य *ya* जि *ji*, to 'conquer, जित्वा *jitvā*, having conquered, but विजित् *vijitya* भृ *bhri*, to carry, भूत्वा *bhūtvā*, but सम्भृत् *sambhṛitya*, having collected Except क्षि *kṣhi*, which forms प्रक्षीय *prakṣhiya*, having destroyed (Pan vi 4, 59)

§ 447 Causative bases with short penultimate vowel, keep the causative suffix अय *ay* before य *ya* (Pan vi 4, 56) गमयति *gamayati*, गमय्य *gamayya*, having caused to go Otherwise the causative suffix is, as usual, dropt तारयति *tarayati*, प्रतारये *pratārya*, having caused to advance प्रापयति *prāpayati*, forms प्राप्य *prāpya* and प्रापय्य *prāpayya*, having caused to reach (Pan vi 4, 57)

§ 448 The verbs called घु *ghu* (§ 392\*), मा *mā*, to measure, स्था *stha*, to stand, या *ga*, to sing or to go, पा *pā*, to drink or to protect, हा *hā*, to leave, सो *so*, to finish, take च *a*, not ई *ī* (Pan vi 4, 69) हो *do*, to cut, अवदाय *avadaya* स्था *stha*, प्रस्थाप्य *prasthāya* But पा *pā*, to drink, may form प्रपाय *prapaya* or प्रपीय *prapiya* (Sār)

§ 449 Verbs ending in न् *m*, which do not admit of intermediate इ *i*, may or may not drop their न् *m* Ex नम *nam*, to bow, प्रणम्य *pranamyā* or प्रणम्य *pranatyā*, गम् *gam*, to go, आगम्य *agamyā* or आगम्य *agatyā* Other verbs ending in nasals, not admitting of intermediate इ *i*, or belonging to the Tan class, always drop their final nasal Ex हन् *han*, ग्रह्य *grahatyā*, तन् *tan*, प्रतत्य *pratatyā*† खन् *khan* and जन् *jan* form खय्य *khanya* or खाय *khaya*, जय्य *janya* or जाय *jāya*

§ 450 Verbs ending in च् *ri* change it to ईर *īr*, and, after labials, into ऊर *ūr* Ex विलीये *vilīrya*, having crossed, सम्पूये *sampūrya*, having filled

§ 451 Certain verbs are irregular in not taking Samprasaraṇa Thus ये *ie*, to weave, forms प्रवाय *prataya* ज्या *jyā*, to fail, उपज्याय *upajyāya*, ये *eye*, to cover, प्रव्याय *pravyāya*, but after परि *pari* optionally परिव्याय *parivyāya* or परिषीय *pariṣīya* (Pan vi 1, 41-44)

§ 452 Some verbs change final इ *i* and ई *ī* into वा *ā* Thus मी *mī*, मीनाति *mināti*, he destroys, and नि *mī*, मिनोति *minoti*, he throws, form निमय *niṁaya*, दी *dī*, to destroy, उपदाय *upadaya*, ली *li*, to melt, optionally विलाय *vilaya* or विलीय *vilīya* (Pan vi 1, 50-51)

† Versus memorial s of these verbs रमिधमिननी हतिरनुदात्ता गमिधेनि । तनु धल् दिय् च्छुलुकूण् घनुर्वमुत्तनादयः ॥

## CHAPTER XVII.

## VERBAL ADJECTIVES.

*Verbal Adjectives in क्तव्यः kṛtyah, कर्णीयः karnīyah, or यः yaḥ.*

§ 453. These verbal adjectives (called *Kṛitya*) correspond in meaning to the Latin participles in *ndus*, conveying the idea that the action expressed by the verbs ought to be done or will be done. कर्तव्यः *kartaryah*, कर्णीयः *karnīyah*, कर्तुं कर्तव्यः *kṛtū kṛtyah*<sup>1</sup>, faciendus. इत्. धर्मस्य कर्तव्यः *dharmaś trayā kartaryah*, right is to be done by thee.

§ 454. In order to form the adjective in क्तव्यः *kṛtyah*, take the periphrastic future, and instead of त्ता *tā* put क्तव्यः *kṛtyah*.

Thus दा <i>dā</i> , to give	दाता <i>dātā</i>	दातव्यः <i>dātaryah</i>	दाणीयः <i>dāṇīyah</i>	देयः <i>deyah</i>
ग <i>ga</i> , to sing	गाता <i>gātā</i>	गातव्यः <i>gātaryah</i>	गानीयः <i>gāṇīyah</i>	गेयः <i>geyah</i>
जि <i>ji</i> , to conquer	जेता <i>jētā</i>	जेतव्यः <i>jētaryah</i>	जयनीयः <i>jayānīyah</i>	जेयः <i>jeyah</i>
भू <i>bhū</i> , to be	भविता <i>bhavitā</i>	भविष्यः <i>bhaviṣyaryah</i>	भवनीयः <i>bhavanīyah</i>	भव्यः or भव्यः <sup>2</sup>
कृ <i>kṛ</i> , to do	कर्ता <i>kartā</i>	कर्तव्यः <i>kartaryah</i>	कर्णीयः <i>karnīyah</i>	कर्म्यः <i>karmyah</i>
जृ <i>jṛ</i> , to grow old	जर्तता or जरीता <sup>3</sup>	जर्तव्यः or जरीतव्यः <sup>4</sup>	जर्तनीयः <i>jartanīyah</i>	जर्म्यः <i>jarmyah</i>
कि <i>ki</i> , to know	किता <i>kītā</i>	कितव्यः	किनीयः	किम्यः
अ <i>avai</i>	किता <i>kītā</i>	किताव्यः <i>kītaryah</i>	किनीयः <i>kīnīyah</i>	किम्यः <i>kīmyah</i>
बु <i>bu</i> , to know	बोधिता <i>bodhitā</i>	बोधिष्यः <i>bodhiṣyaryah</i>	बोधिनीयः <i>bodhinīyah</i>	बोध्यः <i>bodhyah</i>
कृ <i>kṛ</i> , to draw	कर्ता or कर्ता <sup>5</sup>	कर्तव्यः or कर्तव्यः <sup>6</sup>	कर्तनीयः <i>kartanīyah</i>	कर्म्यः <i>karmyah</i>
कृ <i>kṛ</i> , to improve	कृषिता <i>kṛṣitā</i>	कृषितव्यः <i>kṛṣitaryah</i>	कृषणीयः <i>kṛṣhānīyah</i>	कृष्यः <i>kṛṣyah</i>
मि <i>mi</i> , to make	मर्ता <i>martā</i>	मर्तव्यः <i>martaryah</i>	मर्तनीयः <i>martanīyah</i>	मर्म्यः <i>armyah</i>
ग <i>ga</i> , to go	गता <i>gatā</i>	गतव्यः <i>gātaryah</i>	गमनीयः <i>gamānīyah</i>	गम्यः <i>gamyah</i>
दृ <i>dṛ</i> , to see	दृता <i>dṛtā</i>	दृतव्यः <i>dṛtaryah</i>	दृशनीयः <i>dṛśanīyah</i>	दृश्यः <i>dṛsyah</i>

§ 455. In order to form the adjective in *अनीयः anīyah*, it is generally sufficient to take the root as it appears before *तयः taryah*, omitting, however, intermediate *इ i*, and putting *अनीयः anīyah* instead. Guna-vowels before *अनीयः anīyah* have, of course, the semivowel for their final element, and there can be no occasion for the intermediate *इ i*. The *अय् ay* of the causative and the *य् y* after consonants of intensives and other derivative verbs are, as usual, rejected. *बुध् budh*, *बोधयति bodhayati*, *बोधनीयः bodhanīyah*; *भिद् bhid*, *बेभिद्यते bebbhidgate*, *बेभिदनीयः bebbhidanīyah*.

§ 456. In order to form the adjective in *यः yah*, it is generally sufficient to take the adjective in *अनीयः anīyah* and to cut off *अनी anī*. Thus *भवनीयः bhav-anī-yah* becomes *भयः bhayah*; *चेतनीयः chet-anī-yah*, *चेतः chetayah*; *ययनीयः yay-anī-yah*, *येयः leyah*; *बोधनीयः bodh-anī-yah*, *बोध्यः bodhyah*. A few more special rules, however, have here to be mentioned :

1. Final *आ ā*, *ए e*, *ऐ ai*, *ओ o*, become *ए e* *दा di*, to give, *देयः deyah*; *गै gai*, to sing, *गेयः geyah*. (Pān. III. 1, 98; VI. 4, 65.)
2. Final *इ i* and *ई ī* take Guna, as before *अनीयः anīyah*, *जि ji*, *जेयः jeyah*, to be conquered, different from *जयः jayah*, conquerable; *क्षि kṣi*, to destroy, *क्षेयः kṣeyah*, different from *क्षयः kṣayah*, destructible (Pān. VI. 1, 81). Final *उ u* and *ऊ ū*, under the same circumstances, are changed to *अव av*, or, after *अवश्य aśāya*, when a high degree of necessity is expressed, to *अष्ट av*, *भयः bhayah* or *अवश्यभयः aśāya-bhāyah*; *विप्रेण गुपिता भाष्यं vipreṇa śuchanī bhāṣyam*, a Brāhman must be pure. Final *ऊ ū* if it appears as *उव uv* before *अनीयः anīyah*, appears as *ऊ ū* before *य ya*, *गू gū*, to sound, *गुनीयः gūnīyah*, *गूयः gūyah*.
3. Final *श्च ri* and *ञ्च ri* before *यः yah*, but not before *अनीयः anīyah*, take Vṛiddhi instead of Guna. *कार्यः kāryah*; *पार्यः pāryah*. (Pān. III. 1, 120, 124.)
4. Penultimate *श्च ri*, which takes Guna before *अनीयः anīyah*, does not take Guna before *यः yah*, with few exceptions; *वृथः vṛthyah*, *द्रुथः drūthyah* (Pān. III. 1, 110). But *कृप् kṛp*, to do, forms *कल्पयः kalpyah*; *वृष् vṛsh*, to sprinkle, *वृष्यः vṛshyah* or *वर्ष्यः varṣyah* (Pān. III. 1, 120). Penultimate *श्च ri* becomes *ई ī*; *कृत् kṛt*, *कीर्तः kīrtiyah*.
5. Penultimate *इ i* and *उ u* take Guna before *यः yah*, as before *अनीयः anīyah*, *विद् vid*, *वेद्यः vedyah*; *गुप् śuśh*, *शोष्यः śoṣhyah*.
6. Penultimate *अ a*, prosodically short, before *यः yah*, but not before *अनीयः anīyah*, is lengthened, unless the final consonant is a labial (Pān. III. 1, 98; 124); *हस् has*, to laugh, *हस्यः hāsya*, *रह rah*, *राद्यः rādyah*. But *शप् śap*, to curse, *शप्यः śapyah*, *लभ् labh*, *लभ्यः labhyah*. The *अ a* remains likewise short in *शक्यः śakyah*, from *शक् śak*, to be able; in

सहः *sahyah*, from सह *sah*, to bear (Pân III 1, 99), and some other verbs\* खन् *khan* forms खेयः *kheyah* (Pân. III 1, 111), which, however, may be derived from खै *khai*, to dig, हन् *han*, घात *adhyah* or घातः *ghâtayah*

§ 457 The following are a few derivatives in यः *yah*, formed against the general rules

गुप् *gup*, to protect, may form गुप्य *gupyah*, गुह *guh*, to hide, गुह्यः *guhyah*, जुष *jush*, to cherish, जुष्यः *jushyah*, ग्रह *grah*, to take, ग्रह्यः *grihyah*, after प्रति *prati* and अपि *api*, वद् *ad*, to speak, उद्यः *udyah*, in composition (Pân III 1, 106, 114 ब्रह्मोद्य कथा *brahmodya kethâ*, a story told by a Brâhman), भू *bhû*, to be, भूय *bhûya*, in composition (Pân III 1, 107 ब्रह्मभूय गतः *brahmabhûyam gatah*, arrived at Brahmahood), शास् *śis*, to rule, शिष्यः *śishyah*, pupil

We find *ṛ* inserted before यः *yah*, in analogy to the gerunds in य *ya*, in the following verbs

इति *iti*, to go, इत्यः *ityah*, स्तु *stu*, to praise, स्तुत्यः *stutyah*, वृत् *vri*, to choose, वृत्त्यः *vriyah* दृ *dri*, to regard, दृत्यः *driyah*, भृ *bhri*, to bear, भृत्यः *bhriyah*, कृ *kri*, to do, कृत्यः *kriyah* But many of these forms are only used in certain senses, and must not be considered as supplanting the regular verbal adjectives Thus गुह्यः *guhyah* and गोह्यः *gohyah* both occur, दुह्य *duhyah* and दोह्य *dohyah*, &c

§ 458 Verbs ending in च् *ch* or ज् *j* change their final consonant into क् *k* or ग् *g* if the following य *ya* (*nyat*) requires the lengthening of the vowel पच् *pach*, पाच्य *pakyam*, भुञ्ज *bhuj*, to enjoy, भोग्य *bhogyam*, but भोज्य *bhojyam*, what is to be eaten (Pân VII 3, 69)

There are, however, several exceptions Verbs beginning with a guttural do not admit the substitution of gutturals. Likewise the following verbs: यज् *yaj*, यच्च *yâch*, रुच् *ruch*, प्रवच् *pravâch*, वृच् *vriçh*, सृज् *syaj*, पूज् *pûj*, जज् *aj*, व्रज् *vraj*, वय् *vanch* (to go) Thus यज्य *yâjyam*, यच्च्य *yâchyam*, रुच्य *rochyam*, प्रवाच्य *pravarachyam*, जर्च्य *archyam*, सृज्य *syâjyam*, पूज्य *pûjyam* (Prahnyâ-Kaumudi, p 55 b).

#### Infinitive in तु *tum*

§ 459 The infinitive is formed by adding तु *tum* The base has the same form as before the ता *tâ* of the periphrastic future, or before the त्व्य *tvayah* of the verbal adjective बुद् *budh*, बोधितु *bodhitum* (See § 454) Ex. कृष्ण द्रष्टु *krishnam drashṭum trayati*, he goes to see Krishna, भोक्तु *bhoktum kâlâh*, it is time to eat.

\* Pânini (III 1, 100) mentions only गद् *gad* गद् *mad*, चर् *char*, यज् *yam* if used without preposition The Śāstravallī (III 7, 7) includes among the Sâkṣi verbs, शक *śak*, सह *sah*, गद् *gad* गद् *mad* चर् *char*, यज् *yam*, रुच *ruk*, गद् *das* चर् *char*, यज् *yat* यत् *pat* यज् *jan*, हन् *han* (यच् *radh*) शल *sal* रुच *ruch*

## Verbal Adverb

§ 460 By means of the suffix *am*, which, as a general rule, is added to that form which the verb assumes before the passive इः (3rd pers sing aor pass, § 403), a verbal adverb is formed. From भुञ् *bhuj*, to eat, भोज *bhojam*, from पा *pa*, to drink, पाय *payam*. Ex अग्रे भोजं व्रजति *agre bhojam vrajati*, having first eaten, he goes. This verbal adverb is most frequently used twice over. Ex भोजं भोजं व्रजति *bhojam bhojam vrajati*, having eaten and eaten, he goes (Pān III 4, 22). It is likewise used at the end of compounds, द्वेषकार *dvaiddhamkāram*, having divided, उच्चैःकार *uchchāiḥkaram*, loudly.

## CHAPTER XVIII

## CAUSATIVE VERBS

§ 461 Simple roots are changed into causal bases by Guna or Vriddhi of their radical vowel, and by the addition of a final इः. The root is then treated as following the Bhū class, so that इः appears in the special tenses as अय *aya*. Thus भू *bhū* becomes भावि *bhavi* and भावयति *bhavayati*, he causes to be, बुध *budh* becomes बोधि *bodhi* and बोधयति *bodhayati*, he causes to know.

§ 462 The rules according to which the vowel takes either Guna or Vriddhi are as follows

- 1 Final इः and ईः, उः and ऊः, एः and औः take Vriddhi.  
Thus हसि *smi*, to laugh, स्माययति *smayayati*, he makes laugh  
गो *ni*, to lead, नाययति *nayayati*, he causes to lead  
प्लु *plu*, to swim, प्लावयति *plāyayati* he makes swim  
भू *bhū*, to be, भावयति *bhāvayati* he causes to be  
कृ *kṛi*, to make, कारयति *kārayati*, he causes to make  
कृ *kṛi*, to scatter, कारयति *kārayati*, he causes to scatter
- 2 Medial इः उः, एः and औः followed by a single consonant take Guna,  
एः becomes ईः  
Thus विद् *vid*, to know, वेदयति *vedayati*, he makes know  
बुध *budh*, to know, बोधयति *bodhayati*, he makes know  
कृत् *kṛit*, to cut, कर्तयति *kartayati*, he causes to cut  
क्षप् *kṣip*, to be able, कल्पयति *kālpayati*, he renders fit
- 3 Medial एः followed by a single consonant is lengthened, but there are many exceptions  
सद् *sad*, to sit, सादयति *sadayati*, he sets  
पत् *pat* to fall, पातयति *patayati*, he fells

## Exceptions

I Most verbs ending in अन् *am* do not lengthen their vowel

गम् *gam*, to go, गमयति *gamayati*, he makes go

क्रम् *kram*, to stride, क्रमयति *kramayati*, he causes to stride

Verbs in *अम् am* which do lengthen the vowel are,

कम् *kaṃ*, to desire, कामयते *kāmayate*, he desires; Caus. कामयति *kāmayati*, he makes desire.

अम् *aṃ*, to move, अमति *amati*, he moves; Caus. अमयति *amayati*, he makes move.

चम् *chaṃ*, to eat, चमति *chamati*, he eats; Caus. चामयति *chāmayati*, he makes eat.

शम् *śaṃ*, if it means to see, शाम्यति *śāmyati*, he sees; Caus. शामयति *śāmayati*, he shows; but शमयति *śamayati*, he quiets.

यम् *yaṃ*, unless it means to eat, यच्छति *yachchhati*; Caus. यामयति *yāmayati*, he extends; but यमयति *yamayati*, he feeds.

नम् *naṃ*, to bend, necessarily lengthens its vowel after a preposition; विनमयति *vinamayati*, he bends.. In the simple verb the lengthening is optional.

वम् *vaṃ*, to vomit, necessarily shortens its vowel after a preposition; उद्गमयति *udgamayati*, he makes vomit. In the single verb the lengthening is optional.

11. A class of verbs collected by native grammarians, and beginning with घट् *ghat* (Dh P. 19, 1), do not lengthen their vowel. The same verbs may optionally retain their short vowel in the 3rd pers. sing. norist of the causative passive (§ 405). The following list contains the more important among these verbs:

## CAUSATIVE

Root	3rd Pers Sing Pres Par	3rd Pers Sing Aor Passive
1 घट् <i>ghat</i> , to strive	घटयति <i>ghaṭayati</i>	अघटि or अघाटि <i>aghaṭi</i>
2 व्यथ् <i>vyath</i> , to fear	व्यथयति <i>vyathayati</i>	अवथि or अथापि <i>avyāṭhi</i>
3 प्रथ् <i>prath</i> , to be famous	प्रथयति <i>prathayati</i>	अप्रथि or अप्रापि <i>apraṭhi</i>
4 मृद् <i>mṛad</i> , to rub	मृदयति <i>mṛadayati</i>	अमृदि or अमृदि <i>amṛādi</i>
5 कृप् <i>krap</i> , to pity	कृपयति <i>kṛpayati</i>	अकृपि or अकृपि <i>akṛāpi</i>
6 त्वर् <i>tvār</i> , to hurry	त्वरयति <i>tvarayati</i>	अत्वरि or अत्वारि <i>atvāri</i>
7. ज्वर् <i>jvar</i> , to burn with fever	ज्वरयति <i>jvarayati</i>	अज्वरि or अज्वारि <i>ajvāri</i>
8. नट् <i>naṭ</i> , to dance	नटयति <i>natayati</i>	अनटि or अनटि <i>anāṭi</i>
9 अश्र् <i>aśrath</i> , to kill	अश्रयति <i>aśrathayati</i>	अश्रथि or अश्रापि <i>aśrāṭhi</i>
10 वृन् <i>van</i> , to act *	प्रवृत्तयति <i>pravṛttayati</i>	मावनि or प्रावनि <i>prāvāni</i>
11 ज्वल् <i>jval</i> , to shine *	प्रज्वलयति <i>prajvalayati</i>	माज्वलि or प्राज्वलि <i>prājvali</i>
12. स्मृ <i>smṛi</i> , to regret	स्मरयति <i>smarayati</i>	अस्मरि or अस्मारि <i>asmāri</i>
13. दृर् <i>dṛi</i> , to respect, (not to tear)	दरयति <i>darayati</i>	अदरि or अदरि <i>adāri</i>
14 आर् <i>ār</i> , to boil	अपयति <i>āpayati</i>	अअपि or अथापि <i>aśrāpi</i>
15. ज्ञा <i>jñā</i> , to slay, to please, to sharpen (?), to perceive	ज्ञापयति <i>jñāpayati</i>	अज्ञपि or अथापि <i>ajñāpi</i>

\* With a preposition, and optionally without a preposition

16 चल् <i>chal</i> to tremble	चलयति <i>chalayati</i>	अचलि or अचालि <i>achālā</i>
17 मद <i>mad</i> to rejoice &c	मदयति <i>madayati</i>	अमदि or अमादि <i>amadi</i>
18 ध्वन् <i>dhtan</i> to sound to ring	ध्वनयति <i>dhtanayati</i>	अध्वनि or अध्वानि <i>adhvāni</i>
19 दल् <i>dal</i> to cut	दलयति <i>dalayati</i> (opt onal)	अदलि or अदालि <i>adali</i>
20 यल् <i>cal</i> to cover	यलयति <i>calayati</i> (opt onal)	अयलि or अयालि <i>ayālā</i>
21 खल् <i>skhal</i> to drop	खलयति <i>skhalayati</i> (opt onal)	अखलि or अखालि <i>askhālā</i>
22 क्षप <i>trap</i> to be ashamed	क्षपयति <i>trapayati</i>	अक्षपि or अक्षपि <i>atrāpi</i>
23 क्षै <i>kshai</i> to wane	क्षपयति <i>kshapayati</i>	अक्षपि or अक्षपि <i>akshaps</i>
24 जन <i>jan</i> (D v) nasce	जनयति <i>janhayati</i>	अजनि <i>ajani</i> *
25 जृ <i>jṛ</i> (D v) to grow old	जरयति <i>jarayati</i>	अजरि or अजारि <i>ajori</i>
26 रज् <i>raj</i> (Bhū) to hunt to dye	रजयति or रज् <i>rajayati</i> or <i>ra ja</i>	अरजि or अराजि <i>arajis</i>
27 ग्ल <i>glid</i> † or ग्लै <i>glai</i> to fade	ग्लपयति or ग्लापयति <i>glapayati</i>	अग्लपि or अग्लापि <i>aglapis</i>
28 स्ना <i>snā</i> † to wash	स्नापयति or स्नापयति <i>snāpayati</i>	अस्नापि or अस्नापि <i>asnāpis</i>
29 वन् <i>van</i> † to cherish	वनयति or वानयति <i>vanayati</i>	अवनि or अवानि <i>avāni</i>
30 फण <i>phaṇ</i> to approach	फणयति or फणयति (?) <i>phaṇayati</i>	अफणि or अफाणि <i>aphani</i>

Note—Some of these verbs are to be considered as *m t i e* as having a short vowel in the causative if employed in the sense given above while if they occur again in other sections of the Dhātupāṭha and with different meanings they may be conjugated like ordinary verbs

§ 463 Some verbs form their causative base anomalously

I Nearly all verbs ending in *जा* and most ending in *रे* *दे* *अ*, *खो* *अ*, change able to *जा* insert *प* before the causal termination (Pan VII 3 36)

Thus दा *da*, to give ददाति *daddati*, he gives, दापयति *dupayati*, he causes to give

दे *de*, to pity, दयते *dayate*, he pities, दपयति *dāpayati* he causes pity

दो *do*, to cut दाति *dāti* or दति *djati* he cuts, दापयति *dupayati*, he causes cutting

दै *dai*, to purify, दायति *dāyati* he purifies, दपयति *dīpayati*, he causes to purify

II Other irregular causatives are given in the following list Their irregularity consists chiefly in taking *प* with Guna or Vriddhi of the radical vowel, sometimes in lengthening the vowel instead of raising it to Guna, and frequently in substituting a new base

1 इ *i* to go in अपीति *adhīte*, he reads, Caus अप्यापयति *adhyapayati* he teaches† (P n VI 1, 48)

2 चृ *ri*, to go, चृच्छति *richchati* Caus चपयति *arpayati*, he places (Pan VII 3 36)

\* Pan VII 3 3.

† Opt onally as a mple verbs with prepositions 27 and 28 do not shorten the vowel in the causative 29 does shorten it

‡ प्रति + इ *prati* + to approach forms its causal regular when *t* means to make a person

\*unlerstand प्रत्यापयति *pratyādayati* Otherwise the causative of इ *i* is formed from गन् *gam*

- 3 झृक् *knūy*, to sound झृणाति *knūnati* Caus झोपयति *knopayati*, he causes to sound
- 4 क्री *krī*, to buy, क्रीणाति *krīnāti* Caus क्रापयति *krāpajati*, he causes to buy
- 5 क्ष्माप् *kshmd*, to tremble, क्ष्मायते *kshmdjate* Caus क्ष्मापयति *kshmapajati*, he causes to tremble (Pan vii 3, 36)
- 6 चि *chi*, to collect, चितोति *chinoti* Caus चापयति *chīpajati*, or regularly पापयति *chajajati*, he causes to collect (Pan vi 1, 54)
- 7 छो *chho*, to cut, छति *chhaji* Caus छापयति *chhīpajati*, he causes to cut
- 8 जागृद्गृ, to be awake जागृति *jagati* Caus जागरयति *jagara-jati*, he rouses
- 9 जिज्, to conquer, जयति *ja-jati*, Caus ज्ञापयति *jīpajati* he causes to conquer
- 10 दरिद्रा *daridra* to be poor, दरिद्राति *daridraṭi* Caus दरिद्रयति *daridrayati*, he makes poor
- 11 दीप्ति *didhī*, to shine, दीपति *didhīte* Caus दीपयति *didhayati*, he causes to shine
- 12 दुष् *dush*, to sin दुष्यति *dushyati* Caus दूषयति *dūshajati*, he causes to sin, also दोषयति *doshajati* he demoralizes (Pan vi 4, 91)
- 13 धृ *dhṛ* to shake, धूनीति *dhūnōti* Caus धूनयति *dhūnayati* he causes to shake
- 14 पा *pā* to drink, पियति *pidati* Caus पापयति *pajajati*, he causes to drink, also पे *pai* पायति *payati*, to be dry
- 15 पा *pa*, to protect, पति *pāti* Caus पालयति *pālajati*, he protects
- 16 प्री *prī*, to love, प्रीणाति *prīnāti* Caus प्रीणयति *prīṇajati*, he delights
- 17 भृज् *bhryaj* to roast, भृजति *bhryajati* Caus भृजयति *bhryajajati* he makes roast, or भर्जयति *bharyajajati* from भृज् *bhryj*
- 18 भी *bhī* to fear, बिभति *bibheti* Caus भापयते *bhāpayate* or भीषयते *bhīṣhajate*, he frightens, also regularly भाषयति *bhāṣajajati* (Pan vi 1, 56)
- 19 मि *mi* to throw, मिनोति *minoti*, and मो *mī*, to destroy, मिनति *minati* form their Caus like मा *mā*
- 20 री *rī*, to flow or to go, रोपते *rījate* Caus रपयति *repajati* he makes flow
- 21 रुह *ruh*, to grow रोहति *rohati* Caus रोहयति *rohajati*, रोपयति *ropajati*, he causes to grow (Pan vii 3, 43)
- 22 ली *lī* to adhere लिनाति *linati* and लीयते *lijate* Caus लीनयति *linajati* लापयति *lāpajati* and लापयति *lajajati* and, if the root takes the form ला *la*, also लालयति *lālajati* (Pan vii 3 39) The meaning varies see Pan vi 1, 48, 51
- 23 वा *va*, to blow, वाति *vaṭi* Caus वानयति *vajajati* if it means he shakes
- 24 वो *vī*, to obtain वेति *veti* Caus वापयति *vīpajati* or वाययति *vāyajajati*, if it means to make conceive (Pan vi 1 55)
- 25 वे *ve*, to weave, वयति *vajati* Caus वपयति *vājayati*, he causes to weave
- 26 वेधी *veḍi*, to conceive, वेधीत *veḍite* Caus वेधयति *vedhajati*
- 27 च्ये *rye*, to cover, चयति *chajati* Caus च्यापयति *chīpajajati*, he causes to cover
- 28 वृ *vṛ*, to choose वृणाति *vṛnāti* Caus व्रेषयति *vṛēpajati* he causes to choose
- 29 शद् *śad*, to fall, शोपते *śojate* Caus शलपयति *śalajati*, he falls, but not, if it means to move (Pan vii 3 42)



- 30 शो *śo*, to sharpen, इयति *śjati* Caus शाययति *śajajati*, he causes to sharpen  
 31 सिध् *sudh* to succeed, सिध्यति *sudh jati* Caus माधयति *sudhayati*, he performs,  
 but सेधयति *sedhajati*, he performs sacred acts  
 32 सो *so*, to destroy, स्यति *s jati* Caus साययति *sajajati*, he causes to destroy  
 33 स्फुर *sphur*, to sparkle, स्फुरति *sphurati* Caus स्फारयति *spharajati* and  
 स्फोरयति *sphorajati*, he makes sparkle  
 34 स्फाय् *sphay*, to grow, स्फायते *sphajate* Caus स्फाययति *sphayajati*, he causes  
 to grow  
 35 स्मि *smi*, to smile, स्मयते *smajate* Caus स्माययते *smayajate*, he astonishes,  
 also स्माययति *smajajati* he causes a smile by something (Pan vi 1, 57)  
 36 ह्री *hri*, to be ashamed, त्रिहेति *jshreti* Caus ह्रेषयति *hrepajati*, he makes  
 ashamed (Pan vii 3 36)  
 37 ह्वे *hve*, to call, ह्वयति *hvayati* Caus ह्वाययति *hvayajati* he causes to call  
 38 हन् *han*, to kill, हन्ति *hanti* Caus घातयति *ghatajati* he causes to kill

§ 464 As causative verbs are conjugated exactly like verbs of the Chur class, there is no necessity for giving here a complete paradigm. Like Chur verbs they retain अय् *ay* throughout, except in the reduplicated aorist and the benedictive Parasmaipada, and they form the perfect periphrastically. The only difficulty in causative verbs is the formation of their bases, and the formation of the aorist. Thus कृ *kri*, as causative, forms Pres Par and Âtm कारयति, ०ते, *kurajati*, -ते Impf अकारयत्, ०त्, *akurayat*, ता Opt कारयेत्, ०त्, *karayet*, तु Imp कारयतु ०त्, *kurajatu*, ताम Red Perf कारयाचकार, ०चक्रे, *karajanchakara*, -चक्रे (§ 342), Aor अचोकरत्, ०त्, *achikarat*, ता Fut कारयिष्यति, ०ते, *krajishyati*, ते Cond अकारयिष्यत् ०त्, *akurayishjat*, ता Per Fut कारयिता *kurajitu* Ben कारयत *karyat* कारयिष्येत् *krajishishya*.

§ 465 If a causative verb has to be used in the passive, अय् *ay* is dropt (§ 399), but the root remains the same as it would have been with अय् *aj*. Hence Pres कायते *kuryate*, he is made to do, रोष्यते *ropjate*, from रुह *ruh*, he is made to grow. The imperfect, optative, and imperative are formed regularly. The perfect is periphrastic with the auxiliary verbs in the Âtmanepada.

§ 466 In the general tenses however, where the य् *ya* of the passive disappears (§ 401), the causative अय् *aj* may or may not reappear, and we thus get two forms throughout (see Colebrooke, p 198 note)

Fut भावयिष्ये *bharayishje* or भाविष्ये *bhavishje*

Cond अभावयिष्ये *abhavayishye* or अभाविष्ये *abhavishje*

Per Fut भावयिताहे *bharayitahē* or भावितारे *bhavitahē*

Ben भावयिषीय *bharayishīya* or भाविषीय *bhavishīya*

First Aor I 1 p अभावयिषि *abhavayishī* or अभाविषि *abhavishī*

2 p अभावयिष्वत् *abhavayishīh* or अभाविष्वत् *abhavishīh*

3 p अभावि *abhavi*

## CHAPTER · XIX

## DESIDERATIVE VERBS

§ 467 Desiderative bases are formed by reduplication, the peculiarities of which will have to be treated separately, and by adding *ṣ* to the root. Thus from *भू bhū*, to be, *बुभूषुḥ bubhūṣuḥ*, to wish to be.

§ 468 These new bases are conjugated like *Tud* roots. *बुभूषामि bubhūṣāmi*, *बुभूषसि bubhūṣasi*, *बुभूषति bubhūṣati*, *बुभूषाव bubhūṣāvaḥ*, &c.

§ 469 The roots which take the intermediate *ṛ* have been given before (§§ 331, 340), as well as those which take intermediate *ṛi*. Thus from *विद् vid*, to know, *विदिदिषुḥ vididishuḥ*, to wish to know, from *तृ त्रि*, to cross, *तिरतिषुḥ titarishuḥ* or *तिरतिषुḥ titarishuḥ*, to wish to cross.

§ 470 As a general rule, though liable to exceptions, it may be stated that bases ending in one consonant may be strengthened by Guna, if they take the intermediate *ṛ*. Thus *बुद् budh* forms *बुबोधिषति bubodhiṣati*, *वृद् vridh*, *विवर्धिषति vivardhiṣati*, *दिद् di*, *दिदिषति dididishati* also *कृ kri*, *चिकरिषति chikarishati*, *दृ द्रि*, *दिदिषति dididishati*. But *भिद् bhid*, *Des विभितति vibhishati* (Pan 1 2, 10), *गृह gūh*, *गुघुषति gughuṣati* (Pan vii 2, 12). In fact, no Guna without intermediate *ṛ*.

§ 471 But there are important exceptions. In many cases the base of the desiderative is neither strengthened nor weakened, *रुद् rud*, *रुरुदिषति rurudishati*. Other bases may be strengthened optionally, *द्युद् dyut*, *दिद्युतिषति didyutishati* or *दिद्योतिषति didyotishati*. Certain bases which do not take intermediate *ṛ* are actually weakened, *सृप् srap*, *सुसृप्ति sushrupsati*.

1 Verbs which do not take Guna, though they have intermediate *ṛ* :

*रुद् rud*, to cry, *रुरुदिषति rurudishati*, *विद् vid*, to know, *विदिदिषति vididishati*, *मुष् mush*, to steal, *मुमुषति munushati* (Pan 1 2, 8).

2 Verbs which may or may not take Guna, though they have intermediate *ṛ* :

Verbs beginning with consonants, and ending in any single consonant, except *ṣ y* or *ṣ r*, and having *ṛ* or *ṛi* for their vowel. (Pan 1 2, 26)

*द्युद् dyut*, *दिद्युतिषति didyutishati* or *दिद्योतिषति didyotishati*

But *दिद् di*, *दिदिषति dididishati* or, without *ṛ*, *दुद्युषति dudyuṣati* (Pan vii 2, 49), *वृत् vri*, *विवर्तिषति vvarishati* or *विवृषति vvirishati*

3 Verbs ending in *ṛ* or *ṛi*, not taking intermediate *ṛ*, lengthen their vowel, final *च r* and *च् r* become *ई r*, and, after labials, *ऊ r* (Pan vi 4, 16)

*जि ji*, to conquer, *जिजिषति jigishati*, *यु yu*, to mix, *युयुषति yuyuṣati*

*कृ kri*, to do, *चिकीर्षति chikīrshati*, *तृ tri*, to cross, *तितीर्षति titirshati*

*मृ mri* to die, *मृमृषति mrumrshati*, *पृ pri*, to fill, *पृपृषति pūpūṣati*

If, however, they take intermediate इ, they likewise take Guna

स्मि *smi*, to smile, सिस्मयिषति *sismayishati* सू *pā*, to purify, पिपयिषते *pipayishate*, गृ *grī*, to swallow, जिगरिषति *jugarishati*, दृ *drī*, to respect, दिदरिषते *didarishate*.

4 गम् *gam*, to go, as a substitute for इ, to go, and हन् *han* to kill, lengthen their vowel before the स् of the desiderative (Pān vi 4, 16)

गम् *gam*, अधिगमिषते *adhyagamsate*, he wishes to read, but निगमिषति *nigamishati*, he wishes to go

हन् *han*, जिघामिषति *jighamsati* he wishes to kill

5 तन् *tan*, to stretch, lengthens its vowel optionally (Pān v 4, 17)

तन् *tan*, तितासति *titasati* or तितसति *titamsati* but also तितनिषति *titanishati* (Pān vii 2, 49 v)

6 सन् *san*, to obtain, drops its न *n* and lengthens the vowel before the स् of the desiderative (Pān vi 4, 42)

सन् *san*, सिषामिषति *sishasati* but सिंसनिषति *sisanishati*

7 ग्रह *grah*, to take, स्वप् *svap*, to sleep, and प्रह् *prachh*, to ask, shorten their bases by *Samprasāraṇa* (Pān i 2, 8)

ग्रह *grah*, जिघ्रिषति *jighrikshati* स्वप् *svap*, मुमुषति *mushupsati*

प्रह् *prachh*, पिप्रिच्छति *piprichchishati*

8 The following verbs shorten their vowel to इ before the स् of the desiderative, insert त *t* (Pān vii 4, 54), and reject the reduplication

मी *mī* (मीमति *minati*, to destroy, and मिनति *minoti*, to throw), Des मित्सति *mitsati*

मा *ma* (माति *mati*, to measure मिति *मितte*, to measure, मयते *majate*, to change), Des मित्सति *mitsati* मित्सते *mitsate*

दा *da* (ददाति *dadati*, to give, दाति *dāti*, to cut, द्यति *dyati*, to cut, दयते *dayate*, to pity), Des दित्सति *ditsati*, दित्सते *ditsate*

धा *dha* (धाति *dadhāti*, to place, धयति *dhaṇati*, to drink), Des धित्सति *dhitsati*

9 Other desideratives formed without reduplication

रम् *rabh*, to begin (रभते *rabhate*), Des रिषति *ripsati*

लभ *labh*, to take (लभते *labhate*), Des लिषते *lipsate*

शक् *śak*, to be able (शक्नोति *śaknoti*, शक्यति *śakyati*), Des शिषति *śikshati*

पत *pat*, to fall (पतति *patati*), Des पित्सति *pitsati*

पद् *pād*, to go (पद्यते *padyate*), Des पित्सते *pitsate*

आप् *ap*, to obtain (आप्नोति *apnoti*), Des ईप्सति *īpsati*

जप् *jnap*, to command (जपयति *jnapayati*), Des जोप्सति *jūpsati*

वृध् *vidh*, to grow (वृध्नाति *ridhnoti*), Des ईत्सति *ītsati*

दम् *dambh*, to deceive (दध्नाति *dabhnōti*), Des धिषति *dhīpsati* or धिषति *dhīpsati*

मुच *much*, to free (मुच्यते *mucyate*), Des मोक्षते *mokshate* or मुमुक्षते *mumukshate*, he wishes for spiritual freedom

राध *radh* to finish (राधति *radhyati*), Des प्रतिरसति *prati ritsati*, in the sense of injuring, otherwise रिरसति *riratsati*, also रिरिरसति *riritsati*

§ 472 Certain verbs which are commonly considered to belong to the Bhū class are really desiderative bases \*

कित् *kit*, चिकित्ते *chakitsate* he cures  
 गुप *gup*, जुगुप्सते *jugupsate*, he despises  
 तिन् *ty*, तितिक्षते *titikshate*, he bears  
 मान् *man*, मीमांसते *mīmāṃsate*, he investigates  
 बध् *badh* बोधत्ते *bōdhatsate*, he lorthes  
 दान् *dan*, दीदांसते *dīdāṃsate*, he straightens  
 शान् *śan*, शीशांसते *śīśhāṃsate*, he sharpens

#### Reduplication in Desideratives

§ 473 Besides the general rules of reduplication given in §§ 302-319\*, the following special rules with regard to the vowel of the reduplicative syllable are to be observed in forming the desiderative base

Radical अ *a* and आ *ā* are represented by इ *i* in the reduplicative syllable (Pan VII 4, 79)

पच् *pach* पिपद्यति *pipadyati* स्वा *sth* i, तिष्ठति *tishṭhasati*

§ 474 अच् *av* and आच् *āv*, standing as Guṇa or Vriddhi of radical उ *u* or ऊ *ū*, are represented by इ *i* in the reduplicative syllable, provided they be preceded by ए *e*, अच् *av* एच् *ev*, मच् *ma* मच् *ma*, रच् *ra*, लच् *la*, नच् *na* (Pan VII 4, 80)

पूच् *pū* पिपाद्यति *pipādyati*, (Red Aor अपीवत *apīvat*) See § 375

भूच् *bhū* बिभाद्यति *bibhādyati*, (Red Aor अबीवत *abīvat*)

युच् *yu*, यियति *yiyati*, and Caus Desid यियायति *yiyāyati*

जुच् *ju* जिजायति *jijāyati*, (Red Aor अजीवत *ajīvat*)

But नुच् *nu* नुनायति *nanayati* (Red Aor अनूवत *anūvat*) See § 375†

§ 475 Roots सु *su* to flow शु *śu* to hear, दृ *dru* to run प्र *pru*, to approach प्रु *pru* to swim च्यु *chyu*, to fall, may under similar circumstances optionally take इ *i* or उ *u* in the reduplicative syllable

सु *su*, सिञ्जयति *siñjayati* or मुञ्जयति *mujjayati* but the simple desiderative मुञ्जति *mujjati* only

स्वापच् *śvapach* the Caus of स्वप् *śv*, forms मुञ्जयति *mujjayati*

§ 476 Roots beginning with a vowel have a peculiar kind of internal reduplication, to which allusion was made in § 378 Thus (Pan VI 1, 2)

अञ् *aś* forms अञिञ् + इति *aśiñ + iṣati*

अट् *aṭ* forms अटिट् + इति *aṭiṭ + iṣati*

अक्ष *akṣ* forms अचिञ् + इति *achikṣ + iṣati*

उच्छ् *uchch* forms उचिञ् + इति *uchchikṣ + iṣati*

\* Except onal redupl cat on occurs in चिकित्ते *chakitsate* bes des चिकीयति *chikīyati* from चि *chi* (Pan VII 3, 8) in तितिक्षते *titikshate* from ति *ti* (Pan VII 3, 56) &c

§ 477. If the root ends in a double consonant, the first letter of the second letter is reduplicated

अर्च arch, अर्चिर्चिषति archich ishati

उद् und, उदिदिषति undid-ishati

उब् ubj, उब्जिजिषति ubjy-ishati

In ईर्श irsh, the last consonant is reduplicated

ईर्श irshy, ईर्शिर्शिषति irshyishati

In the verbs beginning with कट् कट्ति kandīyati (§ 498) the final य y is reduplicated

कट् कट्ति kandīy, कट्ठिठिषति kandīyishati

## CHAPTER XX

### INTENSIVE VERBS

§ 478 Intensive, or, as they are sometimes called, frequentative bases are meant to convey an intenseness or frequent repetition of the action expressed by the simple verb. Simple verbs, expressive of motion, sometimes receive the idea of tortuous motion, if used as intensives. Some intensive bases convey the idea of reproach or disgrace, &c.

§ 479 Only bases beginning with a consonant, and consisting of one syllable, are liable to be turned into intensive bases. Verbs of the Chur class cannot be changed into intensive verbs. There are, however, some exceptions. Thus अट् at, to go, though beginning with a vowel, forms अट्याते atatyate, he wanders about, अट् अट्, to eat, अट्याते atatyate च्च ri, to go, अर्याते araryate and अरति arati (Siddh.-kaum vol II p 216), ऊर्ण ऊर्ण, to cover, ऊर्णयते ūriondyate (Paṇ 111 1, 22)

§ 480 There are two ways of forming intensive verbs

- 1 By a peculiar reduplication and adding य ya at the end
- 2 By the same peculiar reduplication without any modification in the final portion of the base. The latter occurs very seldom

Bases formed in the former way admit of Ātmanepada only,

Ex भू bhū, बोभूयते bobhūyate

Bases formed in the latter way admit of Parasmaipada only, though, according to some grammarians, the Ātmanepada also may be formed

Ex भू bhū, बोभवीति bobhāvīti or बोभोति bobhoti

The Ātmanepada would be बोभूते bobhūte

§ 481 When य ya is added, the effect on the base is generally the same as in the passive and benedictive Par (§ 389). Thus final vowels are lengthened चि chi, to gather, चेचीयते chechīyate, श्रु śru, to hear, श्रोश्रूयते śrośrūyate. अ a is changed to ई ī या dha, to place, देपीयते dedhīyate. च्च ri becomes ईर् ir, or, after labials, ऊर् ūr त्री trī, to cross, तेरीयते terīyate प्र ri,

to fill, पोष्यते *popūryate* Final च् *ri*, however, when following a simple consonant, is changed to री *ri*, not to रि *ri* कृ *kri*, to do, चेक्रीयते *chekriyate* When following a double consonant it is changed to चर् *ar* स्मृ *smri*, to remember, सामर्यते *sāmaryate* These intensive bases are conjugated like bases of the Div class in the Ātmanepada. It should be observed, however, that in the general tenses roots ending in vowels retain य् *y* before the intermediate इ *i*, while roots ending in consonants throw off the य् *ya* of the special tenses altogether. Thus from बोभूय *bobhūya*, बोभूयिता *bobhūyitā* from वेभिद्य *bebhidya*, वेभिदिता *bebhiditā*

§ 482 When य् *ya* is not added the intensive bases are treated like bases of the Huclass. The rules of reduplication are the same. Observe, however, that verbs with final or penultimate च् *ri* have peculiar forms of their own (§§ 489, 490), and verbs in च् *ri* start from a base in चर् *ar*, and therefore have चा *a* in the reduplicative syllable तृ *tri*, तर *tar*, तारति *tatariti*, 3rd pers plur तारति *titarati*

§ 483 According to the rules of the Hu class, the weak terminations require Guna (§ 297). Hence from बोधुप् *bodhup*, बोधोमि *bodhomi* but बोधुम *bodhumah*. From बोभु *bobhu*, बोभोमि *bobhomi*, बोभयामि *bobhayami* but बोभूम *bobhumah*. Remark, however, that in 1 2 3 p sing Pres 2 3 p sing Impf, 3 p sing Imp ई *i* may be optionally inserted

बोधोमि *bodhomi* or बोधुमीनि *bodhūmiṇi* बोभोमि *bobhomi* or बोभयामि *bobhayami*. And remark further, that before this intermediate ई *i*, and likewise before weak terminations beginning with a vowel, intensive bases ending in consonants do not take Guna (Pan vii 3, 87). Hence बोधुमीनि *bodhūmiṇi*, बोधुयामि *bodhuyami*, अबोधुय *abodhuyam* From विद् *vid*,

Present	Imperfect	Imperative
वेवेदि or वेविदीनि <i>vetedmi</i> or <i>vevidiṇi</i>	अवेविद् <i>avevidam</i>	वेविदानि <i>vevidani</i>
वेवेत्ति or वेविदीधि <i>veteti</i> or <i>vevidiḥi</i>	अवेवेत् or अवेविदी <i>avevet</i> or <i>avevidiḥ</i>	वेविद्धि <i>veviddhi</i>
वेवेदि or वेविदीति <i>veteti</i> or <i>veviditi</i>	अवेवेत् or अवेविदीत् <i>avevet</i> or <i>avevidiḥ</i>	वेवेधु or वेविदीतु <i>vetettu</i> or <i>veviditu</i>
वेविद् <i>vetidhi</i> , &c	अवेविद्ध <i>avevidiḥ</i>	वेविदाव <i>vevidava</i>

#### \* Rules of Reduplication for Intensives

§ 484. The simplest way to form the peculiar reduplication of intensives is to take the base used in the general tenses, to change it into a passive base by adding य् *ya*, then to reduplicate, according to the general rules of reduplication, and lastly, to raise, where possible, the vowel of the reduplicative syllable by Guna (Pan vii 4, 82), and चा *a* to चा *i* (Pan vii 4 83)

चि *chi*, to gather, चीय *chiya*, चेचीयते *chechiyate* चेचेति *checheti*

क्रु *kru*, to abuse, क्रुय *kruya*, चोक्रुयते *chokruyate* चोक्रोहि *chokroshiti*

टौक् *trauk*, to approach, टौक्क *traukya*, टौक्कियते *totraukyate*, टौक्कित् *totraukti*

रेक् *rek*, to suspect, रेक्क *rekya*, रेक्कियते *rerekhyate*, रेक्कित् *rerekhti*

कृ *kr*, to do, कौक्क *kriya*, चेक्कियते *chekriyate*, चक्कित् *charkarti*

कृ *kr*, to scatter, कौक्क *krīya*, चेक्कियते *chekīryate*, चाक्कित् *chikarti* (§ 482.)

पूरि *pri*, to fill, पूर्य *pūrya*, पोपूर्यते *popūryate*, पापूरित् *pūpurti*

स्मृ *smri*, to remember, स्मर्य *smarya*, सास्मर्यते *sāsmaryate*, सस्मरित् *sarsmarti* \*.

दा *dā*, to give, दीय *dīya*, देदीयते *dedīyate*, दादायित् *dādaiti*

ह्वे *hie*, to call, ह्वय *hūya*, जोह्वयते *johūyate*, जोह्वयित् *johoti*

§ 485 The roots वच् *vañch*, स्रम् *srams*, ध्वम् *dhvams*, भ्रम् *bhrams*, कस् *kas*, पत् *pat*, पद् *pad*, स्कृ *skand*, place नी *nī* between the reduplicative syllable and the root. (Pān. VII 4, 84)

वच् *vañch*, to go round, वनीच्यते *va nī vachyate*, वनीच्यति *vanīvañchati*.

स्रम् *srams*, to tear, सनीस्रयते *sa nī srasyate*, सनीस्रयति *sanīsrāṁsīti*

ध्वम् *dhvams*, to fall, दनीध्वस्यते *da nī dhvasyate*, दनीध्वस्यति *danīdhvamśīti*.

भ्रम् *bhrams*, to fall, बनीभ्रस्यते *ba nī bhraśyate*, बनीभ्रस्यति *banībhramśīti*

कस् *kas*, to go, चनीकस्यते *cha nī kasyate*, चनीकस्यति *chanīkaskīti*

पत् *pat*, to fly, पनीपत्यते *pa nī palyate*, पनीपत्यति *panīpatīti*.

पद् *pad*, to go, पनीपद्यते *pa nī padyate*, पनीपद्यति *panīpadīti*

स्कृ *skand*, to step, चनीस्कद्यते *cha nī skadyate*, चनीस्कद्यति *chanīskandīti*.

§ 486 Roots ending in a nasal, preceded by च *a*, repeat the nasal in the reduplicative syllable (Pān. VII 4, 85) The repeated nasal is treated like *m*, and the vowel, being long by position, is not lengthened.

गम् *gam*, to go, जगम्यते *jagamyate* जगम्यति *jagamīti*

भ्रम् *bhram*, to roam, बभ्रम्यते *bambhramyate*, बभ्रम्यति *bambhramīti*

हन् *han*, to kill, जहम्यते *jaṅghanyate*, जहम्यति *jaṅghanīti*

§ 487. The roots जप् *jap*, to recite, जभ *jabh*, to yawn, दह *dah*, to burn, दश् *daś*, to bite, भञ् *bhañj*, to break, पञ् *pas*, to bind, insert a nasal in the reduplicative syllable (Pān. VII 4, 86)

जप् *jap*, जनप्यते *jañjapyate*, जनप्यति *jañjapīti*

दश् *daś*, दंश्म्यते *damdaśyate*, दंश्म्यति *damdaśīti*

§ 488 The roots चर् *char* and फल् *phat* form their intensives चर्च्यते *chanchūryate* and चर्चुरीति *chanchurīti* or चर्चुरित् *chañchūrīti* पफुल्यते *pamphulyate* and पफुलीति *pamphulīti* or पफुल्यित् *pamphulīti* (Pān. VIII 4, 87)

§ 489 Roots with penultimate च्च *ri* insert री *rī* in their reduplicative syllable (Pān. VII 4, 90)

वृत् *rit*, वरीवृत्ते *va rī ritryate* वरीवृत्ति *va rī ritīti*

In the Par these roots allow of six formations. (Pān. VII 4, 91)

वरिवृत्ति *va r ritīti*

वरिवृत्ति *varivṛti*

\* This form follows from Pān. VII 4, 92, and is supported by the *Mādhaviya-dhātuvṛtta*. Other grammarians give सास्मरित् *sāsmarīti*

चरिष्यतीति *cha ri rishīti*.चरिष्यति *chariṣyati*.चरीष्यतीति *ra ri rishīti*.चरीष्यति *chariṣyati*.

§ 490. The same applies to roots ending in चृ, if used in the Parasmaipada. (Pān. vii. 4, 92.)

चरिष्यतीति *cha r karīti*.चरिष्यति *charkarīti*.चरिकरीति *cha ri karīti*.चरिकरि *charikarīti*.चरीकरीति *chá ri karīti*.चरीकरि *charīkarīti*.

§ 491. A few frequentative bases are peculiar in the formation of their base\*.

स्रप् *srap*, to sleep, सोपुष्यते *soshupyate*; but सास्रति *sāsrapti*. (Pān. vi. 1, 19.)

स्यप् *syam*, to sound, सेसिम्यते *sesimyate*; but संस्रति *sansranti*.

व्ये *vye*, to cover, वेपीयते *vepiyate*, but वाप्याति *vāpyāti*; or (§ 483) वाप्येति *vāryeti*.

यच् *raś*, to desire, वापयते *vāraṣyate*; वापयि *vāraṣti*. (Pān. vi. 1, 20.)

चाप् *chāy*, to regard, चेकीयते *chekiyate*; चेकेति *cheketi*. (Pān. vi. 1, 21.)

प्याप् *pyāy*, to grow, पेपीयते *pepiyate*; पाप्याति *pāpyāti*. (Pān. vi. 1, 29.)

जिह्रि, to swell, जोषीयते *joṣīyate* or जेषीयते *jeṣīyate*; जेषेति *jeṣeti*. (Pān. vi. 1, 30.)

हन् *han*, to kill, जेघ्रीयते *jeghriyate*; जघ्रति *jaghanti*. (Pān. vii. 4, 30, v.)

घ्रा *ghrā*, to smell, जेघ्रीयते *jeghriyate*, जघ्राति *jāghrāti*. (Pān. vii. 4, 31.)

ध्वा *dhmā*, to blow, देध्मीयते *dedhmīyate*; दाध्माति *dādhmāti*. (Pān. vii. 4, 31.)

गृ *grī*, to swallow, जेगिष्यते *jegilyate*; जागति *jāgati*. (Pān. viii. 2, 20.)

श्लि, to lie down, श्लाय्यते *ślāyate*; श्लेष्टेति *śleṣeti*. (Pān. vii. 4, 22.)

§ 492. From derivative verbs new derivatives may be formed, most of which, however, are rather the creation of grammarians, than the property of the spoken language. Thus from भावयति *bhāvayati*, the causal of भू *bhū*, he causes to be, a new desiderative is derived, बिभाषयिष्यति *bibhāṣayishati*, he wishes to cause existence. So from the intensive बोधयते *bodbhūyate*, he exists really, is formed बोधयिष्यति *bodbhūyishati*, he wishes to exist really;

\* The formation and conjugation of the Intensive in the Parasmaipada, or the so called Charikarta, have given rise to a great deal of discussion among native grammarians. According to their theory यद् यान्, the sign of the Intensive Āmanepada, has to be suppressed by लुक् *luk*. By this suppression the changes produced in the verbal base by यद् यान् would cease (Pan. i. 1, 63), except certain changes which are considered as Anangakārya, i.e. changes of the root that are to take place in the Intensive.

As the signs of the root that are to take place in the Intensive, are distinctly mentioned by Panini, the changes of the root that are to take place in the Intensive are extended to the Intensive. Panini, vi. 1, 19, prescribes सोपुष्यते *soshupyate*, other authorities form only सास्रति *sāsrapti* or सास्रयीति *sāsrāyīti*. Colebrook allows चेकीति *cheketi* (p. 332), because Pan. vi. 1, 21, prescribes चेनीयते *chenīyate*, and the commentary argues in favour of चेकीति *cheketi*. But Colebrook (p. 321) declines to form सेसिति *seseti*, because it is in the Ātm. only that Pan. vi. 1, 19, allows सेसिम्यते *sesimyate*. Whether the Perfect should be periphrastic or reduplicated is likewise a moot point, among grammarians, some forming बोधयिष्यात् *bodbhāyishāṭ*, others बोधय *bodbhāy*, others बोधयिष्यात् *bodbhāyishāṭ*.



then a new causative may be formed, बोभूयिषयति *bobhūyishayati*, he causes a wish to exist really; and again a new desiderative, बोभूयिषिषति *bobhūyishāyishati*, he wishes to excite the desire of real existence.

## CHAPTER XXI.

## DENOMINATIVE VERBS.

§ 493. There are many verbs in Sanskrit which are clearly derived from nominal bases\*, and which generally have the meaning of behaving like, or treating some one like, or wishing for or doing whatever is expressed by the noun. Thus from श्येन *śyena*, hawk, we have श्येनयति *śyēnāyate*, he behaves like a hawk; from पुत्र *putra*, son, पुत्रीयति *putriyati*, he treats some one like a son, or he wishes for a son. Some denominatives are formed without any derivative syllable. Thus from कृष्ण *krishna*, कृष्णति *krishnati*, he behaves like Krishna; from पितृ *pitṛ*, father, पितरति *pitaraṭi*, he behaves like a father.

These denominative verbs, however, cannot be formed at pleasure; and many even of those which would be sanctioned by the rules of native grammarians, are of rare occurrence in the national literature of India. These verbs should therefore be looked for in the dictionary rather than in a grammar. A few rules, however, on their formation and general meaning, may here be given.

Denominatives in य या, *Paraṃaipada*.

§ 494. By adding य या to the base of a noun, denominatives are formed expressing a wish. From गो *go*, cow, गयति *gayati*, he wishes for cows. These verbs might be called nominal desideratives, and they never govern a new accusative.

§ 495. By adding the same य या, denominatives are formed expressing one's looking upon or treating something like the subject expressed by the noun. Thus from पुत्र *putra*, son, पुत्रीयति शिष्य *putriyati śiṣhyam*, he treats the pupil like a son. By a similar process प्रासादीयति *prāsādīyati*, from प्रासाद *prāsāda*, palace, means to behave as if one were in a palace; प्रासादीयति कुट्य *prāsādīyati kuṭyām bhikṣuh*, the beggar lives in his hut as if it were a palace.

§ 496. Before this य या,

1. Final य a and य ā are changed to ई ī: सुता *sutā*, daughter, सुतीयति *sutīyati*, he wishes for a daughter†.

\* They are called in Sanskrit लिङ्ग *liṅga*, from लिङ्ग *liṅga*, it is said, a crude sound, and युद्ध *yuddh*, for धातु *dhatu*, root (Carey, Grammar, p. 543.)

† Minute distinctions are made between अशनीयति *aśanīyati*, he wishes to eat at the proper time, and अशनीयति *aśanīyati*, he is ravenously hungry, between उदकीयति *udakīyati*, he wishes for water, and उदयति *udanyati*, he starves and craves for water, between धनीयति *dhanīyati*, he is greedy for wealth, and धनीयति *dhanīyati*, he asks for some money. (Pāṇi 4. 34)

2. इ i and उ u are lengthened; पति *pati*, master, पतियति *patiyati*, he treats like a master; कवि *kavi*, poet, कवियति *kariyati*, he wishes to be a poet.
3. ए r becomes री *ri*, ओ o becomes औ *au*, औ *au* becomes एव *ev*; पितृ *pitri*, father, पितृयति *patriyati*, he treats like a father, नौ *nau*, ship, नाव्यति *nariyati*, he wishes for a ship
4. Final न n is dropt, and other final consonants remain unchanged; राजन् *rajan*, king, राजयति *rajiyati*, he treats like a king, पयस् *payas*, milk, पयस्यति *payasyati*, he wishes for milk; वाक् *rich*, speech, वाच्यति *vachyati* (Pāṇ 1 4. 15), नमस् *namas*, worship, नमस्यति *namasyati*, he worships (Pāṇ III 1. 19).

#### Denominatives of य yā, Ātmanepada

§ 497. A second class of denominatives, formed by adding य ya, has the meaning of behaving like, or becoming like, or actually doing what is expressed by the noun. They differ from the preceding class by generally following the Ātmanepada\*, and by a difference in the modification of the final letters of the nominal base. Thus

1. Final अ a is lengthened; ह्येन *hyena*, hawk, ह्येनायते *hyendyate*, he behaves like a hawk, गच्छ *gabda*, sound, गच्छायते *gabdiyate*, he makes a sound, he sounds, भूय *bhrisā*, much, भूयायते *bhridyate*, he becomes much, कश्च *kashā*, mischief, कश्चायते *kashiyate*, he plots, रोमन्थ *romanthā*, ruminating, रोमन्थायते *romanthāyate*, he ruminates. The final इ i of feminine bases is generally dropt, and the masculine base taken instead, कुमारी *kumārī*, girl, कुमारायते *kumariyate*, he behaves like a girl. (Pāṇ VI 3. 36-41)
- 2 and 3. Final इ i and उ u, ए r, ओ o, औ *au* are treated as in § 496, शुचि *suchi*, pure, शुचियते *suchiyate*, he becomes pure
4. Final न n is dropt, and the preceding vowel is lengthened; राजन् *rajan*, king, राजायते *rajiyate*, he behaves like a king; उष्मन् *ushman*, heat, उष्मायते *ushmiyate*, it sends out heat

*kaṇḍvādi's*, i.e. beginning with *kaṇḍū*. They take *y ya*, both in *Parasmaipada* and *Ātmanepada*, and keep it through the general tenses under the restrictions applying to other denominatives in *y ya* (§ 501). Nouns ending in *a* drop it before *y ya*. Thus from *अगद agada*, free from illness, *अगद्यति agadyati*, he is free from illness, from *सुख sukha*, pleasure, *सुख्यति sukhyaṭi*, he gives pleasure, from *कङ्क kaṇḍū*, 'scratching', *कङ्कयति* or *कङ्कयति kaṇḍyati* or *te*, he scratches.

#### Denominatives in *स्य sya*

§ 499 Certain denominative verbs, which express a wish, take *स्य sya* instead of *y ya*. Thus from *क्षिर kshira*, milk, *क्षिरस्यति kshirasyaṭi*, the child longs for milk, from *लवण lavaṇa*, salt, *लवणस्यति lavāṇasyaṭi* he desires salt. Likewise *अश्वस्यति aśvasyaṭi* the mare longs for the horse, *वृषस्यति vṛshasyaṭi*, the cow longs for the bull (Pāṇ vii 1, 52). Some authorities admit *स्य sya* and *स्य asya*, in the sense of extreme desire, after all nominal bases. Thus from *मधु madhu*, honey, *मधुस्यति madhusyaṭi* or *मधस्यति madhrasyaṭi*, he longs for honey.

#### Denominatives in *काम्य kamyā*

§ 500 It is usual to form desiderative verbs by compounding a nominal base with *काम्य kamyā*, a denominative from *काम kama* love. Thus *पुत्रकाम्यति putrakamyati*, he has the wish for a son, Fut *पुत्रकाम्यिषा putrakamyiṣa*. Here the *y y*, it is said is not liable to be dropt. (Siddh Kaum vol II p 222)

§ 501 The denominatives in *y ya* are conjugated like verbs of the *Bhū* class in the *Parasmaipada* and *Ātmanepada*. Pres *पुत्रीयामि putriyāmi*, Impf *अपुत्रीय अपुत्रीयामि apuṭriyāmi*, Imper *पुत्रीयाथि putriyāthi*, Opt *पुत्रीयथ putriyeyāthi*. Pres *इयेनाये śyenaye*, Impf *अइयेनाये aśyenaye*, Imp *इयेनाथि śyenayāthi*, Opt *इयेनाथथ śyenayeyāthi*. In the general tenses the base is *पुत्रीय putriy* or *इयेनाय śyenay* but when the denominative *y y* is preceded by a consonant, *y y* may or may not be dropt in the general tenses (Pāṇ vi 4 50). Hence, Per Perf *पुत्रीयामास putriyāmasa* (§ 375 3), Aor *अपुत्रीयिषा अपुत्रीयिषामि apuṭriyishāmi*, Per Fut. *पुत्रीयिषा putriyishāmi*, Ben *पुत्रीयास putriyāsam*.

From *इयेनायते śjendjate*, Per Perf *इयेनायामास śyenayāmasa*, Aor *अइयेनायिषि aśyenayishī*, Fut *इयेनायिष्ये śyenayishye*, &c.

From *समिध samidh*, fuel, *समिधयति samidhyaṭi*, he wishes for fuel, Per Fut *समिधयिषा samidhyiṣa* or *समिधयिषा samidhyiṣa*, &c (Pāṇ vi 4 50).

#### Denominatives in *अय aya*

§ 502 Some denominative verbs are formed by adding *अय aya* to certain nominal bases. They generally express the act implied by the nominal base. They may be looked upon as verbs of the *Chur* class. They are

conjugated in the Parasmaipada and Âtmanepada, some in the Âtmanepada only. They retain *ay* in the general tenses under the limitations that apply to verbs of the Chur class and causatives (viz benedictive Par, reduplicated aorist, &c), and their radical vowels are modified according to the rules applying to the verbs of the Chur class (§ 296, 4)

Thus from पाश *pâśa*, fetter, विपाशयति *vipaśayati*, he unties, from वनेन् *varman*, armour, सवनेयति *samvarmayati* he arms, (the final न *n* being dropt), from मुड *munda*, shaven, मुडयति *mundayati*, he shaves, from शब्द *śabda*, sound, शब्दयति *śabdayati*, he makes a sound (Dhâtupâṭha 33, 40), from मिश्र *miśra*, mixed, मिश्रयति *miśrayati*, he mixes (Pan III 1, 21, 25)

Some of these verbs are always Âtmanepada. Thus from पुच्छ *puchchha*, tail, उत्पुच्छयते *utpuchchhayate*, he lifts up the tail (Pan III 1, 20)

If *aya* is to be added to nouns formed by the secondary affixes मत् *mat*, वत् *vat*, मिन् *min* विन् *vin*, these affixes must be dropt. From छविन् *śragvin*, having garlands, छत्रयति *śrajayati*

If *aya* is added to feminine bases, they are generally replaced by the corresponding masculine base. From श्वेनी *śyeni* (§ 247), white, श्वेतयति *śyetayati*, he makes her white (Pân VI 3 36)

Certain adjectives which change their base before इह *ishtha* of the superlative, do the same before *aya*. मृदु *mridu*, soft, मृदयति *mradayati*, he softens, दूर *dûra*, far, दूरयति *davayati*, he removes

Some nominal bases take आपय *apaya*. Thus from सत्य *satya*, true, सत्यापयति *satyaṇpayati*, he speaks truly, from अर्थ *artha*, sense, सार्थापयति *arthapayati*, he explains

#### Denominatives without any Affix

§ 503 According to some authorities every nominal base may be turned into a denominative verb by adding the ordinary verbal terminations of the First Division, and treating the base like a verbal base of the Bhû class. *a* is added to the base, except where it exists already as the final of the nominal base, other final and medial vowels take Guṇa, where possible, as in the Bhû class,

Thus from कृष्ण *krishna*, कृष्णति *krishnati*, he behaves like Krishna, from माला *mala*, garland, मालति *malati*, it is like a garland, Impf समालान् *amalan*, Aor समालासीत् *amalusit*, from कवि *kavi*, poet, कवयति *kavayati*, he behaves like a poet, from पि *pi*, bird, पयति *vayati*, he flies like a bird, from पितृ *pitri*, father, पितरति *pitarati*, he is like a father, from राजन् *rajan*, king, राजानति *rajanati*, he is like a king (Pan VI 4, 15)

हलाहल *haram prati kalahalam*, venom was for Hara, विष्णुमन्यर्च्यते *ishnu-mani archyate*, he is worshipped after Vishnu, अनु हरि सुरा *anu harim surāh*, the gods are less than Hari

The ablative is governed by प्रति *prati*, परि *pari*, अप *apa*, ता *a* Dr भक्ते प्रलभत *bhakteh praty umritam*, immortality in return for faith, ता मृतो *a mrityoh*, until death, अप त्रिगतभ्यो वृष्टो देव *apa trigartebhyo trishṭo devah*, it has rained away from Trigarta, or परि त्रिगतभ्यः *pari trigartebhyah*, round Trigarta, without touching Trigarta

The locative is governed by उप *upa* and अधि *adhi* Ex उप निष्के कार्षापण *upa nishke karsh ipanam*, a Karshâpana is more than a Nishka, अधि पञ्चालेषु ब्रह्मदत्त *adhi panchaleshu brahmadattah*, Brahmadatta governs over the Panchâlas

§ 507 There are many other adverbs in Sanskrit, some of which may here be mentioned

1 The accusative of adjectives in the neuter may be used as an adverb  
Thus from मद् *mandah*, slow, मद् मद् *mandam mandam*, slowly, slowly, शीघ्र *śighram*, quickly, ध्रुव *dhrumam* truly

2 Certain compounds, ending like accusatives of neuters, are used adverbially, such as यथाशक्ति *yathasakti*, according to one's power For these see the rules on composition

3 Adverbs of place

अन्तर *antar*, within, with loc and gen, between, with acc अन्तरा *antaru*, between, with acc अन्तरं *antarena*, between, with acc, without, with acc आरात *arat*, far off, with abl वहि *vahih*, outside, with abl समया *samaya*, near, with acc निकषा *nikash*, near, with acc उपरि *upari*, above, over, with acc and gen उच्चे *uchchah*, high, or loud नीचे *nichah*, low अधः *adhah*, below, with gen and abl अतः *atah*, below, with gen तिर *tirah*, across with acc or loc इह *iha*, here पुरा *pur*, before समक्ष *samaksham* माध्यात् *sukshat*, in the presence सकाशात् *sakashat*, from पुर *purah*, before, with gen अमा *am*, सप्ता *sachā*, साक *satham*, समा *sam*, सर्प *sardham*, together, with instr अभित *abhitah* on all sides, with acc उभयत *ubhayatah* on both sides, with acc समन्तत *samanant*, from all sides दूर *dūram*, far, with acc, abl and gen अतिक *antikam*, near, with acc abl, and gen अपक् *radhak*, पृथक् *prithak*, apart

4 Adverbs of time

प्रार *pratar*, early माय *sugam*, at eve दिया *dit*, by day अह्नाय *ahnaya*, by day दोषा *doshā*, by night नक्त *naktam*, by night उषा *ush*, early युगपद् *yugapad*, at the same time अद्य *adya*, to-day ह्य *hyah*, yesterday पृथग् *pṛthyag*, yesterday च *chah*, to-morrow पेरयि *parediyai*, to-morrow लोक् *lokh*, long चिर *chiram*, चिरं *chirena*, चिराय *chiraya*, चिरात् *chirat*, चिरम् *chiramya*, long मना *sana*, मनात् *sanat*, मन्तत् *sanat*,

## CHAPTER XXIII.

## COMPOUND WORDS.

§ 510. The power of forming two or more words into one, which belongs to all Aryan languages, has been so largely developed in Sanskrit that a few of the more general rules of composition claim a place even in an elementary grammar.

As a general rule, all words which form a compound, drop their inflectional terminations, except the last. They appear in that form which is called their base, and when they have more than one, in their Pada base (§ 180). Hence देवदासः *devā-dāsah*, a servant of god; राजपुरुषः *rājapurushah*, a king's man; प्रत्यगमुखाः *pratyagmukhah*, facing west:

§ 511. Sometimes the sign of the feminine gender in the prior elements of a compound may be retained. This is chiefly the case when the feminine is treated as an appellative, and would lose its distinctive meaning by losing the feminine suffix: कल्याणीमाता *kalyāṇīmātā*, the mother of a beautiful daughter (Pān. vi. 3, 34); कश्ठीभार्या *kāṣṭhībhāryāh*, having a Kāṣṭhī for one's wife (Pān. vi. 3, 41). If the feminine forms a mere predicate, it generally loses its feminine suffix: शोभनभार्याः *śobhanabhāryāh*, having a beautiful wife (Pān. vi. 3, 34; 42).

The phonetic rules to be observed are those of external Sandhi with certain modifications, as explained in §§ 24 seq.\*

§ 512. Compound words might have been divided into substantival, adjectival, and adverbial. Thus words like तपुरुषः *tapurushah*, his man, नीलोत्पलं *nīlotpalam*, blue lotus, द्विगवं *dvigavam*, two oxen, अग्निधूमौ *agnidhūmāu*, fire and smoke, might have been classed as substantival; बहुव्रीहिः *bahuvrīhiḥ*, possessing much rice, as an adjectival; and यथाशक्ति *yathāśakti*, according to one's strength, as an adverbial compound.

Native grammarians, however, have adopted a different principle of division, classing all compounds under six different heads, under the names of *Tatpurusha*, *Karmadhāraya*, *Drigu*, *Diandīa*, *Bahuvrīhi*, and *Atyayibhūta*.

\* Occasionally bases ending in a long vowel shorten it, and bases ending in a short vowel lengthen it in the middle of a compound, उदकं *udaka*, water, पादं *pāda*, foot, हृदयं *hṛdaya*, heart, frequently substitute the bases उदन् *udan* (i e उद *uda*), पद् *pad*, and हृद् *hrud*. हृद्रेणः *hṛdregah*, heart-disease, or हृदययोगः *hṛdayayogah* (Pān. vi. 3, 51—60)

The particle कु *ku*, which is intended to express contempt, as कुब्रह्मणः *kubrahmaṇah*, a bad Brāhman, substitutes कद् *kad* in a determinative compound before words beginning with consonants. क्रुद्धः *kṛduḥ*, a bad camel. The same takes place before एष *eṣa*, यद् *yad*, and इत्थं *ittha*. कद्वाहः *kadvāhaḥ*, a bad carriage; कद्वातं *kadvātam*, a bad kind of grass. The same particle is changed to का *kā* before पथिन् *pathin* and अक्षः *akṣa* कपयः *kāpayaḥ*, and optionally before पुरुष *puruṣa*. (Pān. vi. 3, 101—107)

1. *Tatpurusha* is a compound in which the last word is determined by the preceding words, for instance, तत्पुरुषः *tat-purushah*, his man, or राजपुरुषः *rāja-purushah*, king's man.

As a general term the *Tatpurusha* compound comprehends the two subdivisions of *Karmadhāraya* (I b) and *Dvigu* (I c). The *Karmadhāraya* is in fact a *Tatpurusha* compound, in which the last word is determined by a preceding adjective, e.g. नीलोत्पलं *nīlotpalam*, blue lotus. The component words, if dissolved, would stand in the same case, whereas in other *Tatpurushas* the preceding word is governed by the last, the man of the king, or fire-wood, i. e. wood for fire.

The *Dvigu* again may be called a subdivision of the *Karmadhāraya*, being a compound in which the first word is not an adjective in general, but always a numeral: द्विग्वं *dvigavam*, two oxen, or द्विगुः *dviguh*, bought for two oxen.

These three classes of compounds may be comprehended under the general name of *Determinative Compounds*, while the *Karmadhāraya* (I b) may be distinguished as *appositional* determinatives, the *Dvigu* (I c) as

nom or acc neut.: अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri grihakāryāṇi*, household duties are for women. They may be called *Adverbial Compounds*.

### I Determinative Compounds

§ 513 This class (Tatpurusha) comprehends compounds in which generally the last word governs the preceding one. The last word may be a substantive or a participle or an adjective, if capable of governing a noun.

1 Compounds in which the first noun would be in the Accusative.

कृष्णश्रितः *krishna-śritah*, m f n gone to Krishna, dependent on Krishna, instead of कृष्णं श्रितः *krishnam śritah* दुःखातीतः *duḥkha atītah*, m f n having overcome pain, instead of दुःखमतीतः *duḥkham atītah* वर्षभोग्यः *varsha-bhogyah*, m f n to be enjoyed a year long ग्रामप्राप्तः *grāma-prāptah*, m f n having reached the village, instead of ग्रामं प्राप्तः *grāmam prāptah* it is more usual, however, to say ग्रामग्रामं *prāptagrāmah* (Pāṇ 11. 2, 4). Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigiriḥ*, ultramontane, अभिमुखः *abhimukhaḥ*, facing, &c.

2 Compounds in which the first noun would be in the Instrumental

धान्यायुः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*) शङ्कुलखटः *śaṅkulā khaṇḍah*, m a piece (*khaṇḍah*) (cut) by nippers (*śaṅku-lābhah*) दातृक्षिप्रः *datra-śchhinnah*, m f n cut (*chhinnah*) by a knife (*datrena*) हरित्रातः *hari-trātah*, m f n protected (*trātah*) by Hari. देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devah*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu donné*) पित्रसमः *pitri-samah*, m f n like the father, i e *pitra samah* नखनिर्भिन्नः *nakha-nirbhinnah*, m f n cut asunder (*nirbhinnah*) by the nails (*nakhaḥ*) विश्वोपास्यः *viśva-upāsyah*, m f n to be worshipped by all स्वयम्कृतः *svayam-kṛtah*, m f n done by oneself

3 Compounds in which the first noun would be in the Dative.

यूपदारु *yūpa daru*, n wood (*daru*) for a sacrificial stake (*yūpaya*) गोहितः *go-hitah*, m f n good (*hitah*) for cows (*gobhyah*). द्विजार्थः *divya-arthah*, m f n object (*artha*), i e intended for Brāhmins. Determinative compounds, when treated as possessive, take the terminations of the masc, fem, and neut., e g द्विजार्था यवागू *divyārtha yavagūh*, fem gruel for Brāhmins

4 Compounds in which the first noun would be in the Ablative.

चोरभयः *chōra-bhayah*, m fear (*bhayah*) arising from thieves (*chorebhayah*) स्वर्गपतितः *siarga-patitah*, m f n fallen from heaven अपग्रामः *apa-grāmah*, m f n gone from the village



## 5. Compounds in which the first noun would be in the Genitive:

तत्पुरुषः *tat-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man\*.  
 राजपुरुषः *rāja-purushah*, m. the king's man, instead of *rājāḥ*, of the king,  
*purushah*, the man. राजसखः *rāja-sakhah*, m. the king's friend. In these  
 compounds *sakhi*, friend, is changed to *sakhah*. कुम्भकारः *kumbha-kārah*, a  
 maker (*kārah*) of pots (*kumbhānta*). गोमयः *go-gatam*, a hundred of cows.

## 6. Compounds in which the first noun would be in the Locative:

अक्षजितः *aksha-jaunjah*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n.  
 produced on the breast.

§ 514. Certain Tatpuruṣa compounds retain the case-terminations in the governed noun.

सहस्रकृतः *sahasī-kṛtah*, done suddenly (Pān. vi. 3, 3). आत्मनापः *ātmanishashah*, the sixth with oneself (Pān. vi. 3, 6). अक्षनालः *akshnā-lānah*, blind in the eye. परस्मिपदं *parasmai-padam*, a word for the sake of another, i. e. the transitive form of verbs (Pān. vi. 3, 7, 8). कृत्वाप्तम् *kṛichchhrāt-labdhām*, obtained with difficulty. स्वसुपुत्रः *swasuh-putrāh*, sister's son (Pān. vi. 3, 23). दिवस्पतिः *divas-patih*, lord of heaven. वाचस्पतिः *vāchas-patih*, lord of speech. देवानंप्रियः *devānam-priyah*, beloved of the gods, a goat, an ignorant person. गृहेपतिः *gṛhe-patitah*, learned at home, i. e. where no one can contradict him. खेचरः *khecharah*, moving in the air. सरसिजः *sarasi-jah*, born in a pond, water-lily. हृदिस्पर्श *hṛdi-sparś*, touching the heart. युधिष्ठिरः *yudhishtirah*, firm in battle, a proper name (Pān. vi. 3, 9).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. Ex. पूर्वनायः *pūrvanāyah*, the fore-part of the body, i. e. the fore-body; पूर्वरात्रः *pūrvanātrah*, the first part of the night, i. e. the fore-night; राजदंतः *rājadantah*, the king of teeth, lit. the king-teeth, i. e. the fore-teeth. (Pān. ii. 2, 1.)

§ 516. If the second part of a determinative compound is a verbal base, no change takes place in bases ending in consonants or long vowels, except that diphthongs, as usual, are changed to वा *ū*. Hence जलमुष *jalamuch*, water-dropping, i. e. a cloud; सोमपा *soma-pā*, Soma-drinking, nom. sing. सोमपाः *somapāḥ* (§ 239).

Bases ending in short vowels generally take a final *त्*: विश्वजित् *viśvajit*, all-conquering, from *jit*, to conquer. Other suffixes used for the same purpose are अ *a*, इन् *in*, &c.

\* Most words ending in *त्* *इ* or *अ* are not allowed to form compounds of this kind. Hence कटस्य कर्ता *katasya kartā*, maker of a mat, not कटकर्ता *katakartā*. पुरा भेता *purā bhētā*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *deva-pūjakaḥ*, worshipper of the gods, &c.

nom or acc. neut. . अधिस्त्रि *adhi-stri*, for woman, as in अधिस्त्रि गृहकार्याणि *adhistri gṛhākāryāṇi*, household duties are for women They may be called *Adverbial Compounds*

### I. Determinative Compounds

§ 513 This class (*Tatpurusha*) comprehends compounds in which generally the last word governs the preceding one The last word may be a substantive or a participle or an adjective, if capable of governing a noun

1 Compounds in which the first noun would be in the Accusative .

कृष्णश्रितः *krishna-śritah*, m. f. n. gone to Krishna, dependent on Krishna, instead of कृष्णं श्रितः *krishnam śritah* दुःखातीतः *duḥkha-atītah*, m. f. n. having overcome pain, instead of दुःखमतीतः *duḥkham atītah* वर्षभोग्यः *varsha-bhogyah*, m. f. n. to be enjoyed a year long ग्रामप्राप्तः *grāma-prāptah*, m. f. n. having reached the village, instead of ग्रामं प्राप्तः *grāmam prāptah* it is more usual, however, to say प्राप्तग्राम *prāptagrāmah* (Pân II 2, 4) Similarly are formed determinatives by means of adverbs or prepositions, such as अतिगिरि *atigiri*, past the hill, used as an adverb, or as an adjective, अतिगिरिः *atigiriḥ*, ultramontane, अभिमुख *abhimukham*, facing, &c

2 Compounds in which the first noun would be in the Instrumental :

धान्यार्थः *dhānya-arthah*, m. wealth (*arthah*) (acquired) by grain (*dhānyena*) शकुलखटः *śaṅkulāḥṭṭah*, m. a piece (*khandah*) (cut) by nippers (*śaṅkulābhah*) दातृक्षिप्तः *dātṛ-chchhinnah*, m. f. n. cut (*chhinnah*) by a knife (*dātṛena*) हरिर्द्रुतः *hari-drutah*, m. f. n. protected (*drutah*) by Hari देवदत्तः *deva-dattah*, given (*dattah*) by the gods (*devaiḥ*), or as a proper name with the supposed auspicious sense, may the gods give him (*Dieu donne*) पितृसमः *pitṛi-samah*, m. f. n. hke the father, 1 c. पुत्रा समः नखनिर्भिन्नः *nakha-nirbhinnah*, m. f. n. cut asunder (*nirbhinnah*) by the nails (*nakhaiḥ*). विश्वोपास्यः *iśva-upasyah*, m. f. n. to be worshipped by all स्वयंकृतः *svayam-kṛtah*, m. f. n. done by oneself

3 Compounds in which the first noun would be in the Dative .

यूपदारु *yūpa-daru*, n. wood (*daru*) for a sacrificial stake (*yūpāya*) गोहितः *go-hitah*, m. f. n. good (*hitah*) for cows (*gobhyah*). द्विजार्थः *dviya-arthah*, m. f. n. object (*artha*), 1 c. intended for Brāhmans Determinative compounds, when treated as possessive, take the terminations of the masc, fem, and neut, e. g. द्विजार्थो यवागू *dviyārthā yavagūḥ*, fem. gruel for Brāhmans

4. Compounds in which the first noun would be in the Ablative .

चोभयः *chora-bhayah*, m. fear (*bhayah*) arising from thieves (*chorebhayah*) स्वर्गपतितः *svarga-patitah*, m. f. n. fallen from heaven अपग्रामः *apa-grāmah*, m. f. n. gone from the village

## 5. Compounds in which the first noun would be in the Genitive:

तपुर्ह्यः *tap-purushah*, m. his man, instead of *tasya*, of him, *purushah*, the man\*.  
 राजपुरुषः *rāja-purushah*, m. the king's man, instead of *rājāh*, of the king,  
*purushah*, the man. राजमित्रः *rāja-sakhah*, m. the king's friend. In these  
 compounds *sakhi*, friend, is changed to *sakhah*. कुम्भकारः *kumbhu-kārah*, a  
 maker (*kārah*) of pots (*kumbhānim*). गोशतं *go-śatam*, a hundred of cows.

## 6 Compounds in which the first noun would be in the Locative:

अक्षशोभिः *aksha-śaundab*, m. f. n. devoted to dice. उरोजः *uro-jah*, m. f. n.  
 produced on the breast.

§ 514. Certain Tatpurusha compounds retain the case-terminations in the governed noun.

सहस्राकृतः *śahasā-kṛitah*, done suddenly (Pān. १. ३. ३). आत्मनाशः *ātmanā-  
 śashah*, the sixth with oneself (Pān. १. ३. ६). अक्षमाक्षः *akṣmā-  
 kṣah*, blind in the eye. परस्मैपदं *parasmāi-padam*, a word for the sake  
 of another, i. e. the transitive form of verbs (Pān. १. ३. ७, ८). क्रीडार्थम्  
*kṛicchhṛāl-labdham*, obtained with difficulty. रामपुत्रः *rāman-putrah*,  
 sister's son (Pān. १. ३. २३). दिवस्पतिः *dīva-patīh*, lord of heaven.  
 वाचस्पतिः *vāchas-patīh*, lord of speech. देवार्द्रिषः *dēvadām-priyah*, beloved  
 of the gods, a goat, an ignorant person. गेहेर्विदः *gehe-panditah*, learned  
 at home, i. e. where no one can contradict him. श्वरः *śherharah*,  
 moving in the air. सरसिजः *sarasi-jah*, born in a pond, water-lily.  
 हृदिभ्युक् *hṛidi-sprīh*, touching the heart युधिष्ठिरः *yudhishthīrah*, firm in  
 battle, a proper name (Pān. १. ३. ९).

§ 515. To this class a number of compounds are referred in which the governing element is supposed to take the first place. इतः पूर्वकायः *pūrra-  
 kāyah*, the fore-part of the body, i. e. the fore-body; पूर्वरात्रः *pūrra-rātrah*,  
 the first part of the night, i. e. the fore-night; राजदंतः *rājadantah*, the king  
 of teeth, lit. the king-teeth, i. e. the fore-teeth. (Pān. १. २. १.)

§ 516. If the second part of a determinative compound is a verbal base,  
 no change takes place in bases ending in consonants or long vowels, except  
 that diphthongs, as usual, are changed to *ai*. Hence जलमुष *jalamuch*,  
 water-dropping, i. e. a cloud; सोमपा *soma-pā*, Soma-drinking, nom. sing.  
 सोमपाः *somapāh* (§ 239).

Bases ending in short vowels generally take a final *त्*: विजित् *vikrajit*,  
 all-conquering, from *विजि* *jī*, to conquer. Other suffixes used for the same  
 purpose are *अ*, *इन्*, &c.

\* Most words ending in *हृ* *त्* or *क* *त्* are not allowed to form compounds of the kind  
 Hence कर्म्य कर्ता *kārmāyā kartā*, maker of a mat, not कर्म्यो *kārmāyō*: पुत्रि भ्रात्रा *pūrrā-  
 bhātrā*, breaker of towns. There are, however, many exceptions, such as देवपूजकः *dēva-  
 pūjakah*, worshipper of the gods, &c.

I b *Appositional Determinative Compounds*

§ 517 These compounds (Karṇadhārya) form a subdivision of the determinative compounds (Tatpuruṣa). In them the first portion stands as the predicate of the second portion, such as in *black-beetle*, *sky-blue*, &c

The following are some instances of appositional compounds

नीलोत्पल *nīla utpalam*, neut the blue lotus परमात्मा *parama-ātmā*, masc the supreme spirit. शाकपार्थिव *śaka-parthivah*, masc a Śāka king, explained as a king such as the Śākas would like, not as the king of the Śākas सर्वरात्र *sarva-rātrah* masc the whole night, from *sarva*, whole, and *ratrah*, night *Rātrah*, fem, is changed to *rātra*, cf पूरारात्र *pūrā-rātrah*, masc the fore night, मध्यरात्र *madhya-rātrah*, masc midnight, पुण्यरात्र *punya ratrah*, masc a holy night द्विरात्र *dvi ratram*, neut a space of two nights, is a numeral compound (Digu) महाराज *maha rajah*, masc a great king In these compounds महत् *mahat*, great, always becomes महा *mah* (Pan vi 3, 46), and राजन् *rajan*, king, राज् *ryah* as परमराज् *parama r yah*, n supreme king but सुप्राज्ञ *su-raja*, a good king, किराज्ञा *kirāja*, a bad king (Pan v 4, 69 70) प्रियसख *prīya sakhaḥ*, masc a dear friend सखि *sakhi* is changed to सख *sakhaḥ* परमाह *parama ahah*, masc the highest day In these compounds अहन् *ahan*, day, becomes अह *aha* cf अहनाह *uttamahah*, the last day Sometimes अह *ahna* is substituted for अहन् *ahan* पूर्वाह्न *purādhnaḥ*, the fore noon कूपुरुष *ku puruṣah*, masc a bad man, or कापुरुष *kapuruṣah* प्राचाच्य *pra acharyah*, masc a hereditary teacher, i e one who has been a teacher (*acharya*) before or formerly (*pra*) अन्नद्रव्य *a brāhmaṇah*, masc a non-Brahman, i e not a Brahman अनश्व *an aśah*, masc a non horse, i e not a horse घनश्याम *ghana śyamaḥ* m f n cloud black from *ghana*, cloud, and *śyama*, black ईषत्पिङ्गल *īṣat piṅgalah*, m f n a little brown, from *īṣat*, a little, and *piṅgala*, brown समिकृत *sāmi kṛtah*, m f n half done, from *sāmi* half, and *kṛta*, done

§ 518 In some appositional compounds, the qualifying word is placed last विप्रगाुर *vipragaurah*, a white Brāhman, राजधम *rajadhamah*, the lowest king, भरतवेष *bharata kṛśṭhah*, the best Bharata, पुरुषव्याघ्र *puruṣa vyaghrak*, a tiger like man, a great man, गोवृन्दारक *govindurakah*, a prime cow

I c *Numeral Determinative Compounds*

§ 519 Determinative compounds, the first portion of which is a numeral, are called *Digu*. The numeral is always the predicate of the noun which follows. They are generally *neuters*, or *feminines*, and are meant to express aggregates but they may also form adjectives, thus becoming possessive compounds, with or without secondary suffixes

If an aggregate compound is formed, final *स a* is changed to *ई f* fem, or in some cases to *स am*, neut. Final *जन् an* and *स d* are changed to *ई f* or *स am*

**पचगव** *pancha gavam*, neut an aggregate of five cows, from *panchan*, five, and *go*, cow गो *go* (in an aggregate compound) is changed to *गव gara* (Pan II 1, 23), and नी *na* to ना *na* **पचगु** *pancha guh*, as an adjective, worth five cows (Pan V 4, 92) द्विनी *dvinauh*, bought for two slaps द्यगुल *dyv angulam*, neut what has the measure of two fingers, from *dvā*, two, and *angulih* finger, final *i* being changed to *a* द्यह *dy ahah*, masc a space of two days, *ahan* changed to *ahah* (Pan II 1, 23) पचकपाल *pañcha kapalah*, m f n an offering (*puroḍaśah*) made in a dish with five compartments, from *panchan* five, and *kapalam*, neut (Pan II 1, 51, 52, IV 1, 88) त्रिलोकी *tri loki*, fem the three worlds here the Dvigu compound takes the fem termination to express an aggregate (Pan IV 1, 21) त्रिभुवन *tri bhuvanam*, neut the three worlds here the Dvigu compound takes the neut termination दशकुमारो *daśa kumari*, fem an assemblage of ten youths चतुयुग *cha-tur-yugam*, neut the four ages

§ 520 The following rules apply to the changes of the final syllables in determinative compounds Very few of them are general *as* requiring a change without any regard to the preceding words in the compound The general rules are given first, afterwards the more special, while rules for the formation of one single compound are left out, such compounds being within the sphere of a dictionary rather than of a grammar

- 1 चूच *rich*, verse पुर *pur*, town, अप *ap*, water, दुर *dhur*, charge पथिन *pathin*, path, add final *स a* (Pan V 4 74), अर्धच *ardharchah*, a half verse This is optional with पथिन् *pathin* after the negative *स a* अपच *apatham* or अपचा *apanthāh*
- 2 राजन् *rājan*, king अहन् *ahan*, day, सखि *sakhi*, friend, become राज *rāja*, सह *aha*, सख *sakha* महाराज *maharajah* (Pan V 4, 91)
- 3 उरस् *uras*, if it means chief becomes उरस *urasa* अश्वोरस *aśhorasam*, an excellent horse (Pan V 4 93) Likewise after प्रति *prati*, if the locative is expressed, प्रत्युरस *pratyurasam* on the chest (Pan V 4, 82)
- 4 अक्षि *akshi*, eye, becomes अक्ष *aksha* if it ceases to mean eye गणद्व *gaṇḍakshah*, a window, but ब्राह्मणाक्षि *brahmanakshi*, the eye of a Brahman (Pan V 4 76)
- 5 अणम् *anas*, cart, अश्मन् *aśman*, stone, अयस् *ayas* iron सरस् *saras* lake, take final *स a* if the compound expresses a kind or forms a name कालायस *kalya-sam*, black iron, but सदय *sadayah* a piece of good iron (Pan V 4 94)
- 6 ब्रह्मन् *brahman* becomes ब्रह्म *brahma*, if preceded by the name of a country, सुराष्ट्रब्रह्म *surashtrabrahmah*, a Brahman of Surashtrā (Pan V 4, 104) After कु *ku* and मरु *mah* that substitution is optional (Pan V 4 105)

- 7 तक्षन् *takshan* takes final स *a* after ग्राम *grāma* and कौश *kauśa*, ग्रामतक्ष *grāmatakshah*, village carpenter (Pan v 4, 95)
- 8 श्वन् *śvan*, dog, takes final स *a* after अति *ati*, and after certain words, not the names of animals, with which it is compared, आकर्षण *ākārṣhaṇaḥ*, a dog of a die, a bad throw (?) (Pan v 4, 97)
- 9 अध्वन् *adhvan* becomes अध *adha* after prepositions, प्राध्व *pradhvaḥ* (Pan v 4, 85)
- 10 सामन् *sāman*, hymn, and लोमन् *loman*, hair, become साम *sāma* and लोम *loma* after प्रति *prati*, अनु *anu*, and अप *apa* अनुलोम *anulomah*, regular, अनुलोम *anulomam*, adv with the hair or grain, i.e. regularly (Pan v 4, 75)
- 11 तमम् *tamas* becomes तमस *tamasa* after अप *apa*, स *sam*, and अध *adha* अधतमस *andhatamasam*, blind darkness (Pan v 4, 79)
- 12 रहस् *rahas* becomes रहस *rahasa* after अनु *anu*, अप *apa*, and तप्त *tapta* अनुरहस *anurahasah*, solitary (Pan v 4, 81)
- 13 चर्यम् *charas* becomes चर्यस *charasa* after ब्रह्म *brahma* and हस्ति *hasti*, ब्रह्मचर्यस *brahmacarhasam*, the power of a Brahman (Pan v 4, 78)
- 14 गो *go* becomes गव *gava*, except at the end of an adjectival Dvigu पञ्चगव *pañchagavam*, five cows, but पञ्चगु *pañchaguḥ*, bought for five cows (Pan v 4, 92)
- 15 नौ *nau*, ship, becomes नाव *nāva*, if it forms a numerical aggregate, पञ्चनाव *pañchandīam*, five ships not when it forms a numerical adjective, पञ्चनौ *pañchanauḥ*, worth five ships (Pan v 4, 99)
- 16 नौ *nau*, ship, after अर्ध *ardha*, becomes नाव *nau* अर्धनाव *ardhanavam*, half a ship (Pan v 4, 100)
- 17 खारी *khari*, a measure of grain becomes खार *khāra* as an aggregate, द्विखार *dvikharam*
- 18 खारी *khari*, a measure of corn becomes खार *khāra* after अर्ध *ardha* अर्धखार *ardhakharam* (Pan v 4, 101)
- 19 अजलि *ajali*, a handful, after द्वि *di* or त्रि *tri*, may, as an aggregate, take final स *a* अजल *ajyantalam* or अजलि *ajya jali*, two handfuls (Pan v 4, 102)
- 20 अंगुलि *anguli*, finger, after numerals and indeclinables becomes अंगुल *angula* द्युगुल *dyugulam*, a length of two fingers (Pan v 4, 86)
- 21 सक्थि *sakthi*, thigh becomes सक्थ *saktha* after उत्तर *uttara*, मृग *mṛga*, and पूर *pūra* पूर्वसक्थ *pūrasaktham* (Pan v 4, 98)
- 22 रात्रि *ratni* night, after सर्व *sarva*, after partitive words, after सख्यात् *sa ikhyata* पुण्य *punya*, likewise after numerals and indeclinables, becomes रात्र *ratra* सर्वरात्र *sarvarātrah*, the whole night, पूर्वरात्र *pūrvārātrah*, the fore night, द्विरात्र *diratram*, two nights (Pan v 4, 87)
- 23 सहन् *ahan*, dry, under the same circumstances, becomes सह *ahna* सर्वसह *sarvadhanah*, the whole dry but not after a numeral when it expresses an

aggregate, *द्वयं dyahah*, two days Except also *पुण्याह punyāham*, a good day, and *एकाह ekaham*, n and m a single day (Pāṇ v 4, 88-90)

## II Collective Compounds

§ 521 Collective compounds (Dvandva) are divided into two classes The first class (called *इतरेतर itaretara*) comprises compounds in which two or more words, that would naturally be connected by *and*, are united, the last taking the terminations either of the dual or the plural, according to the number of words forming the compound The second class (called *समाहार samahara*) comprises the same kind of compounds but formed into neuter nouns in the singular *हस्त्यश्वाḥ hastyāśrau*, an elephant and a horse, is an instance of the former, *हस्त्यश्वाḥ hastyāśam*, the elephants and horses (in an army), an instance of the latter class Likewise *शुक्लकृष्णौ śukla krishṇau*, white and black, *गवाय गवस्रम, a cow and a horse*

If instead of a horse and an elephant, *हस्त्यश्वाḥ hastyāśrau*, the intention is to express horses and elephants, the compound takes the terminations of the plural, *हस्त्यश्वाḥ hastyāśūh*

§ 522 Some rules are given as to which words should stand first in a Dvandva compound Words with fewer syllables should stand first *शिवकेशवौ śiva keśavau*, Śiva and Keshava, not *केशवशौ keśavaśau* Words beginning with a vowel and ending in *अ a* should stand first *ईशकृष्णौ īśa krishṇau*, Īśa and Kṛṣṇa Words ending in *इः (gen ए ek)* and *उः (gen ओ ok)* should stand first *हरिहरो hari harau*, Hari and Hara, also *भोक्तृभोग्यौ bhoktṛ bhogyau*, the enjoyer and the enjoyed Lastly, words of greater importance should have precedence *देवदेवौ deva dautyau*, the god and the demon, *ब्रह्मण्यक्षत्रियौ brāhmaṇa kṣhatṛiyau*, a Brahman and a Kṣhatṛiya, *मातापितरौ matā pitarau*, mother and father, but in earlier Sanskrit *पितरामातरा pitarau mataru*, father and mother (Pāṇ vi 3 33)

§ 523 Words ending in *अः ṛi*, expressive of relationship or sacred titles, forming the first member of a compound, and being followed by another word ending in *अः ṛi*, or by *पुत्रं putra*, son, change their *अः ṛi* into *आ a* (Pāṇ vi 3 25) *मातृ matṛ + पितृ pitṛ* form *मातापितर मातृपितरौ matāpitarau*, father and mother, *पितृ pitṛ + पुत्रं putra* form *पितापुत्रौ pitāputrau* *होतृ hotṛ + पोतृ potṛ* form *होतापोतारौ hotāpotarau*, the Hotṛ and Potṛ priests

§ 524 When the names of certain deities are compounded the first sometimes lengthens its final vowel (Pāṇ vi 3 26) Thus *मित्रारुणौ mitra-varunau* Mitra and Varuna, *अग्नीषोमौ agnīśhomanau*, Agni and Soma Similar irregularities appear in words like *द्यावापृथिव्यौ dyava prithivyau*, heaven and earth, *उषानक्षत्राḥ uśāśd nakṣatṛam*, dawn and night (Pāṇ vi 3, 29-31)

§ 525 If the compound takes the termination of the singular, then final

च *ch*, छ *chh*, ज् *j*, झ् *jh*, ढ् *d*, ष् *sh*, and ह् *h* take an additional स *a* वाच् *uch* + त्वच् *tvach* form वाक्त्वच् *vaktvacham*, speech and skin (Pan १ 4, 106) अहन् *ahan*, day (see §§ 90, 196) and रात्रि *rātri*, night, form the compound अहोरात्र *ahorātrah*, a day and night, a *ννῆμερον* (Pan १ 4 87)

§ 526 भ्रातरी *bhratarau* may be used in the sense of brother and sister, पुत्री *putrāi* in the sense of son and daughter, पितारौ *pitarau* in the sense of father and mother, श्वशुरौ *śvaśurau* in the sense of father and mother in law Man and wife may be expressed by मायापती *jāya pati*, जंपती *jampati*, or दंपती *dampati*

### III Possessive Compounds

§ 527 Possessive compounds (Bahuvrīhi) are always predicates referring to some subject or other. A determinative may be used as a possessive compound by a mere change of termination or accent. Thus नीलोत्पल *nīla utpalam*, a blue lotus is a determinative compound (Tatpurusha subdivision Karmadhāraya), but in नीलोत्पल सर *nīlotpalam sarah*, a blue lotus lake, *nīlotpalam* is an adjective and as such a predicative or possessive compound, (see Pan 11 2, 24, com) In the same manner अनश्व *anaśhah*, not a horse, is a determinative, अनश्वो रथ *anaśho rathah*, a cart without a horse, a horseless cart, a possessive compound

Examples प्राप्तोदको ग्राम *prāpta uduko gramaḥ*, a water reached village, a village reached by water ऊदरपोऽनडुन् *ūdra paḥo 'nāḍan*, a bull by whom a cart (*rathah*) is drawn (*śidha*) उपहृतपशू रुद्र *upahṛita paśu rudrah*, Rudra to whom cattle (*paśuḥ*) is offered (*upahṛita*) पीताम्बरो हरि *pīta ambaro harḥ* Hari possessing yellow garments प्रपण *pra-parṇah*, leafless, i.e. a tree from which the leaves are fallen off अपुत्र *a putrah* sonless चित्रगु *chitra guh*, possessed of a brindled cow रूपवद्भाषि *rūpaṭaś bhāṣyah*, possessed of a beautiful wife द्विमूर्ध *dvi-mūrdhah* two-headed here *mūrdha* stands for *mūrdhan* द्विपाद *dvi pād*, two legged here *pād* stands for *pada* सुहृद *su hṛid*, having a good heart, a friend भक्षितभिक्ष *bhakṣita bhakṣah*, one who has eaten his alms नीलोच्चलपु *nīla ujjala lapuh*, having a blue resplendent body

§ 528 Bahuvrīhi compounds frequently take suffixes. The following rules apply to the changes of the final syllables in possessive compounds

- 1 शक्ति *śakṭi*, thigh, and शक्ति *śakṭi* eye if they mean really thigh and eye, take final स *a* कमलाक्ष *kamalākṣah*, lotus eyed (Pan १ 4, 113)
- 2 अंगुलि *aṅguli*, finger, substitutes final स *a* if it refers to wood, द्व्यंगुल दारु *dvyāṅgulam dāru*, a piece of wood with two prongs\* (Pan १ 4 114)
- 3 मूर्धेन् *mūrdhan*, head, substitutes final स *a* after द्वि *dvi* and त्रि *tri* द्विमूर्ध *dvi-mūrdhan* having two heads (Pan १ 4 115)



- 4 लोमन् *loman*, hair, substitutes final *अ* *a* after अन्तर *antar* and वहि *ahih* अन्तर्लोम *antarloman* having the hairy part inside (Pan v 4 117)
- 5 नासिका *nasika*, nose, becomes नस *nasa*, if it stands at the end of a name, गोनस *gonasah*, cow nosed, i e a snake, but not after स्थूल *sthūla* स्थूलनासिक *sthūla nāsikah*, large nosed, i e a hog. The same change takes place after prepositions, उन्नस *unnasah*, with a prominent nose\*
- 6 After *अ* *a*, दु *duh*, or सु *su*, हलि *halih*, furrow, and सक्चि *sakih*, th gh, may substitute final *अ* *a* अहल *ahalah* or अहलि *ahalih* (Pan v 4 121)
- 7 After the same particles प्रजा *praja* progeny, and मथा *medha*, mind are treated like nouns ending in *अस्* *as* दुर्मथा *durmedhah* (Pan v 4 122)
- 8 धर्म *dharma*, law, preceded by one word is treated like a noun ending in *अन्* *an* कल्याणधर्म *kalyāṇdharmā* (Pan v 4 124)
- 9 जम्बा *jambhā* jaw, after certain words becomes जम्बन् *jambhan* मुजम्बा *mujambha*
- 10 जानु *janu*, knee after प्र *pra* and स *sam* becomes जु *ju* प्रजु *prajuh* (Pan v 4 129) This is optional after ऊर्ध्व *ūrdhva* (Pan v 4, 130)
- 11 ऊधस् *ūdhas* udder, becomes ऊधन् *ūdhan* कुदोरी *kundodhā* (Pan v 4, 131)
- 12 धनुस् *dhanus* bow, becomes धवन् *dhavean* पुष्पधवा *pushpadhanā*, having a bow of flowers (Pan v 4 132) In names this is optional
- 13 जया *jaya*, wife, becomes जानि *janu* शुभजानि *śubhajanih* (Pan v 4, 134)
- 14 गन्ध *gandha* smell substitutes गन्धि *gandhi* after certain words, सुगन्धि *sugandhih* (Pan v 4 135-137)
- 15 पाद *pāda* foot, becomes पाद *pad* after certain words, व्यग्रपाद *vyāghrapādā*
- 16 दन्त *danta* tooth becomes दन्त *dat* after many words, द्विदन्त *dvidant* having two teeth, (sign of a certain age), त्रिदन्त *tridanti* (Pan v 4, 141-145)
- 17 ककुद *kakuda*, hump becomes ककुद *kakud* after certain words and in certain senses अजातककुद *ajatakakud* a young bull before his humps have grown†
- 18 उरस् *uras* and other words belonging to the same class add final क *ka* व्यग्रोरस् *vyāghoraskah*, broad-chested (Pan v 4 151)
- 19 Words in इन् *in* add final क *ka* in the feminine, बहुसामिका *bahusāmika*, having many masters from सामिन् *sāmin* master (Pan v 4, 152)
- 20 Feminine words in ई, like नदी *nadī* and words in एत् add final क *ka* बहुकुमारीक *bahukumārīkah* having many maidens, बहुभर्तृक *bahubhartṛkah*, having many husbands (Pan v 4 153)
- 21 Most other words may or may not add final क *ka* बहुमालक *bahumālakah* or बहुमाल *bahumālāh* (Pan v 4, 154)

#### IV Adverbial Compounds

§ 529 Adverbial or indeclinable compounds (Avyayibhava) are formed by joining an indeclinable particle with another word. The resulting com-

\* Pan v 4 118-119

† Pan v 4 138-140

‡ Pan v 4 146-148

pounds, in which the indeclinable particle forms always the first element, are again indeclinable, and generally end like adverbs, in the ordinary terminations of the nom or acc neut

Examples अधिहरि *adhi hari*, upon Hari, instead of अपि हरी *adhi harau*, loc sing अनुविष्णु *anu tishnu* after Vishnu, instead of अनु विष्णु *anu tishnum*, acc sing उपकृष्ण *upa krishnam*, near to Krishna निर्मक्षिक *nir makshukam*, free from flies, flylessly अतिहिम *ati himam*, past the winter, after the winter, instead of अति हिम *ati himam*, acc sing प्रदक्षिण *pradakshinam*, to the right अनु रूप *anu rūpam*, after the form, i e accordingly, instead of अनु रूप *anu rūpam*, acc sing यथाशक्ति *yathashakti*, according to one's ability, instead of शक्तिर्यथा *śaktir yatha* सत्रं *sa trinam*, with the grass, सत्रं सत्रि *satrinam* अति *ati* he eats (everything) even the grass instead of तृणेन सह *trayena saha*, with the grass यावच्छोक *yavach chhlokam*, as every verse आमुक्ति *amukti*, until final delivery अनुगङ्गा *anu gangā*, near the Gangā उपशरद *upa śaradam*, near the autumn, from शरद् *śarad* autumn (Pan १ ४, १०७) उपजरस *upa jarasam*, at the approach of old age, from जरस् *jaras*, old age (§ १६७) उपसमिन् *upa samit* or उपसमिन् *upa samidham*, near the fire-wood, from समिन् *samidh*, fire wood उपराज *upa rajam*, near the king, from राजन् *rajan*, king

§ 530 There are some Avyayibhavas the first element of which is not an indeclinable particle Ex तिष्ठतु *tishthad gu*, at the time when the cows stand to be milked, पञ्चगङ्गा *pancha-gangā* at the place where the five Gangās meet, (near the Madhav rāo ghāt at Benares), प्रत्यग्राम *pratyag-gramam*, west of the village

§ 531 The following rules apply to the changes of the final syllables in adverbial compounds

- 1 Words ending in mutes (*k, kh, g, gh, ch, chh, j, jh, l, lh, d, dh, t, th, d, dh, p, ph, b, bh*) may or may not take final च *a* उपसमिन् *upasamidham* or उपसमिन् *upasamit*, near the fire-wood (Pan १ ४, १११)
- 2 Words ending in अन् *an* substitute final च *a* अध्यात्म *adhyatmam*, with regard to oneself (Pan १ ४ १०८)
- 3 But neuters in अन् *an* may or may not, उपचर्म *upacharmam* or उपचर्म *upacharma*, near the skin (Pan १ ४ १०९)
- 4 नदी *nadi*, पौरुषाम् *pauruṣam* आग्रहयन् *agrahayan*, and गिरि *giri* may or may not take final च *a* उपनदी *upanadi* or उपनद् *upanadam*, near the river (Pan १ ४ ११० and ११२)
- 5 Words belonging to the class beginning with शरद् *śarad* take final च *a*, उपशरद् *upasharadam*, about autumn (Pan १ ४ १०७)

# APPENDIX.

## LIST OF VERBS

*Explanation of some of the Verbal Anudandhas or Indicatory Letters*

अ is put at the end of roots ending in a consonant in order to facilitate their pronunciation

Accent—The last letter of a root is accented with the acute, the grave, or circumflex accent in order to show that the verb follows the Parasmaipada the Ātmanepada, or both forms

The roots themselves are divided into *udatta*, acutely accented, and *anudatta*, gravely accented, the former admitting the latter rejecting the intermediate इ :

आ prohibits the use of the intermediate इ : in the formation of the Nishthās (§ 333 D 2), Pan VII 2, 16 Ex कृष् *phullāḥ* from निष्कृष् *iphāl*

इ requires the insertion of a nasal after the last radical vowel which nasal is not to be omitted where a nasal that is actually written would be omitted (§ 345†), Pan VII 1, 58, VI 4, 24. Ex नन्दि *nandati* from नदि *nadi*, Pass नन्दते *nandjate* but from मप् or मप् *manth* Preṣ मन्थति *manthati* Pass मन्थते *manthyate*

इर shows that a verb may take the first or second aorist in the Parasmaipada (§ 367), Pan III 1, 57 Ex अच्युत *achyutat* or अच्योति *achyotit* from च्युति *chyutir*

ई prohibits the use of the intermediate इ : in the formation of the Nishthās (§ 333 D 2), Pan VII 2, 14. Ex उन्दि *undī* from उन्दि *undi*

उ renders the admission of the intermediate इ : optional before the gerundial त्वा *tvā* (§ 337, II 5), Pan VII 2, 56, and therefore inadmissible in the past participle (Pan VII 2 15) Ex समित्ता *samitā* or सान्ता *sāntā* from समु *samu* but शान्ता *śāntā*

उ renders the admission of the intermediate इ : optional in the general tenses before all consonants but य *y* (§ 337, I 2), Pan VII 2, 44, and therefore inadmissible in the past participle (Pan VII 2, 15) Ex सद्धा *seddha* or सेधिता *sedhit* from सिध् *siddh* but सिद्ध *siddhah*

उर prevents the substitution of the short for the long vowel in the reduplicated aorist of causals (§ 372\*), Pan VII 4, 2 Ex अलुलक *alulakat* from लोक् *loḥk*

उर shows that the verb takes the second aorist in the Parasmaipada (§ 367), Pan. III 1, 55 Ex अगम *agamat* from गम् *gam*

ए *e* forbids Viddhi in the first aorist (§ 348\*), Pan vii 2, 5 Ex समधीत् *ama-*  
*that* from मये *mathe*

ओ *o* indicates that the participle is formed in न *na* instead of त *ta* (§ 442, 5),  
 Pan viii 2, 45 Ex दीन *pīnaś* from दीयायी *opyayī*

इ *i* shows that the verb follows the Ātmanepada (Pan i 3, 12)

उ *u* shows that the verb follows both the Ātmanepada and Parasmaipada,  
 the former if the act reverts to the subject (Pan i 3, 72)

नि *ni* shows that the past participle has the power of the present (Pan iii  
 2, 187) Ex फुल्ल *phullāś*, blown, from निफल्ल *nīphala*

म् *m* shows that the vowel is not lengthened in the causative (§ 462, note),  
 Pan vi 4, 92, and that the vowel is optionally lengthened in the aorist  
 of the passive (Pan vi 4, 93)

### Bhū Class (Bhūdā, I Class)

#### I Parasmaipada Verbs

##### I भू *bhū*, to be

Parasmaipada P 1 भवामि *bhavāmi*, 2 भवसि *bhavasi*, 3 भवति *bhavati*,  
 4 भवाय *bhavāyaś*, 5 भवाथ *bhavāthaś*, 6 भवात *bhavātaś*, 7 भवामा *bhavāmāś*,  
 8 भवाथा *bhavātha*, 9 भवति *bhavanti*, I 1 अभव *abhavam*, 2 अभव *abhuvah*,  
 3 अभवत् *abhavat*, 4 अभवाय *abhavāya*, 5 अभवत *abhavatam*, 6 अभवता *abhavatam*,  
 7 अभवाम *abhavam*, 8 अभवत *abhavata*, 9 अभवन् *abhavan*, O 1 भवेय *bhaveyam*,  
 2 भवे *bhaveh*, 3 भवेत् *bhavet*, 4 भवेय *bhaveya*, 5 भवत *bhavetam*, 6 भवेता *bhavetam*,  
 7 भवेम *bhavema*, 8 भवेत *bhaveta*, 9 भवेयु *bhaveyuh*, I 1 भवानि *bhavanī*, 2 भव *bhava*,  
 3 भवतु *bhavatu*, 4 भवाय *bhavāya*, 5 भवत *bhavatam*, 6 भवता *bhavatām*, 7 भवाम  
*bhavāma*, 8 भवत *bhavata*, 9 भवन्तु *bhavantu* || Pf 1 बभूव *babhūva*† (see p 175),  
 2 बभूविष *babhūvītha*, 3 बभूव *babhūva*, 4 बभूविष *babhūvītha*, 5 बभूव *babhūva*,  
 6 बभूवतु *babhūvatuh*, 7 बभूविष *babhūvītha*, 8 बभूव *babhūva*, 9 बभूव *babhūva*,  
 II A 1 अभूव *abhūvam* (see p 188), 2 अभू *abhūh*, 3 अभूत् *abhūt*, 4 अभूव *abhūva*,  
 5 अभूत *abhūtam*, 6 अभूता *abhūtām*, 7 अभूव *abhūva*, 8 अभूत *abhūta*, 9 अभूवन् *abhū-*  
*van* F 1 भविष्यामि *bhavishyāmi*, 2 भविष्यसि *bhavishyasi*, 3 भविष्यति *bhavishyati*,  
 4 भविष्याय *bhavishyāyaś*, 5 भविष्यथ *bhavishyāthaś*, 6 भविष्यत *bhavishyataś*,  
 7 भविष्याम *bhavishyāmāś*, 8 भविष्यथ *bhavishyātha*, 9 भविष्यति *bhavishyanti*,  
 C 1 अभविष्य *abhavishyam*, 2 अभविष्य *abhavishyah*, 3 अभविष्यत् *abhavishyat*,  
 4 अभविष्याय *abhavishyāya*, 5 अभविष्यत *abhavishyatam*, 6 अभविष्यता *abhavishyatam*,  
 7 अभविष्याम *abhavishyāma*, 8 अभविष्यत *abhavishyata*, 9 अभविष्यन् *abhavishyan*,  
 P Γ 1 भवितामि *bhavitāmi*, 2 भवितासि *bhavitāsi*, 3 भविता *bhavitā*, 4 भवितास  
*bhavitāsaś*, 5 भवितास्य *bhavitāsthaś*, 6 भवितासि *bhavitarau*, 7 भवितास *bhavi-*

† The redupl. cativ. syllable *ba* is irregular instead of *bū*. The base too is irregular (Pāp i 2 6); the regular form would have been *būbāda*.



*abhāṛishye* &c., P F. भाविताहे or भाविताहे *bhāṛitahe* &c., B भाविपीय or भाविपीय *bhāṛishīya* &c. || Part Pres भूयमान *bhūyamanah*, Fut भाविष्यमाण *bhāṛishyamanah*, Past भूत *bhūtah*

Causative, Parasmaipada P भावयामि *bhavayami*, I जभावय *abhavayami*, O भावयेय *bhavayeyam*, I भावयानि *bhavayanī* || Pf भावयाचकार *bhavayanchakara*, II A जवीभय *abibhavam*, F भावयिष्यामि *bhavayishyami*, C जभावयिष्य *abhavayishyam*, P F भावयितास्ति *bhavayitāsmi*, B भाव्यास *bhavayāsam*

Causative, Ātmanepada P भावये *bhavaye*, I जभावये *abhavaye*, O भावयेय *bhavayeya*, I भावये *bhavayaī* || Pf भावयाचक्रे *bhavayanchakre*, II A जवीभवे *abibhāve*, F भावयिष्ये *bhavayishye*, C जभावयिष्ये *abhavayishye*, P F भावयिताहे *bhavayitāhe*, B भावयिपीय *bhavayishīya*

Causative, Passive P भाव्ये *bhāvye*, I जभाव्ये *abhavye*, O भाव्येय *bhavyeya*, I भाव्ये *bhavyaī* || Pf भावयाचक्रे, °बभूवे, °जासे, *bhavayanchakre*, *babhūve*, -ase, I A जभावयिषि *abhavayishi* or जभावयिषि *abhavishi*, F भावयिष्ये *bhavayishye* or भाविष्ये *bhavishye*, C जभावयिष्ये *abhavayishye* or जभावयिष्ये *abhavishye*, P F भावयिताहे *bhavayitāhe* or भाविताहे *bhavitahe*, B भावयिपीय *bhavayishīya* or भाविपीय *bhavishīya*

Desiderative, Parasmaipada P बुभूषामि *bubhūśhami*, I जबुभूष *abubhūsham*, O बुभूषेय *bubhūśheyam*, I बुभूषानि *bubhūśhāni* || Pf बुभूषाचकार *bubhūśhanchakara*, I A जबुभूषिष *abubhūśhisham*, F बुभूषिष्यामि *bubhūśhishyami*, C जबुभूषिष्य *abubhūśhishyam*, P F बुभूषितास्ति *bubhūśhitāsmi*, B बुभूष्यास *bubhūśhyāsam*

Desiderative, Ātmanepada P बुभूषे *bubhūshe*, I जबुभूषे *abubhūshe*, O बुभूषेय *bubhūśheya*, I बुभूषे *bubhūshaī* || Pf बुभूषाचक्रे *bubhūśhanchakre*, I A 1 जबुभूषिषि *abubhūśhishi*, 2 जबुभूषिषा *abubhūśhishthā*, 3 जबुभूषिष *abubhūśhishtha*, F बुभूषिष्ये *bubhūśhishye*, C जबुभूषिष्ये *abubhūśhishye*, P F बुभूषिताहे *bubhūśhitāhe*, B बुभूषिपीय *bubhūśhishīya*

Desiderative, Passive P बुभूष्ये *bubhūshye*, I जबुभूष्ये *abubhūshye*, O बुभूष्येय *bubhūśhyeya*, I बुभूष्ये *bubhūshyaī* || Pf बुभूषाचक्रे *bubhūśhanchakre*, I A 1 जबुभूषिषि *abubhūśhishi*, 2 जबुभूषिषा *abubhūśhishthā*, 3 जबुभूषिष *abubhūśhishtha* (see § 406), F बुभूषिष्ये *bubhūśhishye*, C जबुभूषिष्ये *abubhūśhishye*, P F बुभूषिताहे *bubhūśhitāhe*, B बुभूषिपीय *bubhūśhishīya*

Intensive, Ātmanepada P 1 बोभूषे *lobhūṣe*, 2 बोभूष्ये *lobhūṣye*, 3 बोभूषते *lobhūṣate*, 4 बोभूषावहे *lobhūṣatahe*, 5 बोभूष्ये *lobhūṣyetha*, 6 बोभूष्येते *lobhūṣyete*, 7 बोभूषामहे *lobhūṣamahe*, 8 बोभूष्येते *lobhūṣadyathā*, 9 बोभूषत *lobhūṣyante*, I 1 जबोभूष्ये *abobhūṣye*, 2 जबोभूषया *abobhūṣyathā*, 3 जबोभूषत *abobhūṣyanta*, 4 जबोभूषावहि *abobhūṣatahi*, 5 जबोभूषया *abobhūṣyethā*, 6 जबोभूष्येता *abobhūṣyeta*, 7 जबोभूष्यामहि *abobhūṣyamahi*, 8 जबोभूषय *abobhūṣyadhā*, 9 जबोभूषत *abobhūṣyanta*, O बोभूष्येय *lobhūṣyeya* &c., I 1 बोभूष्ये *lobhūṣyaī*, 2 बोभूष्यत *lobhūṣyanta*, 3 बोभूष्यता *lobhūṣyatam*, 4 बोभूषावहे *lobhūṣyatāhi*, 5 बोभूषया *lobhūṣyethā*, 6 बोभूष्येता *lobhūṣyeta*, 7 बोभूषामहे *lobhūṣyamahi*, 8 बोभूषय *lobhūṣyadhā*, 9 बोभूष्यता *lobhūṣyantam* ||

Pf. चोभूयाचके *abobhūyāchakre*, I A : चोभूयिषि *abobhūyishi*, 2 चोभूयिषाः *abobhūyishāḥ*, 3 चोभूयिष्य *abobhūyishya*, 4 चोभूयिष्यहि *abobhūyishyahi*, 5 चोभूयिष्यामि *abobhūyishāmī*, 6 चोभूयिष्यातां *abobhūyishātām*, 7 चोभूयिष्यहि *abobhūyishmahī*, 8 चोभूयिष्यं or ०ऽ *abobhūyishām* or *-dhām*, 9 चोभूयिष्यत *abobhūyishyata*, F. चोभूयिष्ये *abobhūyishye*, C. चोभूयिष्ये *abobhūyishye*, P. F. चोभूयिताहे *abobhūyitāhe*, B. चोभूयिषीय *abobhūyishīya*.

Intensive, Parasmaipada. P. 1 चोभोति *abobhoti* or चोभवीति *abobhavīti*, 2 चोभोति *abobheshi* or चोभवीति *abobhavīti*, 3 चोभोति *abobhoti* or चोभवीति *abobhavīti*, 4 चोभूयः *abobhūvāḥ*, 5 चोभूयः *abobhūvāḥ*, 6 चोभूयः *abobhūvāḥ*, 7 चोभूयः *abobhūvāḥ*, 8 चोभूयः *abobhūvāḥ*, 9 चोभूयत *abobhuvati*, I. 1 चोभोयं *abobhavam*, 2 चोभोः *abobhoh* or चोभवीः *abobhavīḥ*, 3 चोभोत् *abobhot* or चोभवीत् *abobhavīt*, 4 चोभूय *abobhūva*, 5 चोभूयं *abobhūvām*, 6 चोभूयां *abobhūvām*, 7 चोभूयत *abobhūvata*, 8 चोभूयत *abobhūvata*, 9 चोभूयत *abobhūvata*, O. चोभूयां *abobhūyam*, I. 1 चोभवाति *abobhavāti*, 2 चोभूहि *abobhūhi*, 3 चोभोतु *abobhotu* or चोभवीतु *abobhavītu*, 4 चोभवाम *abobhavāma*, 5 चोभूत *abobhūta*, 6 चोभूत *abobhūta*, 7 चोभवाम *abobhavāma*, 8 चोभूत *abobhūta*, 9 चोभूत *abobhūta* || Pf. 1 चोभवाचकार *abobhavāchakāra*, 4 चोभवाचकृत् *abobhavāchakṛt*, 7 चोभवाचकृत् *abobhavāchakṛma*, also 1 चोभाव *abobhāva* or चोभूय *abobhūva*, 2 चोभूयिष्य *abobhūyishya*, 3 चोभाव *abobhāva* or चोभूय *abobhūva*, 4 चोभूयिष्य *abobhūyishya* or चोभूयिष्य *abobhūyishya*, 5 चोभूयिष्य *abobhūyishya* or चोभूयिष्य *abobhūyishya*, 6 चोभूयिष्य *abobhūyishya* or चोभूयिष्य *abobhūyishya*, 7 चोभूयिष्य *abobhūyishya* or चोभूयिष्य *abobhūyishya*, 8 चोभूय *abobhūva* or चोभूय *abobhūva*, 9 चोभूयः *abobhūvāḥ* or चोभूयः *abobhūvāḥ*, II A. 1 चोभूयं *abobhūvam*, 2 चोभूयः *abobhūvāḥ* or चोभूवीः *abobhavīḥ*, 3 चोभूयत् *abobhūvāt* or चोभूवीत् *abobhavīāt*, 4 चोभूयत् *abobhūvāt*, 5 चोभूयत् *abobhūvāt*, 6 चोभूयत् *abobhūvāt*, 7 चोभूयत् *abobhūvāt*, 8 चोभूयत् *abobhūvāt*, 9 चोभूयत् *abobhūvāt* (not चोभूयन् *abobhūvan*), I A : 1 चोभवायिष्य *abobhavāyishya*, 4 चोभवायिष्य *abobhavāyishya*, 7 चोभवायिष्य *abobhavāyishya*\*, F. चोभवायिष्य *abobhavāyishyāmi*, C. चोभवायिष्य *abobhavāyishyam*, P. F. चोभवायिष्य *abobhavāyishyam*, B. चोभवायिष्य *abobhavāyishyam*.

Note.—Grammarians who allow the intensive without *या* to form an *Ātmanepada*, give the following forms. Pres. चोभेति *abobhēti*, Imp. चोभूत *abobhūta*, Opt. चोभूयत *abobhūyeta*, Imp. चोभूत *abobhūta*, Per. Perf. चोभवाचके *abobhavāchakre*, Aor. चोभवीष्य *abobhavīshya*, Fut. चोभवीष्यते *abobhavīshyate*, Concl. चोभवीष्यत *abobhavīshyata*, Per. Fut. चोभवीष्यत *abobhavīshyata*, Ben. चोभवीष्यत *abobhavīshyata* (See Colebrooke, p. 194.)

## 2 चिन्त *chint*, to think, (चिन्तते)

The Anubandha ३६ shows that the participle in *त*: *chint* takes no intermediate *इ*.

P. चिन्तति *chintati*, I. चिन्तन् *achintat*, O. चिन्तेत् *chintet*, I. चिन्तन् *chintatu* || Pf. 1 चिन्तेत् *chicheta*, 2 चिन्तेत् *chicheta*, 3 चिन्तेत् *chicheta*, 4 चिन्तेत् *chicheta*

\* The first aorist is the usual form for intensives, but in *चिन्त* it is superseded by the second aorist, this being enjoined for the simple verb. Some grammarians, however, admit the first aorist optionally for *चिन्त* (Colebr. p. 193). The conflicting opinions of native grammarians on the conjugation of intensives are fully stated by Colebrooke, p. 191 seq.

*chuchitna*, 5 विचिषत् *chuchitathuh*, 6 विचिषतु *chuchitathuh*, 7 विचिषित *chuchitama*, 8 विचिष *chuchita*, 9 विचिषु *chuchituh*, I A 1 सचेतिष *achetisham*, 2 सचेती *achetih*, 3 सचेतीत् *achetith*, 4 सचेतिष्य *achetishya*, 5 सचेतिष्य *achetishyam*, 6 सचेतिष्य *achetishyam*, 7 सचेतिष्य *achetishya*, 8 सचेतिष्य *achetishya*, 9 सचेतिष्य *achetishuh*, I चेतिष्यति *chetishyati*, C सचेतिष्यत् *achetishyat*, P F चेतिषा *chetishā*, B चित्तात् *chityāt* || Pt. चित् *chittah*, विचित्वा *chichitvan*, Ger चेतित्वा *chetitva* or चितित्वा *chititi* i, चित् *-chitya*, Adj चेतित्व्य *chetitavyah*, चेतनीय *chetaniyah*, चेत्य *chetyah* || Pass चित्यते *chityate* Aor सचेति *acheti*, Caus चेतयति *chetayati*, Aor सचिषितत् *achichitath*, Des चिचेतिषति *chuchetishati* or *chuchitishati*, Int. चिचिष्यते *chechityate*, चेचेति *checheti*

### 3 च्युत् *chyut*, to sprinkle, (च्युतिर)

Ti e Anubandha इर shows that the verb may take the first and second aorist

P च्योति *chyotati*, I सच्योत *achyotat*, O च्योतेत् *chyotet*, I च्योतु *chyotatu* || Pf 1 चुच्योत *chuchyota*, 2 चुच्योतिष *chuchyotitha*, 3 चुच्युतिष *chuchyutitha*, I A 1 सच्योतिष *achyotisham*, 2 सच्योती *achyotih*, 3 सच्योतीत् *achyotith*, 9 सच्योतिषु *achyotishuh*, or II A 1 सच्युत *achyutam*, 2 सच्युत *achyutah*, 3 सच्युतत् *achyutat*, 9 सच्युतन् *achyutan*, F च्योतिष्यति *chyotishyati*, C सच्योतिष्यत् *achyotishyat*, P F च्योतिषा *chyotishā*, B च्युतात् *chyutāt* || Pt च्युति *chyutith* or *chyotith*, चुच्युतान् *chuchyutān*, Ger च्योतिष्यत्वा *chyotishyāt* or *chyutishyāt*, Adj च्योतिष्य *chyotishyah* || Pass च्युत्यते *chyutyate*, Caus च्योतयति *chyotayati* Aor सच्युतन् *achuchyutat*, Des चुच्योतिषति *chuchyotishati* or चुच्युतिषति *chuchyutishati* Int चोच्युत्यते *chochyutyate*, चोच्योति *chochyotti*

### 4 च्युत् *chyut*, to flow, (च्युतिर)

P च्योति *chyotati*, I सच्योत *achyotat*, O च्योतेत् *chyotet*, I च्योतु *chyotatu* || Pf 1 चुच्योत *chuchyota*, 9 चुच्युत् *chuchyutuh*, I A 1 सच्योतिष *achyotisham*, 2 सच्योती *achyotih*, or II A 1 सच्युत *achyutam*, F च्योतिष्यति *chyotishyati*, C सच्योतिष्यत् *achyotishyat*, P F च्योतिषा *chyotishā*, B च्युतात् *chyutāt* &c.

Note—This verb is sometimes written च्युत् *chut*

### 5 मण् *manth*, to shake

P मणति *manthati* || Pf 1 ममण *mamantha*, 2 ममणिष *mamanthitha*, 3 ममण *mamantha*, 7 ममणिष *mamanthitha*, 8 ममण्यु *mamanthathuh* (Pan 1 2 5) or, less correctly, ममण्यु *mamathathuh* (§ 328, 4) I A 1 ममणीत् *amanthit* F मणिष्यति *manthishyati* P F मणित्वा *manthitā*, B मण्यत् *manthyat* (§ 345 t) || Pt मणित् *manthitah* ममण्यन् *mamanthyan*, Ger मणित्वा *manthitva* or मणित्वा *manthit* : (Pan 1 2, 23, § 428), मण्य *manthya*, Adj मणित्व्य *manthitavyah* मणनीय *manthanayah*, मण्य *manthyah* || Pass मण्यते *manthyate*, Caus मणयति *manthayati*, Des ममणिषति *mamanthishati*, Int ममण्यते *mdmanthyate*, ममन्ति *mdmanthi* or ममणीति *mamanthiti*, Impf 3 ममामन् *amdman*.

Note—Roots end ng m consonants preceded by a nasal lose the nasal before weakening (कि 1 i) terminat ons (Pān vi 4 24) but not roots written with Anul



of the reduplicated perfect in the dual and plural are weakening (*ks*), except after roots ending in double consonants (Pāp. I. 2, 5). According to some, however, the weakening is allowed even after double consonants: केचिदिति । प्रयोषीदपुष्पिकाराद्यः । तथा च प्रयोषीदपुष्पायुक् । संयोगाच्च किदा । ररन्तुः ररन्ति । Roots, however, which thus drop the penultimate nasal in the perfect, need not take *re* instead of reduplication: स्तोषिनो नेति केचित् ममचतुः । Prakya-Kaumudi, p. 7 b

Native grammarians admit a verb मथति *mathati* (*math*), and another मथति *mathati*, which supply a variety of verbal derivatives

#### 6. कुंप् *kunth*, to strike, (कुपि)

Roots marked in the Dhātupāṭha by technical final *ṛ* keep their penultimate nasal throughout.

This root can take no Guna, on account of its final conjunct consonant.

P. कुंप्ति *kunthati*, I. अकुंप्त् *akunthat*, O. कुंप्ते *kunthet*, I. कुंप्तु *kunthatu* n Pf. 1. चुकुंप् *chukuntha*, 2. चुकुंप्ति *chukunthitha*, 3. चुकुंप्तुः *chukunthuh*, I A. अकुंप्ति *akunthi*, 9. अकुंप्तिषुः *akunthishuh*, F. कुंप्तिष्यति *kunthishyati*, P. F. कुंप्तिता *kunthita*, B. कुंप्त्यात् *kunthyāt*, (प्रनिकुंप्त्यात् *pranikunthyāt*, § 99, not with lingual *ṣ* n, as Carey gives it) n Pt. कुंप्तिताः *kunthitah*, चुकुंप्तान् *chukunthidn*, Ger. कुंप्तिता *kunthitā*, कृष्ण -*kunthya*, Adj. कुंप्तितायः *kunthitayah* n Pass. कुंप्तिते *kunthyate*, Caus. कुंप्तिष्यति *kunthayati*, Des. चुकुंप्तिष्यति *chukunthishati*, Int. चोकुंप्ति *chokunthyate*, चोकुंप्ति *chokuntli*.

#### 7. सिप् *siddh*, to go (सिध्), and सिप् *siddh*, to command (सिप्).

P. सेषति *sedhati* (निषेधति *nishedhati* \*), I. असेपत् *asedhat* n Pf. 1. सिषेध *sishedha*, 2. सिषेधिय *sishedhitha*, 3. सिषिधुः *sishidhuh*, I A. असेधीत् *asedhit*, F. सेषिष्यति *sedhishyati*, P. F. सेषिता *sedhita*, B. सिष्यात् *sidhyāt*.

In the sense of commanding or ordaining, this root is marked by technical *ṛ* (सिप् *shidhā*), and hence the intermediate *ṛ* i may be omitted. Thus Pf. 2. सिषेधिय *sishedhitha* or सिषेध *sisheddha*, 4. सिषिधिय *sishidhitha* or सिषिध *sishidha* &c., F. सेषिष्यति *sedhishyati* or सेष्यति *setsyati*, P. F. सेषिता *sedhita* or सेदता *seddha*, I A. असेधीत् *asedhit* (as before), or 1. असेत *asaitam*, 2. असेतीः *asaitih*, 3. असेतीन् *asaitin*, 4. असेत *asaitna*, 5. असेद *asaidham*, 6. असेदः *asaidham*, 7. असेत *asaitma*, 8. असेद *asaidha*, 9. असेतुः *asaituh* n Pt. सिद्धः *siddhah*, Ger. सेषिता *sedhita* or सिद्धा *siddhā*, षिष्य -*sidhya*, Adj. सेषितायः *sedhitayah* or सेदयः *sedhatyah* n Pass. सिष्यते *sidhyate*, Caus. सेषयति *sedhayati*, Des. सिषेधियति *sishedhishati* or सिषिधियति *sishidhishati* (§ 103), Int. सेषयते *sedhayate*, सेषेद *seddhi*.

\* The change of *ṣ* into *ṣh* is forbidden by Pāṇini VIII. 3, 113, when सिप् *siddh* means to go. It is admitted by the Śāstr. The Anubandha *ṣh* is sometimes added to सिप् *siddh*, to go, but is explained to be for the sake of pronunciation only. Colebrooke marks it as erroneous. Its proper meaning would be that intermediate *ṛ* i is optional in the gerund, and forbidden in the past participle (§ 337, II 5). The forms without intermediate *ṛ* i belong properly only to सिप् *siddh*, to command. This verb must change its initial *ṣ* after prepositions. निषेधति *nishedhati*.

8. खद् *khad*, to be steady, to kill, to eat.

P. गदति *khadati* = Pf. 1. चखाद् *chakhāda*, 2. चखादिष्य *chakhadīṣha*, 3. चखाद् *chakhāda*, 4. चखादिष्य *chakhadīṣha*, 5. चखादधुः *chakhadadhuh*, 6. चखादधुः *chakhadadhuh*, 7. चखादिष्य *chakhadīṣha*, 8. चखाद् *chakhāda*, 9. चखादुः *chakhādūh*, 1 A. चखादीन् or चखादीन् *akhādīn* (Pān. vii. 2, 7; § 348), F. गदिष्यति *khadīṣhyati*, P. F. गदिता *khaditā*, B. गद्यात् *khadyāt* = Pt. गदिहः *khadīṣah*, चखाद्गद् *chakhadrin*, Ger. गदिता *khaditvā*, गद्य - *khadya*, Adj. गदिष्यः *khadīṣyah* = Pass. गद्यते *khadyate*, Caus. गद्ययति *khadyayati*, Des. चिगदिष्यति *chikhadīṣkati*, Int. चामद्यते *chakhadyate*, चागति *chakhāti*.

9. गद् *gad*, to speak.

P. गदति *gadati* (प्रणिगदति *pranigadati*), 1. जगद् *agadat* (प्रजगद् *pranyagadat*), O. गदतु *gadet*, 1. गदतु *gadatu* = Pf. 1. जगाद् *jagāda*, 2. जगदिष्य *jagadīṣha*, 9. जगदुः *jagādūh*, 1 A. जगादीन् or जगादीन् *agādīn* (Pān. vii. 2, 7; § 348), F. गदिष्यति *gadīṣhyati*, C. जगदिष्य *agadīṣhyat*, P. F. गदिता *gaditā*, B. गद्यात् *gadyāt* = Caus. गद्ययति *gidayati*, Des. जिगदिष्यति *jigadīṣhati*, Int. जागद्यते *jigadyate*, जागति *jigati*.

10. रद् *rad*, to trace, to scratch.

P. रदति *radati* = Pf. 1. रराद् *rarāda*, 2. रदिष्य *redīṣha*, 9. रेदुः *redūh*, 1 A. ररादीन् or ररादीन् *arādīn* (§ 348).

11. नद् *nad*, to hum, (रद.)

P. नदति *nadati* (प्रनदति *pranadati*, प्रनिनदति *praninadati*) = Pf. 1. ननाद् *nanāda*, 2. नेदिष्य *nedīṣha*, 9. नेदुः *nedūh*, 1 A. ननादीन् or ननादीन् *anādīn*.

12. अद् *ard*, to go, to ask, to pain.

P. अदति *ardati*, 1. अदद् *ardat* = Pf. 1. अनद् *anāda*, 2. आनदिष्य *anardīṣha*, 9. आनदुः *anardūh*, 1 A. आनदीन् *ārdīn*, F. अदिष्यति *ardīṣhyati* = Pt. अदिहः *ardīṣah*, not आदिहः *ārdīṣah*, see also p. 167 = Caus. अदयति *ardayati*, अदिदद् *ardidat*, Des. अदिदिष्यति *ardidīṣhati*.

15 निक्ष् *nikṣh*, to kiss, (चिद्य)

P निक्षति *nikṣhati* (प्रणिक्षति *pranikṣhati*, not प्रनिक्षति *pranikṣhati*, § 98, 8, 2) ||  
 Pf निनिक्ष् *nnikṣha*, I A अनिद्यते *anikṣhī*, F निक्षिष्यति *nikṣhiṣhyati*, P F  
 निक्षिता *nikṣhita*, H निक्ष्यात् *nikṣhyat*

16 उक्ख् *ukkh*, to go

P ओक्षति *okṣati* (प्रोक्षति *prokṣati*, § 43), I ओक्षत *aukṣat* || Pf १ उवोक्ख *uokkha*  
 (§ 314), २ उवोक्खि *uokkhitha*, ३ उवोक्ख *uokkha*, ७ ऊक्खि *ūkkhuma*, I A ओक्षीत्  
*aukṣīt*, F ओक्षिष्यति *okṣhiṣhyati*, C ओक्षिष्यत *aukṣhiṣhyat*, P F ओक्षिता *okṣhita*,  
 B उव्यात् *ukhyat* || Pass उव्यते *ukhyate*, Caus ओक्षयति *okṣhayati*, Des ओक्षिष्यति  
*okṣhiṣhyati*

17 अच *anch*, to go, to worship, (अचु and अचि)

The Anubandha उ of अचु *anchu* allows the opt on of intermed ate इ in the gerund अचिता  
*anchita* or अचि *achit* and its nasal remains except before weakening forms (see month  
 No 5) but the Anubandha इ of अचि *achi* requires the nasal throughout (Dhātupāṭha 7 6)

P अचति *anchati* || Pf १ आनच *anancha* (§ 313) २ आनचु *ananchu* (but see  
 No 5, note), I A आचीत् *añchīt*, F अचिष्यति *anchiṣhyati*, C आचिष्यत *anchiṣhyat*,  
 P F अचिता *anchita*, B अच्यात् *achyat* (may he worship), अच्यात् *achyat* (may  
 he go), § 345†

Pass अच्यते *achyate* and अच्यते *anchyate*, Caus अचयति *anchayati*, Des  
 अचिष्यति *anchiṣhyati*

Distinguish between अचित *anchit* worshipped Ger अचिता *anchita* having  
 worshipped and अक्ष *akṣh* moved (Pāṇ vii 2 53 vi 4 30), अच *ach* never seems  
 to lose its nasal when it means to honour Pass अच्यते *anchyate* he is honoured अच्यते  
*achyate* he is moved The two roots however are not always kept distinct

18 आच्छ् *anchh*, to stretch (आचि)

P आच्छति *anchhati* || Pf आनाच्छ *anañchha* or आच्छ *anchha* (§ 313), I A आच्छीत्  
*añchīt*, F आच्छिष्यति *añchiṣhyati* || Caus आच्छयति *añchhayati*, Des आच्छिष्यति  
*añchiṣhyati*

19 मुच् *mruch*, to go, (मुचु)

• ओचति *mrochati* || This and other verbs enumerated § 367 take optionally  
 the first or second aorist, अचोचत् *amrochīt* or अमुचत् *amruchat* || Pt मुचु *mruch-*  
*taḥ*, Perf मुमुचुत् *mumruchan*, Ger मुचिता *mruchitva* or मुचत् *mruchitva*

20 हृच्छ् *hurchh*, to be crooked, (हृच्छे)

P हृच्छति *hurchhati* (§ 143) || Pf जुहृच्छे *juhurchha*, I A अहृच्छीत् *ahurch-*  
*chīt* || Pt हृच्छित *hurchchit* or हृच्छे *hurchha* (§ 431, 2)

21 वज् *vaj*, to go

P वजति *vajati* || Pf १ ववाज *vavāja*, २ ववजिष *vavajitha* (§ 328), I A ववा  
 जीत् *avajīt*, F वजिष्यति *vajishyati*

22. वृज् *vraj*, to go.

P. व्रजति *vrajati* ॥ Pf. १. व्रजान् *vrajāya*, २. व्रजन्विष *vrajāṣṭha*, I A. व्रजानीत् *avrājīt* (§ 348\*) ॥ Pt. व्रजितः *vrajitaḥ* ॥ Caus. व्रजयति *vrajayati*, Des. विव्रजयति *vivrajayati*, Int. व्रजयते *vrajayate*, व्रजयिषि *vrajayishṭi*.

23. अज् *aj*, to go, to throw.

P. अजति *ajati*, I. अजन् *ajāt* ॥ यी *ī* must be substituted in the general tenses before terminations beginning with vowels. Before all consonants except य *y* (Pan II. 4, 56, v.) this substitution is optional, i. e. both अज् *aj* and यी *ī* may be used ॥ Pf १. अजाम् *ajāya*, २. अजन्विष *ajāṣṭha* or अजन्विष *ajayīṣṭha* (§ 335, 3), [अजन्विष *ajīṣṭha*], ३. अजाम् *ajāya*, ४. अजिष्व *ajyiva* (§ 334), [अजिष्व *ajīva*], ५. अजिष्वः *ajyathuh*, ६. अजिष्वः *ajyathuh*, ७. अजिष्वः *ajyima* [अजिष्व *ajīma*], ८. अजिष्वः *ajyā*, ९. अजिष्वः *ajyuh*, I A. अजानीत् *ajāṣṭh* [अजानीत् *ajīṣṭh*], १०. अजिष्वः *ajyishṭh*, F. अजयति *ajayati* (§ 332, 3), C. अजयन् *ajayāt*, P. F. अजत *ajāt*, B. अजात् *ajāt* [F. अजयति *ajayati*, C. अजयन् *ajayāt*, P. F. अजित *ajitā*] ॥ Pt. अजितः *ajitah* [अजितः *ajitah*], Perf. अजिष्वान् *ajyān* [अजिष्वान् *ajīn*], Ger. अजित *ajitā* [अजित *ajitā*], \*अजिष्व-*ajyā*, Adj. अजितः *ajitah* [अजितः *ajitah*], पञ्चनीयः *ajanyāh*, वेद्यः *ajyāh* ॥ Pass. अजयते *ajayate*, Caus. अजययति *ajayayati*, Des. अजययति *ajayayati*, Int. अजययते *ajayayate*.

24. क्षि *kṣi*, to wane.

P. क्षयति *kṣayati* ॥ Pf १. क्षिष्य चिक्षाय *chikṣāya*, २. क्षिष्य चिक्षथ *chikṣetha* or क्षिष्य चिक्षयिष *chikṣayīṣṭha*, ३. क्षिष्य चिक्षयिष *chikṣayīṣṭh*, I A. क्षिष्य चिक्षाय *chikṣāya*, F. क्षयति *kṣeshyati*, B. क्षयति *kṣayāt* (§ 390) ॥ Pt. क्षितः *kṣitaḥ* or क्षीयः *kṣīnah*, Caus. क्षययति *kṣhayayati*, Des. क्षययति *kṣhayayati*, Int. क्षययते *kṣhayate*, क्षययिषि *kṣhayishṭi*. The Caus. क्षययति *kṣhayayati* is better referred to क्षी *kṣi* (§ 462, II. 23).

25. कट् *kaṭ*, to rain, to encompass, (कटे)

The Anubandha २९ prevents the lengthening of the vowel in the sonant

F. कटति *katati* ॥ Pf. कटत् *kaṭāṭa*, I A. कटनीत् *akaṭī* (no Vriddhi, § 348†)

26. गुप् *gup*, to protect, (गुप्)

The verbs गुप् *gup*, to guard, धूप *dhūp* to warm, विद् *vidh*, to go, पण *paṇ*, to traffic, पन् *pan*, to praise, take *āya* in the special tenses, and take it optionally in the rest (Pan III १, 28, 31)

P. गोपायति *gopāyati*, I. अगोपायत् *agopāyat*, O. गोपायेत् *gopāyet*, I. गोपायत् *gopāyatu* ॥ Pf. गोपायचकार *gopāyamchakāra* (§ 325, 3) or जुगोप *jugopa*, I A. अगोपायीत् *agopāyīt*, अगोपीत् *agopīt* or अगोपीत् *agopīṣṭ* (§ 337, I. 2), ६. अगोपायत् *agopāyam*, F. गोपाययति *gopāyayati*, गोपाययति *gopayayati*, or गोपयति *gopayati*, P. F. गोपायित *gopāyitā*, गोपित *gopitā*, or गोपा *gopā*, B. गोपायत् *gopāyāt* or गुपायत् *gupyāt* ॥ Pt. गोपायितः *gopāyitaḥ* or गुप्तः *guptah*, Ger. गोपायित्वा *gopāyitvā*, गोपित्वा *gopitvā*, or गुप्त्वा *guptvā*, Adj. गोपायितव्यः *gopāyitavyah*, गोपितव्यः *gopitavyah*,

or गोष्यः *gopyah* ॥ Caus. गोपयति *gopayati* or गोषययति *gopāyayati*, Des. जुगुप्सति *jugupsati*, जुगुप्सिषति *jugupishati*, जुगोप्सिषति *jugopishati*, or जुगोपाप्सिषति *jugopāpishati*, Int. जुगुप्सते *jugupyate*, जुगोप्ति *jugopiti*.

### 27. धृप् *dhāp*, to warm.

P. धृषयति *dhāpāyati* ॥ Pf. धृषीषकर *dhāpayānchakāra* or दुधृष *dudhāpa* (no Guna, because the vowel is long), I A. धृषयामीन् *adhāpāmyān* or अधृषीन् *adhāpīn*.

### 28. तप् *tap*, to burn, (§ 332, 14).

P. तपति *tapati* ॥ Pf. १. तताप *talāpa*, २ तताथ *talaptha* or तेषिथ *tepiṭha* (§ 335, 3), ३ तताष *talāpa*, I A. १ तताप् *atāpsam*, २ तताप्सीः *atāpsīḥ*, ३ तताप्सीन् *atāpsīn*, ६ तताप्सी *atāptām* (§ 351), F. तप्यति *tapsyati*, P. F. तप्ता *taplā*, B तप्तात् *tapyāt* ॥ Pt. तपः *tapah*, तेषिषान् *tepiṭān*, Ger. तप्ता *taptiā*, Adj तप्यः *taplavyah*, तप्यः *tapyah* (short, because it ends in प् *p*, § 456, 6) ॥ Pass. तप्यते *tapyate*, Caus. तापयति *tāpayati*, Des. तितप्सति *titapsati*, Int. तातप्यते *tātapyate*, तातप्ति *tātapti*.

Note—With certain prepositions तप् *tap* takes the *Ātmanepada* (Pān 1 3, 27), उन्नपते *utapate*, चितयते *citapate*, it shines. It has an active sense in the passive (i e Div. *Ātm*), if it refers to तपः *tapah*, austere devotion, तप्यते तपसाप्यः *tapyate tapasāpyah*, the devotee performs austere devotion. In the sense of regretting (being burnt) it forms the Aor चतप्त *atapta*, चान्नरात्र पापेन कर्मणा *acannarātri pāpēna karmṇā*, he was distressed by a sinful act (Colebr).

### 29. चम् *cham*, to eat, (चम्.)

The following verbs lengthen their vowel in the special tenses (Pān VII 3, 75, 76) चम् *cham*, if preceded by चा *ā*, to rinse, चाचामति *āchāmati*, शिष्य *shikṣe*, to spit, शीरति *shīrati* (see No 35), क्रम् *kram*, to stride, क्रामति *krāmati* (see No 30), क्लम् *klam*, to tire, क्लमति *klamati*, गुह्य *guh*, to hide, गुह्यति *guhati*, follows a different rule, lengthening its vowel throughout, instead of taking Guna, when a vowel follows (Pān VI 4, 89)

P. चमति *chamati*, but after the prep चा *ā*, चाचामति *āchāmati* ॥ Pf. १ चचाम *chachāma*, चचामिष *chachamīṣa* or चेचमिष *chechamīṣa* &c, I A. चचामीन् *achāmīn* (§ 348\*) ॥ Pt. चान्तः *chāntāḥ*, Ger. चान्ता *chāntiā* or चमिन्ता *chamīntiā*, Adj चमित्यः *chamitavyah*, चाम्यः *chāmyah* (Pān. III. 1, 126) ॥ Caus. चामयति *chāmayati* (§ 462).

### 30. क्रम् *kram*, to stride, (क्रम्.)

क्रम्य *kramy*, to stride, क्षम् *śram*, to shun, भ्रम् *bhram*, to shun, क्षम् *klam*, to fail, क्षमी *kras*, to tremble, क्षुद् *kras*, to eat, क्षम् *kras*, to devour, may take य *ya* in the special tenses. Hence क्राम्यति *krāmyati* or क्षमति *śramati* (Pān III 1, 70)

P. क्रामति *krāmati* or क्राम्यति *krāmyati*, I. चक्रामत् *akrāmāt* or चक्राम्यत् *akrāmyāt* ॥ Pf. चक्राम *chakrāma*, I A. चक्रामीन् *akrāmīn* (§ 348\*), F. क्रमिषति *kramishyati*, P. F. क्रमिता *kramitā*, B. क्रम्यात् *kramyāt* ॥

क्रम् *kram* lengthens its vowel in the general tenses (*hit*) of the Parasmaipada (Pāp. VII 3, 76). Hence क्रामति *krāmati*, but क्रमते *kramate*. It takes

no intermediate इ i in the Ātm.; Fut. क्रम्यते *kramyate*, P. F. क्रंता *krantā*, Aor. अक्रांस्त *akrañsta*; but some grammarians admit intermediate इ i.

Pt. क्रंतः *krāntaḥ*, Perf. चक्रन्वान् *chakravān*, Ger. क्रांत्वा *krāntvā* or क्रमिन्त्वा *kramiñtvā* (§ 429), Adj. क्रमिन्त्वः *kramiñtvah* ॥ Pass. क्रम्यते *kramyate*, Caus. क्रमयति *kramayati*, § 461, (after prep also क्रमयति *kramayati*), Des. चक्रमिषति *chakramiṣati* or चक्रमते *chakramate*, Int. चंक्रम्यते *chankramyate*, चंक्रंति *chanikranti*.

Note—It is by no means certain that क्रम् *kram* in the Div class forms क्रम्यति *kramyati*. It is not one of the eight Sam verbs (Pāṇ १११ ३, 74), and in Pāṇ १११ ३, 76, *śyan* is no longer valid. The Prāsāda gives क्रम्यति *kramyati*, but adds, स्वमते तु इत्यपि दीपः क्रम्यतीति । The Śārasvatī decides for क्रम्यति *kramyati*, giving the general rule (II १, 145) शमादीनां दीपों भवति यकोरे परे । and enumerating as शमादि, शम् दम् धम् धम् क्रम् न्दम्.

### 31. यम् *yam*, to stop.

The roots यम् *yam*, to go, यम् *yam*, to cease, and इष् *iṣh*, to wish, substitute च्छ *cichha* for their final in the special tenses (Pāṇ १११ ३, 77).

P. यच्छति *yachchhati*, I यच्छत् *ayachchhat* ॥ Pf १ ययाम् *yayāma*, २ ययंथ ययान्था or येमिथ येमिथा, १ येमुः *yemuh*, I A. ययसीत् *ayamasit* (§ 359), F. ययसिथि *yayasyati*, P. F. ययंता *yayāntā*, B यय्यात् *yayyāt* ॥ Pt. यतः *yataḥ*, येमिवान् *yemivān*, Ger. यत्वा *yatvā*, ०यम् *-yamyā* or ०यम् *-yalyā*, Adj. यतव्यः *yantavyah*, यम्यः *yamyah* (निधाम्यः *niyāmyah*) ॥ Pass. यम्यते *yamyate*, Caus. यमयति *yāmayati*, II A. ययीयन्त *ayiyamat*, Des. यिदमति *yiyamsati*, Int. यंयम्यते *yamyamyate* or यंयंति *yamyanti*.

Note—यम् *yam* may be used in the Ātm. with the prep सा ६, if it is either intransitive, चायच्छते तरुः *āyachchhate taruḥ*, the tree spreads, or governs as its object a member of the agent's body, सायच्छते पाणि *āyachchhate pāṇi*, he puts forth his hand. Likewise with the prep सा ६, सं *sa*, यद् *ud*, if it is used reflectively; संपच्छते मीदीन् *samyachchhate mīdīn*, he heaps together his own rice. Likewise after उप *upa*, when it means to expose, रामः सीतामुपापन्नं *rāmaḥ sītām upāyamanta*, Rāma married Sītā. Here the Aor. may also be उपायत *upāyata*. Like उदायति *udāyata*, he divulged another's faults (§ 356).

### 32. नम् *nam*, to bow, (यम्)

P. नमति *namati* ॥ Pf १ ननान् *nanāma*, २ ननंथ ननान्था or नेमिथ नेमिथा, १ नेमुः *nemuh*, I A. ननसीत् *anamasi* (§ 359), F. ननसिथि *namasyati*, P. F. ननंता *nanāntā*, B नन्यात् *namyāt* &c., like यम् *yam*.

Note—नम् *nam* may be conjugated in the Ātmanepada (Pāṇ १११ १, 89).

The Anubandha ३ ॥ given to it by some grammarians is declared wrong by others.

### 33. गम् *gam*, to go, (गन्)

P. गच्छति *gachchhati* ॥ Pf १ जगाम *jagāma*, २ जगमिथ जगामिथा or जगंथ जगान्था, ३ जगान् *jagāma*, ४ जगिमथ जगमिथा (§ 328, 3), ५ जगमथुः *jagmathuh* &c., II A. जगमत् *agamat* (§ 367), F. गगमिथि *gamasyati* (§ 338, 2), P. F. गगंता *ganāntā*, B गग्यात् *gamyāt* ॥ Pt. गतः *gataḥ*, Perf. गमिवान् *gamivān* or गगन्वान् *gaganvān*, Ger. गत्वा *gatvā*, ०गम् *-gamyā* or ०गम् *-galyā*, Adj. गतव्यः *gantavyah*, गम्यः *gamyah* ॥

Pass गम्यते *gamya-te*, Caus गमयति *gamayati*, Aor सगोमत *agamāt*, Des विगमिषति *jigamishati*, Int जगम्यते *jaḡgamyate* or जगति *jaḡgati*

Note—With prep स *sa* it follows the Âtm, if intransitive. The Caus too with the prep सा *śa* may follow the Âtm if it means to have patience. आगमयस्व तावत् *āgamayāsva* wait a little. In the Âtm the final म् *m* may be dropped in the Aor and Ben: समगत *samagata* or समगस्त *samoga sta* सगसीष्ट *sa gashīṣṭa* or सगसीष्ट *samgashīṣṭa* (See § 355.)

### 34 फल् *phul*, to burst, (प्रिफला)

P फलति *phalati* ∥ Pf १ पफाल *paphala*, २ फेलिष *phelitha* (§ 336, II 2), ३ पफाल *paphula*, ४ फेलिष *phelitha*, I A फफालीत् *aphalīt* (§ 348\*), P फलिष्यति *phaliṣhyati* ∥ Pt फुल *phullā* (Pan VIII 2, 55), Ger फलिष्या *phaliṣya* ∥ Pass फल्यते *phalyate*, Caus फालयति *phalayati*, Aor सफोफलत् *apīphalat*, Des विफलिषति *viphalishati*, Int. पफुल्यते *pamphulyate*, पफुलिषि *pamphuliṣi* (Pan VII 4 87-89)

### 35 शिष् *shīṣ*, to spit (चिषु)

P शीषति *shīṣati* ∥ PF तिषेय *tishtheta* or तिषेय *tishtheta*, I A शीषेयीत् *ashīṣheta*, F शीषिष्यति *shīṣhishyati* ∥ Pt शिष् *shīṣ* ∥ Pass शीष्यते *shīṣyate* (§ 143), Caus शीषयति *shīṣhayati*, Des तिषीरिषति *tishthirishati* or तिषीरिषति *tishthirishati* (Pan VII 2, 49), Int तेषीष्यते *teshīṣhyate*. No Intensive Parasmañjida

Vowel lengthened in special tenses (see No 29) Int at sib font unchanged *le* (§ 103)

### 36 जि *ji*, to excel

P जयति *jayati* ∥ Pf १ जिगाय *jigāya*, २ जिगेय *jigetha* or जिगयिष *jigayitha*, ३ जिगाय *jigāya*, ४ जिगयिष *jigyitha*, ५ जिगयिषु *jigyathuh*, ६ जिगयिषु *jigyathuh*, ७ जिगयिषु *jigyathuh*, ८ जिगयिषु *jigyathuh*, ९ जिगयिषु *jigyathuh*, I A जीयेयीत् *ajayishīṣ* (§ 350), P जेयति *jeshyati*, P F जेत *jeta*, B जीयति *jiyat* ∥ Pt जित *jita*, Perf जिगियान् *jigyan*, Ger जित्वा *jitva*, Adj जेतव्य *jetyah*, जयनीय *jayaniyah*, जेय *jeyah*, and जय *jayyah* (§ 456, 2), जिग *jityah* only with हलि *halih* (Pan III 1, 117) ∥ Pass जीयते *jiyate*, Aor जीयति *ajyati*, Caus जीययति *jāpayati*, Aor जीययति *ajījapat*, Des जीयति *jigishati*, Int जीयते *jigiyate*, जेजेति *jeyeti*. It follows the Âtmanepada with the prepositions परा *para* and वि *vi*

The change of ज् *j* into ग् *g* in the reduplicated perfect is anomalous (§ 319). It does not take place in ज्या *jya* to wither (जिनति *jinati*) although the rule of Pan might seem to comprehend that root after it has taken *Samprasuraṇa*. ज्या *jya* forms its reduplicated perfect जिज्यी *jijya*

### 37 अक्ष *akṣh*, to obtain, (चक्षुः)

अक्ष *akṣh* follows also the Sa class अक्षयति *akṣhayati* &c

P अक्षति *akṣhati* ∥ Pf १ आनक्ष *anākṣha*, २ आनक्षिष *anākṣhitha* or आनक्ष *anākṣha*, ३ आनक्ष *anākṣha*, ४ आनक्षिष *anākṣhitha* or आनक्ष *anākṣha*, ५ आनक्षिषु *anākṣhatuh*, ६ आनक्षिषु *anākṣhatuh*, ७ आनक्षिषु *anākṣhitha* or आनक्ष *anākṣha*, ८ आनक्ष *anākṣha*, ९ आनक्ष *anākṣha*, I A आक्षिष *akṣhisham* or आक्ष *akṣham*,

2 आक्षीः *ākshīh*, 3 आक्षीत् *ākshīt*, 4 आक्षिष्य *ākshishya* or आक्ष *āksha*, 5 आक्षिष्य *ākshishyam* or आक्ष *āksham*, 6 आक्षिष्य *ākshishyam* or आक्ष *āksham*, 7 आक्षिष्य *ākshishma* or आक्ष *ākshma*, 8 आक्षिष्य *ākshishya* or आक्ष *āksha*, 9 आक्षिष्य *ākshishuh* or आक्ष *ākshuh*, F. अक्षिष्यति *akshishyati* or अक्ष्यति *akshyati*, P. F. अक्षिता *akshitā* or अक्ष *akshā* || Pt अक्षः *akshah*, Ger. अक्षित्वा *akshitva* or अक्षित्वा *akshitā* || Pass अक्ष्यते *akshyate*, Caus अक्षयति *akshayati*, Aor. अक्षिष्यत् *ākshishat*, Des अक्षिष्यति *ākshishati* (§ 476).

तद्य् *taksh*, to hew, follows अक्ष *aksh* throughout, also in the optional forms of the Su class

### 38. कृप् *krish*, to drag along, to furrow.

P. कर्षति *karshati* || Pf. 1 चर्षे *chakarsha*, 2 चर्षिष्य *chakarshitha*, 3 चर्षे *chakarsha*, 4 चर्षिष्य *chakarshitha* (§ 335, 3), I A 1 अर्क्षे *akārksam*, 2 अर्क्षे *akārksam*, 3 अर्क्षे *akārksam*, 4 अर्क्षे *akārksam*, 5 अर्क्षे *akārksam*, 6 अर्क्षे *akārksam*, 7 अर्क्षे *akārksam*, 8 अर्क्षे *akārksam*, 9 अर्क्षे *akārksam*, or अर्क्षे *akārksam* &c, or I A 4 अर्क्षे *akārksam* &c If used in the Ātmanepada, the two forms would be,

IA 2 1 अर्क्षे *akrisha*, 2 अर्क्षे *akrishitha*, 3 अर्क्षे *akrisha*,  
IA 4 1 Id 2 अर्क्षे *akrishitha*, 3 अर्क्षे *akrishitha*,  
IA 2 4 अर्क्षे *akrishitha*, 5 अर्क्षे *akrishitha*, 6 अर्क्षे *akrishitha*,  
IA 4 4 अर्क्षे *akrishitha*, 5 id. 6 id  
IA 2 7 अर्क्षे *akrishma*, 8 अर्क्षे *akrishma*, 9 अर्क्षे *akrishma*,  
IA 4 7 अर्क्षे *akrishma*, 8 अर्क्षे *akrishma*, 9 अर्क्षे *akrishma*

F. कर्षति *krakshyati* or कर्षति *karkshyati*, P F कर्ष *krashya* or कर्ष *larshitā* || Pt कर्षः *krishah*, Ger कर्षित्वा *krishitva* || Pass कर्ष्यते *krishyate*, Caus कर्षयति *karshayati*, Aor चर्षिष्यत् *achakarshat* or अर्क्षिष्यत् *akshishat*, Des चर्षिष्यति *chakarshati*, Int. चर्षिष्यते *charikrishyate*, चर्षिष्ये *charikarshite* or चर्षिष्ये *charikarshite*

The peculiar Guṇa and Viddhi of अर्क्ष, viz. र्क्ष and र्क्ष, instead of अर्क्ष and अर्क्ष, take place necessarily in कर्ष, to emit, and कर्ष, to see (Pan vi 1, 68). अर्क्ष *arshatā*, कर्ष *karshatā*, अर्क्ष *arshatā*, and अर्क्ष *arshatā* optionally in verbs with penultimate अर्क्ष, which reject intermediate र्क्ष (Pan vi 1, 59). कर्ष *krish*, to rejoice, तर्ष *tarshatā* or तर्ष *tarshatā*, Aor अर्क्षिष्यत् *atārpsit*, अर्क्षिष्यत् *atārpsit* or अर्क्षिष्यत् *atārpsit*

### 39. रुप् *rush*, to kill

P. रोषति *roshati* || Pf. 1 रुषे *rurosha*, 2 रुषिष्य *ruroshitha*, 3 रुषे *rurosha*, I A अरोषे *aroshitā*, F रोषिष्यति *roshishyati*, P F रोष *roshitā* or रोषिता *roshitā* (§ 337, II 1)

### 40. उष् *ush*, to burn

P. ओषति *oshati*, I ओषत् *ushat* || Pf. 1 ओषिष्य *oshamchakira* or ओषिष्य *usha* (§ 326), 2 ओषिष्य *ushitha*, 3 ओषिष्य *usha*, 4 ओषिष्य *usha* &c, I A ओषिष्य *ushitā*, F ओषिष्यति *oshishyati*, P F ओषिता *oshitā*, B उष्मात् *ushyat* || Pt उषितः *ushitah* or ओषितः *oshitah* (§ 425) || Des ओषिष्यति *oshishyati*



41 मिह *mih*, to sprinkle

P मेहति *mehati* ॥ Pf १ विमेह *mimeha*, २ विमेहिय *mimehiya*, 1A अनिघ्न *amikshat* (३ 360), F मेहयति *mekshayati*, P F मेढा *medha* ॥ Pt मोढ *mīdha*, Perf मोढात् *mīdhi* (निमिहान् *mimihān*), Ger मोढा *mīdhā* ॥ Caus मेहयति *mehayati*, अनिमिहन् *animishat*, Des निमिहति *mimikshati*, Int मेमेहते *memehyate*, मेमेदि *memedhi*, (निमिदि *memidhi*, Westerg.)

42 दह *dah*, to burn

P दहति *dahati* ॥ Pt १ ददाह *dadāha*, २ देहिप *dehītha* or दग्ध *dagdha*, F पक्षति *dhakshyati* (§ 118), P F दग्धा *dagdha*, B दग्धा *dahyat*, 1 A १ अधाक्ष *adhāksham*, २ अधाक्षी *adhākshī*, ३ अधाक्षीत् *adhākshī*, ४ अधाक्ष *adhākshva*, ५ अदग्ध *adigdham*, ६ अदग्धा *adagdham*, ७ अधाक्ष *adhākshma*, ८ अदग्ध *adugdha*, ९ अधाक्ष *adhākshuh* (see p 185) ॥ Pt दग्ध *dagdha* ॥ Caus दाहयति *dahayati*, Aor अदीदहत् *adidahat*, Des दिधयति *didhaksati*, Int ददहते *dandahyate* ददग्ध *dandagdh*

43 ग्लि *glai*, to droop, also म्लि *mlai*, to fade

P ग्लायति *glayati*, O ग्लायेद् *glayet* n Pf १ गग्ली *gaglian* (§ 329), २ गग्लिष्य *gaglisha* or गग्लिष्य *gaglisha*, ३ गग्ली *gaglian*, ४ गग्लिष्य *gaglisha* ५ गग्लिष्य *gaglishukh*, ६ गग्लिष्य *gaglishukh*, ७ गग्लिष्य *gaglishma*, ८ गग्लिष्य *gaglia*, ९ गग्लिष्य *gaglish*, I A, १ गग्लिष्य *agl ishaham* (§ 357), २ गग्लिष्य *agl ish*, ३ गग्लिष्य *agl ish*, ४ गग्लिष्य *agl ish*, ५ गग्लिष्य *agl ishaham*, ६ गग्लिष्य *agl ishaham*, ७ गग्लिष्य *agl ishaham*, ८ गग्लिष्य *agl ishaham*, ९ गग्लिष्य *agl ishaham*, F ग्लायति *glasyati*, P I. ग्लायति *glata*, B ग्लायति *glayat* or ग्लायति *gleyat* (§ 3924) n Pt ग्लान् *glinah*, Ger ग्लायति *glatou*, ग्लायति *glaya*, Adj ग्लायति *glatayah*, ग्लायति *glintyah*, ग्लायति *glayah* n Pass (impers) ग्लायते *glayate*, Caus ग्लाययति or ग्लाययति *glāyayati*, Des ग्लायति *glasati*, Int गग्लायते *gaglayate*, गग्लायति *gagllai*

44 गै *gai*, to sing, also रै *rai*, to bark, कै *kai*, to croak

P गायति *gayati* « Pf जगत् *jagat* I A अगाति *agati*, T गायति *gayati*, P F गत *gata*, B गेयत् *geyat* (§ 392) Mark the difference between गि *gi* and ग्लि *gli* in the Bened « Pt गीत *gitah*, Ger गीता *gitah*, \*गाय - *ghya*, Adj गायत्र्य *gayatriah*, गायीय *gayiyah*, गेय *geyah* « Pass गीयते *giyate*, Aor अगायि *agayi*, Caus गाययति *gayayati* Aor अजीगयत् *ajigayat*, Den निगयति *nigayati*, Int गेगीयते *regiyate*, जगति *jagati*

45 स्ति *sthiyai*, to sound, to gather, also स्ति *sthiyai*, the same (§ 103)

46. दे *da*, to cleanse, (दे॒)

This verb is distinguished by a mute द् *p* from other verbs, like दा *da* &c. It is therefore not comprised under the पु *gha* verbs (§ 392\*), it takes the first aorist (3rd form), and does not substitute ई *i* or ए *e* for आ *a*

P. दास्यति *dāsyati* || Pf. ददौ *dadau*, I A. १ अदामिष *adāśisham*, २ अदासीः *adāśih* &c., F. दास्यति *dāsyati*, P. F. दाता *dātā*, B. दाम्यात् *dāyāt* || Pt. दातः *dātah* || Pass. दायते *dāyate*, Caus. दापयति *dāpayati*, Des. दिदासति *didāsati*, Int. दादायते *dādāyate*, दादाति *dādāti*

47. धे *dhe*, to drink, (धे॒)

This verb is one of the six so called पु *gha* roots (§ 392), roots which in the general tenses have for their base दा *dā* or धा *dha*

P. धयति *dhayati* || Pf. १ दधी *dadhau*, २ दधिष *dadhītha* or दधाष *dadhātha*, ३ दधी *dadhau*, ४ दधिर *dadhira*, ५ दधुः *dadhuh*, ६ दधुः *dadhuh*, ७ दधिष *dadhīma*, ८ दध *dadha*, ९ दधुः *dadhuh* It admits I A. ३ (§ 357), II A. (§ 368), and Red. II A. (§ 371):

- |                              |                           |                                |
|------------------------------|---------------------------|--------------------------------|
| १ अधामिष <i>adhāśisham</i> , | २ अधासीः <i>adhāśih</i> , | ३ अधामिषुः <i>adhāśishuh</i> , |
| ४ अधा <i>adhām</i> ,         | ५ अधाः <i>adhāh</i> ,     | ६ अधुः <i>adhuh</i> ,          |
| ७ अधं <i>adadham</i> ,       | ८ अधः <i>adadhah</i> ,    | ९ अधन् <i>adadhan</i> .        |

Γ. धास्यति *dhāsyati*, P. F. पाता *dhātā*, B. धेयात् *dheyāt* || Pt. धीतः *dhitah*, Ger. धीत्वा *dhitvā*, धाय *-dhāya* || Pass. धीयते *dhiyate*, Caus. धापयति *dhipayati* (Ātm. धे *-le*, to swallow), Aor. अदीपयत् *adidhapat*, Des. धिष्यति *dhiṣyati*, Int. देधीयते *dedhiyate*, दाधाति *dādadhāti*, or, with the always optional ई *i*, दाधेति *dādheti*

48. दृश् *drś*, to see, (दृ॒शिर.)

This root substitutes पश्य *paśya* in the special tenses

P. पश्यति *pāsyati*, I. अपश्यत् *apāsyat*, O. पश्येत् *pāsyet*, I. पश्यतु *pāsyatu* || Pf. १ ददृशे *dadarśa*, २ ददृशिष *dadarśitha* or ददृष्ट *dadrashtha* (§ 335), ३ ददृशे *dadarśa*, ४ ददृशिर *dadrīra*, ५ ददृशुः *dadrīshuh*, ६ ददृशुः *dadrīshuh*, ७ ददृशिर *dadrīma*, ८ ददृश *dadrīa*, ९ ददृशुः *dadrīshuh*. I A. १ अद्राक्ष *adrākṣham*, २ अद्राक्षी *adrākṣhīh*, ३ अद्राक्षीत् *adrākṣhī*, ४ अद्राक्ष *adrākṣha*, ५ अद्राक्ष *adrākṣham*, ६ अद्राक्षी *adrākṣhī*, ७ अद्राक्ष *adrākṣha*, ८ अद्राक्ष *adrākṣha*, ९ अद्राक्ष *adrākṣha* (§ 350, 364); or II A. १ अद्राक्षे *adarīam*, २ अद्राक्षे *adarīam*, F. दृश्यति *drakṣhyati*, P. F. दृश *drashī*, B. दृश्यात् *drīyāt* || Pt. दृशः *drīshah*, Ger. दृष्ट्वा *drīshvā*, दृश्य *-drīsha*, Adj. दृश्यः *drīshyah*, दृशीयः *drīshīyah*, दृश्यः *drīshyah* || Pass. दृश्यते *drīsyate*, F. दृशिष्यते *drīshīsyate* or दृश्यते *drakṣhyate* (§ 411), P. F. दृशिष्य *drīshī* or दृश *drashī*, B. दृशिष्य *drīshīshī* or दृश *drīshī*, Aor. अद्राक्ष *adarīa*, Caus. दृशयति *drīshyati*, Aor. अदीदृशत् *adīdīrat* or अददृशत् *adadrīrat*, Des. दिदृश्यते *dīdrīshyate* (Ātm.), Int. ददृशयते *dadrīshyate*, ददृशि *dadrīshī*.

दृश् *drś* and दृष *drī* take *r* and *rī*, in *r* and *rī*, in *r* and *rī*, as their Giv. a and I Vpaddhu before consonantal terminations (Pān. vi. 1. 58) See No 39.

Other verbs which substitute different bases in the special tenses (Pāṇ. viii 3, 78) वृत्ति forms वृच्छति *vrachchhati* मृरि, पायति *dhrāṭi*, शद् *śad*, शीयते *śiyate* (Ātm.), सद् *sad*, सीदति *sīḍati*, या पृ, पिवति *pibati*, या गृह्, निपति *nigraṭi*, या ध्रु, धनति *dhamati* स्वा *stha*, तिष्ठति *tishṭhati*, या म्ना, मनति *manati*, दा *da*, यच्छति *yachchhati*

49 चू न, to go

P चञ्जति *richchhati* (उपचञ्जति *uparchhati*, § 44), I जाञ्छ *ārchhat* ॥ Pf I जात *ara*, 2 आरिष *arutha* (§ 338, 7), 3 जात *ara*, 4 आरिष *arwa*, 5 जातयु *arathuh*, 6 जातु *aratuh*, 7 आरिष *urama*, 8 जात *ara*, 9 जात *aruh*, II A 1 जात *aram*, 2 जात *arah*, 3 जात *arat*, 9 जात *aran* (§ 364), or I A 1 जापि *arsham*, 2 जापि *arshuh*, 3 जापि *arshāt*, 9 जापि *arshuh*, F अरिषति *arishyati* (§ 338, 2), C अरिषत *arishyat*, P F अरि *arīā*, B अरि *aryāt* (§ 390) ॥ Pt अत *ritah* or अत *ritah*, Ger अत *ritvā*, अत *-ritya* ॥ Pass अरिषते *aryate*, Caus अरिषति *arpayati*, Des अरिषति *arurshati*, Int अरिषते *arūryate*, अरिषति *ararīti*, अरिषति *arīti*, अरिषति *ararīti* अरिषति *ariyariiti* (exceptional intensive, § 479, with the sense of moving tortuously)

50 म. ग. to go

P धावति *dhaṇati* always means to run, while सरति *sarati* is used likewise in the sense of going ॥ Pf १ सतार *sasāra*, २ सतर्ष *sasarthā* (§ 335, 3), ३ सतार *sasara*, ४ समृष *sasriva*, ५ सस्रथु *sasrathuh*, ६ सस्रतु *sasratuh*, ७ समृष *sasriva*, ८ सस्र *sasra*, ९ सस्रु *sasruh*, II A. १ सतर *asaram*, २ सतर *asarah*, ३ सतरा *asarat*, or IA १ सतर्ष *asārsham*, २ सतर्षी *asārshīh*, ३ सतर्षीन् *asārshīh*, P सरियति *sarishyati*, P P सर्ति *sarta*, B सिषात *sriyat* (§ 390) ॥ Pt मृत् *sritak* ॥ Caus सारयति *sarayat*, Des सिरीषेति *sīsrishute*, Int सेरीयते *sesriyate*, सर्तीति *sarsarti* (§ 490)

51 *शुभ्र* *śudh*, to wither, (गृह्)

The special tenets take the *Ātmanepada*

P शयिते *śiyate*, I लक्षयित् *laśiyat*, O शयेत् *śiyet*, I शयेता *śiyatām* ॥ Pf  
 १ शसाद् *śaśāda*, २ शशत् *śaśattha* or शेदथ *śeduttha*, ३ शेदु *śedut*, II A लशदत्  
*śaśadat*, F लशयति *śaśayati*, P F लशत *śaśat*, B लशत् *śaśat* ॥ Caus शाशयति  
*śaśayati* (शादयति *śadayati*, he drives), Des जिशयति *śiśayati*, Int शाशयते *śaśadyate*, प्राशयि *śaśayī*

52 मद्, *sud*, to perish, (पद्)

P सोदति *sīdais* (निपीदति *nishīdatsi*) || Pf १ सवाद *savāda*, २ सेदिप *seditha* or ससप *sasuttha*, ३ सेदु *seduh*, II A असदत *asadat* (न्यपदत *nyashadat*), F सस्यति *satsyati*, P F सत्ता *sattia*, B स्यात *sadyāt* || Pt सव *savazā* || Pass सद्यते *sadyate*, Aor ससादि *asādi*, Caus सादयति *sadayati*, Aor असोदतू *asishadat*, Des मियसति *sishatsati*, Int. सामद्यते *sadyate*, सासति *sasati*

53 पा पय, to drink

P पिबति *piḍati* || Pf : पपी *papau*, २ पपिथ *papitha* or पपाथ *papaṭha*, १ पप-

*papuh*, II A अपात् *apat*, F पास्यति *pasyati*, P F पात्ता *patā*, B पेयात् *peyat* (§ 392) ॥ Pt पीत् *pītaḥ*, Ger पीत्वा *pīta*, °पाय *-paya*, Adj पातय्य *pataryah*, पानीय *panīyah* पेय *peyah* ॥ Pass पीयते *piyate*, Aor अपायि *apayi*, Caus पाययति *payayati* (or °ते *-te*, to swallow), Aor अपीयत् *apīyāt* (Pan VII 4, 4), Des विपासति *vipāśati*: Int पेपीयते *pepiyate*, पापाति *papati*

#### 54 घ्रा *ghra* to smell, to perceive odour

P जिघ्रति *jighrati*, I अजिघ्रत *ajighrat*, O निघ्रेत् *jighret*, I जिघ्रतु *jighratu* ॥ Pf १ जघ्री *jaghrāu*, २ जघ्रिष *jaghratha* or जघ्राष *jaghratha* १ जघ्रु *jaghrūḥ* II A अघ्रात् *aghrat*, or I A अघ्रासीत् *aghrasīt* (§§ 368, 357), F घ्रास्यति *ghrasyati* P F घ्रात् *ghratā*, B घ्रायात् *ghrayat* or घ्रेयात् *ghreyat* (§ 392 f) ॥ Pt घ्रात् *ghratāḥ* or घ्राण *ghranah*, Ger घ्रात्वा *ghratva* ॥ Pass घ्रायते *ghrayate*, Aor अघ्रायि *aghrayi*, Caus घ्राययति *ghrapayati*, अजिघ्रपत् *ajighrapat* or अजिघ्रिषत् *ajighripāt* (Pan VII 4, 6), Des जिघ्रासति *jighrasati*, Int जेघ्रीयते *jeghriyate*, जाम्राति *jaghrati*

#### 55 ध्वा *dhma*, to blow

P धमति *dhmati* ॥ Pf दध्नी *dadhmau*, I A अध्मासीत् *adhmusīt*, F ध्मास्यति *dhmasyati* B ध्मायात् *dhmayat* or ध्वेयात् *dhmeyāt* ॥ Pt ध्मात् *dhmatāḥ* ॥ Pass ध्मायते *dhmayate*, Aor अध्मायि *adhmuyi* Caus ध्माययति *dhmupayati*, Aor अदि ध्मपत् *adidhmapāt*, Des दिध्मासति *didhmusati*, Int देधीयते *dedhmiyate*, दाध्माति *dadhmaṭi*

#### 56 स्था *stha*, to stand, (श)

P तिष्ठति *tishṭhati* ॥ Pf तस्वी *tasthau* (अपित्वा *adhutasthau*), II A अस्थान् *asthāt* (न्यश्नत् *nyashṭhāt*), १ अस्तु *asthuh*, F स्थास्यति *sthasyati*, B स्थेयात् *stheyat* (§ 392) ॥ Pt स्थान् *sthatāḥ*, स्थित्वा *sthitva*, °स्थाव *sthave* Adj म्थातय्य *sthataryah*, स्थानीय *sthanīyah*, स्थव *stheyah* ॥ Pass स्थीयते *sthiyate*, Aor अस्थायि *asthayi*, Caus म्थाययति *sthapayati*, Aor अतिष्ठिषत् *atishṭhipāt*, Des तिष्ठासति *tishṭhasati*, Int तेथीयते *teshhiyate*, तास्थाति *tasthati*

Note—After *m sam* चर *ara* प्र *pro* and वि *vi* स्था *stha* is used in the 1<sup>st</sup> also after खा *d* if it means to affirm with उद् *ud* if it means to strive not to *re* so, or with उप *upa* if it means to worship &c 1<sup>st</sup> तिष्ठते *tishṭhate* Red 1<sup>st</sup> तस्ये *tasthe* Aor अस्थित *asthita* १ अस्थिषत् *asthiṣāt* Fut स्थास्यते *sthasyate* Ben स्थासीष्ट *sthasiṣṭha*

#### 57 मन्ना *manu*, to study

P मनति *manati* ॥ Pf १ मन्नी *mannau* २ मन्निष *manniṭha* or मन्नाय *manniṭha*, १ मन्नु *mannuḥ*, I A अमनासीत् *amanasīt*, B मनायात् *mayat* or म्नेयात् *mneyat* ॥ Pt मनात् *manatāḥ* ॥ Pass मनायते *mayate*, Caus मनाययति *mapayati*, Aor अमिन्नपत् *aminnopāt* Des निमनासति *manasati*, Int ममनायते *mannayate*, मामनाति *mannati*

#### 58 दा *da*, to give, (दाय्)

P यच्छति *yachchati*\* (प्रयच्छति *pranyachchati*) ॥ Pf ददेौ *dadau*, II A

\* After the preposit on *m sam* it may be used in the Atmanepada.

अदात् *adāt*, B. देयात् *deyāt* (§ 392) || Pt. दत्तः *dattah*, Ger दत्त्वा *dattvā* (Pān. vii 4, 46), दाप्य-*dāya*, Adj दातव्यः *dātavyah*, दात्रीयः *dātṛīyah*, देयः *deyah* || Pass. दीयते *dīyate*, Caus दापयति *dāpayati*, Des. दित्सति *ditsati*, Int. देदीयते *dedīyate*, दादाति *dddāti*.

59 कृ *kr̥*, to bend.

P. कृति *hvarati* || Pf १ कृत्वा *jahvāra*, २ कृष्ये *jahvārtha* (§ 335), ३ कृत्वा *jahvāra*, ४ कृत्वा *jahvāriva* (§§ 330, 334), ५ कृत्वा *jahvāruh*, I A. कृत्वा *ahvār-śhī*, ५ अह्वारुः *ahvdraruh*, F. कृष्यति *hvarishyati* (§ 338), P. F. कृत्वा *hvatā*, B. कृष्यात् *hvariyāt* (§ 390) || Pt. कृतः *karitah*, Ger कृत्वा *kr̥tvā*, कृत्वा-*kr̥tvāya*, Adj. कृतव्यः *hvaritavyah*, कृतनीयः *hvaranīyah*, कृष्ये *hvarīyah* || Pass. कृष्यते *hvariyate*, Caus. कृषयति *hvarayati*, Des. कृष्यति *jahvdrashati*, Int. नाकृष्यते *jahvāryate*, नरीकृषति *jarīkṛati*.

60 स्कंद *skand*, to approach, (स्किंदि)

P. स्कंदति *skandati* (परिस्कंदति *pariskandati* or परिष्कंदति *parishkandati*, Pān viii. 3, 73, 74) || Pf १ चस्कंद *chaskanda*, २ चस्कंदिष *chaskandītha* or चस्कन्धि *chaskandītha*, ५ चस्कंदुः *chaskanduh* or चस्कन्दुः *chaskaduh* (see *manth*, No 5). I A. 'चस्कन्दी' *askāndī*, ६ चस्कन्दी *askāntām*, ५ चस्कन्दी *askāntuh*, or II A. चस्कन्दी *askadām*, F. स्कन्धति *skantayati*, P. F. स्कन्धा *skantā*, B. स्कन्धात् *skadyāt* (§ 345†) || Pt. स्कन्धः *skannah* (§ 103, 6), Ger स्कन्धा *skantvā* (§ 438) || Pass. स्कन्धते *skadyate*, Caus. स्कन्धयति *skandayati*, Aor चस्कन्दी *achaskandati* (§ 374), Des. चस्कन्धति *chaskantati*, Int. चनोस्कन्धते *chantskadyate* (§ 485), चनोस्कन्धि *chaniskanti*.

61 तृ *tr̥*, to cross

P. तृति *tarati* || Pf १ तृत्वा *tatīra*, २ तृष्ये *terittha*, ३ तृत्वा *talura*, ४ तृष्ये *teriva*, I A. तृत्वा *atārī*, F. तृष्यति or तृष्यति *tarishyati* (§ 340), P. F. तृत्वा or तृत्वा *tārī*, B. तृष्ये *tr̥yāt* If used in the *Ātmanepada*, it forms P. तृते *lurate*, Pf. तृते *tere*, Aor. तृते *atirishṭa* or तृते *atirishṭa* or तृते *atirishṭa*, F. तृष्यते *tarishyate*, B. तृष्ये *tarishishṭa* or तृष्ये *tarishishṭa* || Pt. तृते. *lirnah*, Ger तृत्वा *tr̥tvā*, तृष्ये-*tr̥ya* || Pass. तृष्यते *liryate*, Aor. तृत्वा *atārī*, Caus. तृष्यति *lārayati*, Des. तृष्यति *lārayati* or तृष्यति *lārayati* or तृष्यति *lārayati*, Int. तृष्यते *teliryate*, तृत्वा *tātari*.

62 रज्ज् *raj*, to lunge

This verb and दंष्ट्र *daṣṭr*, to bite मज्ज् *maj*, to stick and मज्ज् *maj*, to embrace (Pān. vi 4, 25, 26), drop the penultimate nasal in the special tenses (§ 345†) and in the weakening forms (§ 344).

P. रज्जति *rajati*, I अरजत् *arajat*, O रजेत् *rajat*, I. रजत् *rajatu* || Pf १ रजं *rarajya*, २ रजं *rarajītha* or रजं *rarajītha*, ३ रजं *rarajya*, ४ रजं *rarajya*, ५ रजं *rarajuh*, I A. अरजत् *arankshī*, F. रज्यति *rankshyati*, P. F. रजं *ranktā*, B. रज्यात् *rajyāt*. Also used in the *Ātmanepada*: P. रजते *rajate*, Pf १. रजं *rarajje*, २ रजं *rarajye*, I A. ३ अरं *arankshā*, ५ अरं *arankshā* || Pt. रज्ज् *rukta*, Ger. रज्ज् *raktā* or रज्ज् *raktā* (§ 438) || Pass. रज्यते *rajyate* (Pān

III, 1, 90), Caus रजयति *rañjayati* or रजयति *rayayati*, to hunt (§ 462, 26), Aor अरोरजत् *arirajāt* or अररजत् *ararajāt*, Des रिरजति *riranjshati*, Int रारज्यते *rarañjyate*, रारक्ति *rarañkti*

### 63 क्ति *kti*, to cure, (क्ति)

This and some other verbs which are referred to the Bhū class always take the desiderative terminations if used in certain senses क्ति *kti* if it means to dwell belongs to the Chur class or according to Vopadeva it may be regularly conjugated as a Bhū verb, but if it means to cure it is चिकित्सति *chikitsati*

P चिकित्सति *chikitsati*, I अचिकित्सत् *achikitsat* &c ॥ Pf चिकित्साचकार *chikitsamchakara*, I A अचिकित्सते *achikitsatē*, F चिकित्सयति *chikitsayati*, P I चिकित्सता *chikitsata*

Thus are conjugated (§ 472)

- 1 गुप् *gup* (to conceal), जुगुप्सते *jugupsate*, he despises
- 2 तिज् *ti* (to sharpen), त्रितिक्षते *titikshate*, he endures
- 3 मान् *mān* (to revere), मीमांसते *mīmanisate*, he investigates
- 4 बध् *badh* (to bind), बिभत्सते *bibhatsate*, he loathes
- 5 दान् *dun* (to cut), दीदासति *didasati*, he straightens
- 6 शान् *śān* (to sharpen), शीशासति *śishasati*, he sharpens

### 64 पत् *pat*, to fall, (पत)

P पतति *patati* (प्रतिपतति *pranipatati*) ॥ Pf १ पपात *papāta*, १ पेतु *petuh* II A अपत *apātam* (§ 366), F पतिष्यति *patishyati* ॥ Pt पतित *patitah* ॥ Pass पतते *patyate*, Aor अपाति *apāti*, Caus पातयति *patayati*, Des पिपतिष्यति *pipatishyati* or पित्सति *pitsati* (§ 337, II 3)

### 65 ण् *ṇ*, to dwell

P वसति *vasati* ॥ Pf १ उवास *uvāsa*, २ उवसिष *uvasiṣa* or उवस्य *uvasṣa*, ३ उवासि *uvasi*, ४ ऊषिष *ūṣiṣa* ५ ऊषिषु *ūṣiṣuh* ६ ऊषिषु *ūṣiṣuh* ७ ऊषिम *ūṣima*, ८ ऊष *ūṣa*, ९ ऊषु *ūṣuh*, I A १ अवाप्त *avatsam* (§ 132), २ अवाप्सी *avatsi*, ३ अवाप्सीत *avatsit*, ६ अवाप्ता *avattam* (§ 351), I F वस्यति *vasyati*, P F वसत *vasat* ॥ B उवाप्त *uvasyat* ॥ Pt उवित *uvitah*, Ger उवित्ता *uvitita*, १ उव्य *uvhya* ॥ Pass उव्ये *uvhye*, Aor वसामि *vasmi*, Caus वासयति *vasayati* Aor अवोवसत् *avavasat*, Des विवस्यति *vivasati*, Int वावस्यते *vivasyate*, वावसि *vasasi*

### 66 द् *ad*, to speak

P ददति *adati* ॥ Pf १ उवाद *uvāda*, २ उवदिष *uvaditha*, १ ऊदु *ūduh*, I A अवा दीत् *avādit*, I F उवदिषति *uvadishyati* ॥ B उवात् *udyat* ॥ Pt उदित *uditah*, Ger उदित्ता *uditita* ॥ Pass उद्यते *udyate*, Aor अवादि *avadi*, Caus वादयति *vadayati*, Aor अवोवदत् *avavadat*, Des विवदिषति *vivadishati*, Int वावद्यते *vavadiate*, वावदि *vavadi*

### 67 षि *ṣi*, to swell, (दुस्तेषि)

P अषति *ayati* ॥ Pf १ अषात् *āṣāta* or अषात् *āṣāta*, २ अषात् *āṣāta* or अषात् *āṣāta*, ३ अषात् *āṣāta* or अषात् *āṣāta*, ४ अषात् *āṣāta* or अषात् *āṣāta*

शिश्रियि *śiśriyā*, ६ शुश्रुयु *śuśruyuh* or शिश्रियु *śiśriyathuh*, ७ शुश्रु *śuśruh* or शिश्रि *śiśriyuh*, I A चायि *ācayit*, II A चाय *ācāt* or चाश्रिय *āśriyat*, १ चायिष्यति *śayishyati*, P F चयिता *śayit*, B चयात् *śayāt* n Pt चय *śayah* n Pass चयते *śayate*, Caus चाययति *śayayati*, Aor चाश्रियत *āśriyāt*, Des चाश्रियति *śayayishati*, Int चेचियते *śechiyate* or शोचयते *śochiyate*

## II Ātmanepada Verbs

### 68 एध् *edh*, to grow

P एधते *edhate*, I ऐधत *aidhata*, O ऐधेत् *edheta*, I एधतां *edhat im* n Pf एधमान *edhāmdsa*\*, F एधिष्यते *edhishyate*, C ऐधिष्यत *aidhishyate*, P F एधिता *edhit*, I A १ ऐधिय *aidhiyā*, २ ऐधिय *aidhishyā*, ३ ऐधि *aidhishā*, ४ ऐधिष्यति *aidhishyati*, ५ ऐधिष्यात् *aidhishyāt im*, ६ ऐधिष्यात् *aidhishyāt im*, ७ ऐधिष्यति *aidhishyati*, ८ ऐधिष्यत् *aidhishyāt*, ९ ऐधिष्यत *aidhishyāt*, B ऐधिष्योश् *edhishishā* n Pt एधित *edhitah* n Pass एधते *edhyate*, Aor ऐधि *aidhi*, Caus Pres एधयति, ऐ, *edhayati*, -le, Perf एधयमान *edhayāmdsa* F एधयिष्यति, ऐ, *edhayishyati*, -le, Cond ऐधयिष्यत्, ऐ, *aidhayishyāt*, -la, P F एधयिता *edhayit*, II A ऐधिष्यत् ऐ, *aidhishyāt*, B ऐधयिष्योश् *edhayishishā*, Des ऐधिष्यते *edhishyate*

### 69 ईक्ष् *iksh*, to see

P ईक्षते *ikshate*, I ऐक्षत *aikshata*, O ईक्षेत् *iksheta*, I ईक्षतां *ikshat im* n Pf ईक्षाम्ने *ikshāmdchakre*, I A ऐक्षि *aikshishā*, F ईक्षिष्यते *ikshishyate*, C ऐक्षिष्यत *aikshishyate*, P F ईक्षिता *ikshit*, B ईक्षिष्योश् *ikshishishā* n Pt ईक्षित *ikshitah* n Caus ईक्षयति *ikshayati*, Aor ऐक्षिष्यत् *aikshishyāt*, Des ईक्षिष्यते *ikshishyate*

### 70 दद *dad*, to give

P ददते *dadate*, I अददत *adadata*, O ददेत् *dadeta*, I ददतां *dadat im* n Pf ३ ददद्दे *dadade* (§ 328 2) ६ ददद्देत् *dadadde* ७ ददद्दिरे *dadadire* (Pān १ 4, 126), I A अददिष *adadishā*, F ददिष्यते *dadishyate*, P F ददित *dadit*, B ददिष्योश् *dadishishā* n Pt ददित *daditah* n Pass ददते *dadyate*, Aor ददति *adati*, Caus ददयति *dadayati*, Aor अदीदद *adidadat*, Des ददिष्यते *dadishyate*, Int ददयते *dadayate*, ददति *dadati*

### 71 श्रश् *shrashk*, to go

P श्रश्ते *shrashkate*, I श्रश्मन् *ashrashkata* n Pf श्रश्मन् *shrashashke*, I A श्रश्मिष *ashrashishā*, F श्रश्मिष्यते *shrashishyate*, P F श्रश्मिता *shrashit*, B श्रश्मिष्योश् *shrashishishā*

Note—The initial *sh* is not liable to become *ś*. (See Vo. 4, Pān १ १ ६४ & Colebrook p 219)

\* *śayāmdsa* and *śuśruḥ* are used in the Parasmaipada, *śechi* etc. in the Ātmanepada. It is only in the passive that *śayāmdsa* and *śuśruḥ* take Ātmanepada terminations.

72. **पुनर्ग**, to go, to gain, &c.

P. चमते *arjate*, I. चामते *ārjāta* = Pl. चामते *ānrjate*, I A. चामिंश्च *ārjishcha*, F. चमिंश्चते *arjishyate*, P. F. चमिंश्चा *arjīti*, B चमिंशीश्च *arjishishcha* = Pass. चम्यते *riyyate* (चाम्यते *prārjyate*), Caus. चनेयति *arjayati*, Aor चामिमत *ārjimat*, Des. चमिंतिपते *arjishkate*.

73 मङ्गलं *maṅgaḷaṅ*, to embrace.

दंभ *daruḥ*, भंभ *baḥ*, मंभ *maḥ* drop their nasal in the special tenses (Pān vi 4, 25). See No. 62.

P. मन्त्रे *srjyate*, I. चन्त्रे *asrajate* & IV. मन्त्रे *sarajje* or मन्त्रे *saraje* (Pān. 1. 2. 6, 1), I A. 1 चन्त्रे *asrañksh*, 2 चन्त्रे *asrañkshdh*, 3 चन्त्रे *asrañkshita*, 4 चन्त्रे *asrañkshitaḥ*, 5 चन्त्रे *asrañkshithim*, 6 चन्त्रे *asrañkshithim*, 7 चन्त्रे *asrañkshmah*, 8 चन्त्रे *asrañkshdhram*, 9 चन्त्रे *asrañkshata*, F. मन्त्रे *srañkshyate*, B मन्त्रे *srañkshishja* & Pass. मन्त्रे *srjyate*, Caus. मन्त्रे *srañjyate*, Des. मन्त्रे *srañkshnte*, Int. मन्त्रे *srañjyate*, चन्त्रे *srañksh*

५४ तप्य् *trap.* to be ashamed; (तप्य)

१. सपत्ने *tropate*, १. सपत्ने *atrapata* \* Pl. ३ सपे *trepe* (Pin. vi. 4, 122),  
६ सपत्ने *trephile*, ७ सपत्ने *trepire*, १ A. : सपत्निषि *atropishi* or सपत्निषि *atropsi*,  
२ सपत्निषि *atropish(h)* or सपत्निषि *atrophish*, ३ सपत्निषि *atropish(a)* or सपत्निषि  
*atropa*, F. सपत्निषि *atropishate* or सपत्निषि *atropsate*, B सपत्निषि *atropishish(a)* or  
सपत्निषि *atropishish(a)*

7.5. दिन १५. १० फ़ीटार.

P. *հիմարնե տիկիստե* և IV *հիմարնե տիկիստե* հիմար, I A. *սիմիմար տիկիստե*, I, *հիմարնե տիկիստե*, II. *հիմարնե տիկիստե* և *Camu* *հիմարնե տիկիստե*



77. कम् *kam*, to love, (कम्)

P कामयते *kāmayate*, I अकामयत *akāmayata* || Pf कामयाचक्रे *kāmayāchakre* or चकमे *chakame*, I A अचकमत *achikamata* or (without अच् *ay*) अचकमत *acha-kamata* (Pān III. 1, 48, v), F कमिष्यते *kamishyate* or कामयिष्यते *kāmayishyate*, B कमिषीष्ट *kamishīṣṭa* or कामयिषीष्ट *kāmayishīṣṭa* || Pass कम्प्यते *kamyate*, Aor अकामि *akāmi* (Pān. VII 3, 34, v), Caus कामयति *kāmayati*, Des चिकमिषते *chikamishate* or चिकामयिषते *chikāmayishate*, Int चकम्प्यते *chankamyate*.

Note—This verb in the special tenses takes अच् *ay*, like a verb of the Chur class, and Viddha (Pān III 1, 30). In the general tenses अच् *ay* is optional. Or, if we admit two roots, the one कम् *kam* would be defective in the special tenses while the other कामय् *kāmay* is conjugated all through.

78. अय् *ay*, to go

P अयते *ayate*, I आयत *āyata* || Pf अयाचक्रे *ayāchakre* (Pān III 1, 37), I A आयिषि *āyishi*, 2 आयिषा *āyishāh*, 3 आयिष्ट *āyishṭa*, 4 आयिष्वहि *āyishvahi*, 5 आयिषाथ *āyishāthām*, 6 आयिषात *āyishātām*, 7 आयिष्वहि *āyishmah*, 8 आयिष्ये *āyidhvem* or ७ -*dhrām*, 9 आयिषत *āyishata*, F अयिष्यते *ayishyate*, B अयिषीष्ट *ayishīṣṭa* || Caus, आययति *āyayati*, Des अयिषिषते *ayishishate*.

With परा *para* it forms पलायते *palāyate*, he flees (Pān VIII 2, 19), Ger पलाय्य *paldyya*, with प्र *pra*, प्रापते *prayate* and with परि *pari*, पश्यते *palyate*.

79. ईह *ih*, to aim

P ईहते *ihate*, I ऐहत *aihata* || Pf ईहाचक्रे *ihāchakre*, I A ऐहिष्ट *aihishṭa*, F ईहिष्यते *ihishyate*, B ईहिषीष्ट *ihishīṣṭa* || Caus ईहयति *ihayati*, Aor ऐमिहत् *ayihat*, Des ईतिहिषते *iyishishate*.

80. काञ् *kaś*, to shun, (काञ्)

P काञ्जते *kāśate* || Pf चकाञ्चक्रे *chakāśe* or काञ्चाचक्रे *kāśāchakre* (§ 325), I A अकाञ्चिष्ट *akāśishṭa*, F काञ्चिष्यते *kāśishyate* || Caus काञ्चयति *kāśayati*, Aor अचकाञ्चत् *achakāśat*, Des चिकाञ्चिषते *chikāśishate*, Int चाकाञ्चयते *chakāśyate*, चाकाञ्चि *chākaśhi*.

81. कास् *kās*, to cough, (कास्)

P कासते *kāśate* || Pf कासाचक्रे *kāsāchakre* (§ 326) || Caus. कासयति *kāśayati*, Aor अचकासत् *achakāśat* (§ 372\*)

82. सिर्व् *sir*, to serve, (सिर्व्)

P सेवते *sevate* (परिसेवते *parishetate*) || Pf सिर्षेचक्रे *sishere*, I A असेविष्ट *asevishṭa*, F सेविष्यते *sevishyate* || Caus सेवयति *sewayati*, Aor अस्मिषेवत् *ashevāt*, Des सिर्षेविषते *sirvishate*, Int सेर्षेयते *seshcyate*.

83. गा *gā*, to go, (गाद्)

P 3 गते *gāte*, 6 गते *gāte*, 9 गते *gāte*, 1st pers sing गे *gai*, I. गातं *gātām*, 1st pers sing गे *gai*, O. गेत *geta*, I अगात *agāta* || Pf 3 जगे *jage*, 6 जगते *jagāte*, 9 जगिरे *jagire*, I A 1 जगति *agati*, 2 जगात्वा *agātsvāh*, 3 जगात्वा *agātsa* &c,

Γ ग्रास्यते *gasyate*, B ग्रासीष्ट *grāśiṣṭa* ॥ Pass ग्रीयते *griyate*, Aor अग्रायि *agayi*, Caus ग्रापयति *grāpayati*, Aor अनीगयत् *anīgayat*, Des निग्रासते *nigāsate*, Int. जेगीयते *jegīyate*

84 रु रु, to go, to kill (?), to speak, (रुद्)

P रवते *ratate* ॥ Pf ३ रुरुवे *ruruve*, 6 रुरुषते *ruruṣṭe*, ७ रुरुषिरे *ruruṣire*, IA अरुषिष्ट *arūṣiṣṭa* or अरुषेष्ट *arūṣeṣṭa* (?) ॥ Caus रावयति *ravayati*, Aor अरीरवत् *arīrevat* (§ 474 and § 375<sup>1</sup>)

85 दे *de*, to protect, (देद्)

P दयते *dayate* ॥ Pf १ दिग्मे *digye* (Pan vii 4, 9), २ दिगिष्ये *digyishye*, ३ दिग्मे *digye* IA १ अदिषि *adishi*, २ अदिष्या *adishā*, ३ अदिष्ट *adishṭa*, F दास्यते *dasyate*, B दासीष्ट *dasīṣṭa* ॥ Pt दत्ता *dattā* ॥ Pass दीयते *dīyate*, Caus दापयति *dāpayati*, Des दिासते *disate*, Int. देदीयते *dediyate*

Note—It is one of the *yūghu* verbs दे *de*, to protect forms दायते *dāyate* in the present but follows दे *de* in the general tenses

86 द्युत् *dyut*, to shine, (द्युद्)

P द्योतते *dyotate* ॥ Pf दिद्युते *didyute* (Pan vii 4, 67), IA अद्योतिष्ट *adyotiṣṭa* or अद्युतत् *adyutat* (§ 367 Paṇ i 3, 91, iii 1, 55), F द्योतिष्यते *dyotiṣhyate*, B द्योतिषीष्ट *dyotiṣiṣṭa* ॥ Caus द्योतयति *dyotayati*, Aor अदिद्युत् *adidyut*, Des दिद्युतिषते *didyutishate* or *didyotiṣhate*, Int. देद्युते *dedyute*, देद्योति *dedyoti*

Note—The verbs beginning with द्युत् *dyut* optionally admit the II Aor Parasmaipada (§ 367)

87 वृत् *vṛt*, to be, (वृत्द्)

P वर्तते *varīate* ॥ Pf ववृत्ते *vavṛite*, IA अवर्तिष्ट *avartīṣṭa* or अवृत्तत् *avṛitat*, F वर्तिष्यते *vartīṣhyate* or वर्त्सीति *vartīsyati*, B वर्तिषीष्ट *vartīṣiṣṭa* ॥ Caus वर्तयति *vartayati*, Aor अवर्तिवृत्त *avartīvṛitat* or अवर्तते *avartīte* (Paṇ vii 4, 7) Des विवर्तिषते *vīvartīṣhate* or विवृत्तति *vīvṛitsate*, Int. वरोवृत्ते *varīvṛityate*

Note—The verbs beginning with वृत् *vṛt* १ वृत् *vṛt* वृप् *vṛṣ* वृप् *vṛṣ* स्यद् *syand* कृप् *kṛp* are opt onally Parasmaipada in the aorist future conditional des derivative (Pan i 3 91—93) The same verbs do not take इ in their Parasmaipada tenses (Pan vii 2 59) as to कृप् *kṛp* see Pan vii 2 60 and i 3 93

88 स्यद् *syand*, to sprinkle or drop (स्यद्)

P स्यन्दते *syandate* ॥ Pf १ सस्यन्दे *sasyande*, २ सस्यन्दिष्ये *sasyandishye* or सस्यन्ते *sasyantse*, ३ सस्यन्दिष्ये *sasyandishye* or सस्यन्दे *sasyande* IA ३ अस्यदिष्ट *asyandīṣṭa*, ६ अस्यदिष्यात् *asyandishātam* or अस्यन्त *asyantā* (६ अस्यन्तात् *asyantātām*), or IIA. अस्यदत् *asyadat* (not अस्यदत् *asyandat*), F स्यदिष्यते *syandishyate* or स्यस्यते *syantsyate* or स्यस्यति *syantsyati* (Paṇ vii 2, 59, see No 87), B स्यदिषीष्ट *syandīṣiṣṭa* or स्यत्सीष्ट *syantsīṣṭa* ॥ Pt स्यन्न *syannah*, Ger स्यन्ति *syanti* or स्यन्ति *syanti* (Paṇ vi 4, 31) ॥ Caus स्यन्दयति *syandayati*, Des सिस्यदिषते *sīsyandishate* or सिस्यन्ते *sīsyantse* or सिस्यन्ति *sīsyanti*



## III Parismupada and Ātmanepada Verbs

94. राज् *raj*, to shine, (राज्)

P राजति *rajati*, ०ते -*te* ॥ Pf ररान् *raraya*, ररान्ते *raraye* or रेने *reje* (Paṇ ११ 4, 125), I A अरानीत् *arajit*, अरानिष्ट *arajishṭa*, I' रानिष्यति *rajishyati*, ०ते -*te*, B रज्यात् *rajyat*, रानिषीष्ट *rajishishṭa* ॥ Caus राजयति *rajayati*, Aor अरयान् *araraj*, Des रिरानिषति *rarajashat*, ०ते -*te*, Int ररान्यते *rarajyate*, ररानिष्ट *rarajishṭ*

95. खन् *khan*, to dig

P खनति *khanati*\* ॥ Pf ३ खतान् *chakṣṇa*, 6 खन्तु *chakṣṇatuh*, 9 खन्तु *chakṣṇuh* (§ 328, 3), I A खननीत् *akṣṇat* (§ 348), but Ātm खननिष्ट *akṣṇishṭa* only, F खनिष्यति *khanishyati*, B खन्यात् *khanyat* or खान्यात् *khayat* (§ 391) ॥ Pt खान् *khatah*, Ger खान्ता *khata* or खनिन्ता *khanita*, Adj खेय *kheyah* (§ 456, 6) ॥ Pass खन्यते *khanyate* or खायते *khayate* (§ 391), Caus खानयति *khanayati*, Aor खचोखन् *achikṣhanat*, Des खितनिषति *chikṣhanishat*, ०ते -*te*, Int खन्यते *chakṣṇanyate* or खान्याते *chakṣṇayate* (§ 391), चखति *chakṣṇanti*

96. हर् *har*, to take. (हर्)

P हरति *harati* ॥ Pf १ नहार *jahāra*, २ नहर्षे *jahartha*, ३ नहु *jahrūh*, I A अहारीत् *aharāṣit*, Ātm अहृत *ahruta* (§ 351), F हरिष्यति *harishyati*, P F हर्ता *harta*, B हियात् *hriyat* ॥ Pt हर्ता *hatah*, Ger हन्ता *hruta*, Adj हर्ष *haryah* ॥ Pass ह्रियते *hriyate*, Aor अहारि *ahāri*, Caus हारयति *harayati*, Des निहोषति *jahirshat*, ०ते -*te*, Int जेहोषते *jehriyate*, नहर्षति *jaharhanti* &c

97. गुह् *guh*, to hide, (गुह्)

गुह् *guh* takes ऊ *u* before terminations beginning with vowels that would ordinarily require Guna

P गूहति *guhati* ॥ Pf १ जुगूह *juguha*, २ जुगूहिष *jugūhishṭa* or जुगोद *jugodha*, ३ जुगूह *jugūha*, ४ जुगूहिष *jugūhishṭa*, ५ जुगूहषु *jugūhishṭuh* &c Ātm १ जुगूहे *juguhe*, २ जुगूहे *jugūhishṭe* or जुगूहिषे *jugūhishṭe* &c, I Aor see § 362, F गूहिष्यति *guhishyati* or गूहिष्यति *guhishyati* P F गूहिता *gūhita* or गोद *godha*, Ben Ātm गूहिषीष्ट *gūhishishṭa* or गुह्यीष्ट *guhishishṭa* (§ 345) ॥ Pt गूह *gūdhah*, Adj गुह्य *guhya* or गोह्य *gohya* (§ 457) ॥ Pass गुह्यते *guhya*, Aor अगूहि *agūhi*, Caus गूहयति *gūhayati*, Aor अजुगूह *ajugūhat*, Des जुगूहति *jugūhishṭa* (§ 470), Int जुगूह्यते *joguhya*, जोगोद *jogodhi*

98. त्रि *tri*, to go, to serve, (त्रिम्)

P त्रयति *trayati* ॥ Pf १ त्रिष्यात् *śīrṣya*, २ त्रिष्यिष *śīrṣyathṭa*, ३ त्रिष्यात् *śīrṣya*, ४ त्रिष्यिष *śīrṣyathṭa*, ५ त्रिष्यिषु *śīrṣyathṭuh*, II A अत्रिष्यति *atśīrṣyat* (§ 371),

\* The Ātmanepada forms will in future only be given when they have peculiarities of their own or are otherwise difficult

F श्रयिष्यति *śrayiṣhyati*, B श्रियात् *śriyāt* a Pass श्रियते *śriyate*, Aor श्रयावि *śradya*, Caus श्राययति *śrayayati*, Aor श्रयिष्यत् *śrīṣhyat*, Des श्रयिष्यति *śrīṣhyati* or श्रिषीयति *śrīṣhīyati* (§ 471, 3, § 337 II 3), Int श्रेयिष्यते *śreṣhyate*

99 यन् यज्, to worship

P ययति *yayati* || Pf : इयाय *yāya* (§ 311); २ इयतिष *yayatha* or इयथ *yayashtha* (§ 335, 3); ३ ईतिव *yiva*, ४ ईनपु *yathuh*, ६ ईतु *yatuh*, ७ ईजिम *yima* ८ ईन *yu*,  
९ ईनु *yuh*, I A : अयाय *ayaksham*, २ अयाक्षी *ayakshih* ३ अयाक्षीत *ayikshat*,  
४ अयाक्ष *ayaksha*, ५ अयाध *ayushām*, ६ अयाश *ayushjam*, ७ अयाहस *ayikalma*,  
८ अयाद *ayushja*, ९ अयाधु *ayakshuh*, I Aor *Ātm* : अयदि *ayakhe*, २ अयश  
*ayashthah*, ३ अपथ *ayadhia*, ४ अवयधि *ayakshadh*, ५ अवयापाय *ayakshatham*,  
६ अवयाता *ayakshādām*, ७ अवयहि *ayakshmahi*, ८ अवद्गु *ayadhitum* (not अवय्व  
*ayagdhvam*), ९ अवयत्त *ayakshata*, I ययति *yakshyati*, P F ययथ *yayathu* (§ 124),  
B इयाय *yayat* (§ 393) || Pt इर *ishlah*, Ger इरा *ishhi* १, इन्म *yva* || Pass इयते  
*yyate* Caus याजयति *yajayati* Aor जयोयनङ् *ayiyajat*, Des पिपयति *piyakshati*  
Int यापयन्ते *yuyayyate* यापि *yaynshi*

100 वष *vaṣ*, to sow, to weave, (दृष्)

P वपति *vapati* = Pf : डवाप *vāpa* : डवपिप *vapipila* or डवप *vapila*,  
 १ डपु *ṣṣuk*, 1A डवाप्ति *avapiti*, 1Am डवप *avapa*, P डवप्ति *avapati* P P  
 डपा *apla* B डव्यात *avyat* = Pt डवा *vpaṭh* = Pass डव्यते *avyate*

101 यह लाह, लो चर्र्य

[illegible]

102 ये ते to weave, (विभ)

P पयति *vyagati* ३ Pf ३ पयि *icatam*, ६ पयन् *icatam* (or कयन् *icatam*), ९ पयु *icam* (or कयु *icam*), or ३ पयाप *vyaya*, ६ पयन् *nyotam*, ९ पयु *nyotam* (§ 311).  
 I A १ अयासि *adassam*, २ अयासि *adassam* ३ अयासि *adassam* Atm अयासि *adassam*.  
 P पयति *v. jagati*, P F पाता *patati* B कयति *dyati* Atm वानीर *vaniṣṭa* ॥ Pt. उत *utah* (Pan vi 4, 2) ॥ Pash कयते *dyate*, Caus वापयति *vayayati*, Des विपयति *vinayati*, Int वापयते *vayagate* वापयति *icati*

103. ज्ञे *hve*, to emulate, to call, (ज्ञेम्.)

P. ज्ञयति *hrayati* || Pf. १. जुहाय *juhāva*, २. जुहयिष *juharītha* or जुहोष *juhōtha*, ३. जुहाय *juhāra*, ४. जुहयिष *juhavira*, II A. अहत् *ahrat* (§ 363), Âtm. अहत् *ahvata*, or I A. अहन्ति *ahvanti*, F. ज्ञायति *hrāsyati*, B. ह्यात् *hāyāt* || Pt. हतः *hātah*, Ger. ०ह्य *-hāya* || Pass. ह्यते *hāyate*, Aor. अहयिष *ahvāyi*, Caus. ज्ञाययति *hrāyayati*, Aor. अजुहयत् *ajūhavat* (§ 371), Des. जुहयति *juhāshati*, Int. नोहयते *johāyate*, नोहोति *jahoti*.

## Tud Class (Tulādi, VI Class).

## I. Parasmaipada and Âtmanepada Verbs.

104. तुद् *tud*, to strike.

P. तुदति *tudati* || Pf. तुदोद् *tutoda*, F. तोस्यति *totsyati*, P. F. तोत्ता *tottā*, I A. अतोत्तीत् *atautsti*, Âtm. अतुत् *atutta* || Pt. तुप् *tunnah*, Ger. तुत्सा *tuttrā* || Pass. तुद्यते *tudyate*, Caus. तोदयति *todayati*, Aor. अतुनुदत् *atūnudat*, Des. तुनुवति *tututsati*, Int. तोतुद्यते *totudyate*, तोतोति *tototti*.

105. ध्रज् *bhraj*, to fry, (ध्रजो.)

ध्रज् *bhraj* takes *Sampresanta* before weakening terminations, the same as ग्रह् *grah*, न्याज् *nyaj*, पृच् *pyach*, व्यच् *vyach*, पृच् *pyach*, व्यच् *vyach*, प्रच् *prach*, प्रच् *prach* (Pān. vi. 1, 16) The terminations of the special tenses of Tud verbs are never strengthening, but weakening, if possible.

P. भ्रजति *bhrijjati* || Pf. १. बभ्रज् *babhrāja*, २. बभ्रजिष *babhrājītha* or बभ्रश् *babhrashtha*, ३. बभ्रजुः *babhrājūh* (Pān. 1. 2, 5), or बभ्रज् *babhrāja* &c. (Pān. vi. 4, 47), I A. अभाक्षीत् *abhākṣhī* or अभाक्षीत् *abhākṣhī*, Âtm. अभ्रश् *abhrashtha* or अभ्रश् *abhrashtha*, F. भ्रक्षति *bhṛakṣhyati* or भ्रक्षति *bhṛakṣhyati*, P. F. भ्रश् *bhṛashthā* or भ्रश् *bhṛashthā*, B. भ्रज्यात् *bhrijyāt*, Âtm. भ्रक्षीष्ट *bhṛakṣhīṣhta* or भ्रक्षीष्ट *bhṛakṣhīṣhta* || Pt. भ्रज् *bhrijishthā* || Pass. भ्रज्यते *bhrijjyate*, Caus. भ्रजयति *bhrajjayati*, Aor. अयभ्रजत् *ababhrajat* or अयभ्रजत् *ababhrajat*, Des. विभ्रजति *bibhṛakṣhati* or विभ्रजति *bibhṛakṣhati*, Int. योभ्रज्यते *baribhrijjyate*.

106. कृप् *krish*, to draw a line. (See No. 38)

P. कृप्ति *krishati* || Pf. अक्रक्ष् *akṛakṣha*, I A. अक्रक्षीत् *akṛakṣhī* or अक्रक्षीत् *akṛakṣhī*, Âtm. अक्रक्षत् *akṛakṣhata* or अक्रक्ष् *akṛakṣha*, F. कक्षति *kṛakṣhyati* or कक्षति *kṛakṣhyati*, P. F. कक्ष् *karṣhthā* or कक्ष् *krashthā*, B. कृप्त्यात् *krishyāt*, Âtm. कृक्षीष्ट *kṛikṣhīṣhta* || Pt. कृप् *krishthā* || Pass. कृप्यते *krishyate*, Caus. कृपयति *karṣhayati*, Aor. अचक्रप् *achakṛashat* or अचक्रप् *achikṛishat*, Des. चिकृप्ति *chikṛikṣhati*, Int. चोक्रप्यते *chārikṛishyate*.

107. मुच् *much*, to loosen, (मुच्.)

Certain verbs beginning with मुच् *much* take a nasal in the special tenses. They are,

मुच् *much*, लुप् *lup*, to cut, लिप् *lip*, to find, लिप् *lip*, to paint, सिच् *sich*, to sprinkle, कृत् *krut*, to cut, लिप् *lip*, to form, लिप् *lip*, to form. (Pān. vii. 1, 59)

P. मुचति *munchati* || Pf. मुमोच *mumocha*, I A. अमुचत् *amuchat*, Âtm. अमुक् *amukta* (§ 367), Des. मुमुचति *mumukṣhati* or मोक्षते *mokṣate* (§ 471, 9).

108. विद् *vid*, to find, (विद्.)\*

P. विंदति *vindati* n Pf. विवेद *viveda*, II A. अविदम् *avidat*, Åtm. अविन्न *avitta*, F. वेत्स्यति *vettsyati* or वेदिष्यति *vedishyati* (§ 332, 11) n Pt. विन्नः *vittak*.

109. लिप् *lip*, to paint.

P. लिंपति *limpati* n Pf. लिपेत् *lilepa*, II A. अलिपत् *alipat* (§ 367), Åtm. II A. अलिपत् *alipata* or I.A. अलिप् *alipa* (§ 367).

## II. Parasmaipada Verbs.

110. कृ *kṛit*, to cut, (कृति)

P. कृति *kritati* (see No. 107) n Pf. चकते *chakarta*, I A. अकरोत् *akarit*, F. कतिष्यति *kartishyati* or कर्त्सेति *kartsyati* (§ 337, II. 2), P. F. कतिता *kartitā*, B. कृयात् *kriyāt* n Pt. कृत्तः *kritlak* n Pass. कृयते *kriyate*, Caus. कतेयति *kartayati*, Aor. अचकरोत् *achakarat* or अचोक्रुत् *achakrilat*, Des. चिकतिष्यति *chikartishyati* or चिकृत्ति *chikritsati* (§ 337, II. 2), Int. चरीकृयते *charikriyate*.

111. कु *ku*, to be crooked, to bend.

Certain verbs beginning with कुद् *kut* (Dhātupāṭha 28, 73-108) do not admit of Guna or Vpādā, except in the reduplicated perfect, the causative, and the intensive Parasmaipada (Pāṇ 1. 2, 1; § 345, note)

P. कुटति *kuṭati* n Pf. 1. चुकोट *chukola*, 2. चुकुटिष्य *chukutishya*, I A. अकुटोत् *akutit*, F. कुटिष्यति *kuṭishyati*, P. F. कुटिता *kuṭitā* n Caus. कोटयति *kolayati*, Int. चोकुट्यते *chokutyate*, चोकोटि *chokotti*.

112. वृश् *vraśch*, to cut, (व्रीषद्)

P. वृश्चति *vriśchati* (see No. 105) n Pf. 1. ववृश् *vavraścha*, 2. ववृश्चिष्य *vavraśchishya*, I A. अवृशीत् *avraśchit* or अवृशीष्यत् *avraśchishyāt* (§ 337, I. 2), F. ववृश्चति *vraśchishyati* or ववृश्चति *vraśchyati*, B. वृद्यात् *vriśchyāt* n Pt. वृष्यः *vriśhak*.

113. कृ *kṛi*, to scatter.

P. किरति *kirati* n Pf. 3. अकार *chakāra*, 6. अकारद् *chakaratah*, 9. अकारुः *chakarauh*, (Pāṇ VII. 4, 11), I A. अकारोत् *akārit*, F. कतिष्यति or कटीष्यति *karishyati* (§ 340), B. कीयात् *kīryāt* n Pt. कोरुः *kīrnak* n Pass. कीयते *kīryate*, Caus. कारयति *kārayati*, Des. चिकतिष्यति *chikarishyati*.

Note.—After उप *upa* and प्रति *prati*. कृ *kṛi* takes an initial वृ *v*, if it means to cut or to strike.—उपस्किरति *upaskirati*, he cuts, उपस्करति *upaskarati*, he cuts, प्रतिस्किरति *pratiskirati*, he cuts or he strikes (Pāṇ VI. 1, 140, 141) Also अपस्किरते *opaskirate*, he drops (Pāṇ VI. 1, 142).

114. स्पृश् *spriś*, to touch.

P. स्पृश्ति *spriśati* n Pf. स्पृशेत् *pasparśa*, I A. अस्पृशीत् *asprāśhit* or अस्पृशीष्यत् *asprāśhishyāt* or अस्पृशत् *asprāśhat*, F. स्पृशति *spriśhyati* or स्पृशति *spriśhyati*, B. स्पृश्यात् *spriśhyāt* n Pt. स्पृशः *spriśhak* n Des. पिसृशति *pisprishati*, Int. परोस्पृशते *parisprishate*, परोस्पृशति *parisparashat*.

115. प्रच्छ् *prachh*, to ask.

P. पृच्छति *prichchhati* (see No. 105) || Pf. 1. पप्रच्छ *paprachchha*, 2. पप्रच्छिष्य *paprachchhiṣṭha* or पप्रश् *paprashṭha*, 3. पप्रच्छुः *paprachchhuḥ*, I A. अप्राक्षीत् *aprá-kṣhīt*, F. प्रक्ष्यति *prakshyati*, B. पृच्छयाम् *prichchhayām* || Pt. पृष्टः *prishṭah* || Pass. पृच्छन्ते *prichchhyate*, Caus. प्रच्छयति *prachchhayati*, Des. पिपृच्छिषति *piprichchhi-shati*, Int. परीपृच्छन्ते *pariprichchhyate*.

116. मृज् *mij*, to let off.

P. मृजति *mijati* || Pf. 1. मसर्ज *sasarja*, 2. मसर्जिष्य *sasarjiṣṭha* or ससृष्ट *sasrushṭha* (see No. 48), I A. अस्राक्षीत् *asrákṣhīt*, F. स्रक्ष्यति *sraکشyati* || Pt. मृष्टः *sriṣṭah*.

117. मज्ज् *majj*, to sink, (मज्जो.)

मज्ज् *majj* and नज् *naj* (Div) insert a nasal before strengthening terminations beginning with consonants, except nasals and semivowels (Pān. vii. 1, 60)

P. मज्जति *majjati* || Pf. 1. ममज्ज *mamajja*, 2. ममज्जिष्य *mamajjiṣṭha* or ममंक्ष्य *ma-māṅkṣha*, I A. 3. अमंक्षीत् *amāṅkṣhīt* (§ 345), 6. अमंक्षाम् *amāṅkṣām*, 9. अमंक्षुः *amāṅkṣuh*, F. मंक्ष्यति *māṅkshyati*, P. F. मंक्षा *māṅkṣā* || Pt. मज्जः *magnah*, Ger. मंक्षा *māṅkṣvā* or मंक्षा *māṅkṣvā* (§ 438) || Caus. मज्जयति *majjayati*, Aor. अममज्जत् *ama-majjat*, Des. मिमंक्षति *mimāṅkshati*, Int. मामज्जन्ते *māmajjyate*, ममंक्षि *māmāṅkṣi*.

118. इष् *ish*, to wish, (इष्टु.)

P. इच्छति *ichchhati* (see No. 31), I. ऐच्छत् *aichchhat* || Pf. 1. इषेष् *īyesha*, 2. इषेष्िष्य *īyeshiṣṭha*, 3. इषेष् *īyeshā*, 4. इषिष्य *ishuṣya*, 5. इष्युः *ishathuh*, 6. इष्युः *ishathuh*, 7. इषिष्य *ishima*, 8. इष *isha*, 9. इष्टुः *ishuh*, I A. ऐषीत् *aishīt*, F. इषिष्यति *ishishyati*, P. F. इष्टा *eshṭā* or इषिता *eshitā* (§ 337, II. 1) || Pt. इष्टः *ishtah*, Ger. इष्टा *ishtvā* or इषिता *ishitvā* || Pass. इष्यते *ishyate*, Aor. ऐषि *aishi*, Caus. इषयति *eshayati*, Aor. ऐषिषत् *aishishat*, Des. इषिष्यति *eshishyati*.

## III. Âtmanepada Verbs

119. मृमृ *mri*, to die, (मृद्.)

मृ *mri*, to die, though an Âtmanepada verb, takes Âtmanepada forms only in the special tenses, the aorist, and benedictive (Pān. i. 3, 61)

P. म्रियते *mriyate*\*, I. अम्रियत् *amriyāt*, O. म्रियेत *mriyeta*, I. म्रिये *mriyai* || Pf. 1. ममार *mamāra*, 2. ममर्ष *mamarīṣa*, 3. ममार *mamāra*, 4. मम्रिष्य *mamrīṣya*, 5. मम्र्युः *mamrīṣuh*, I A. 1. अम्रिषि *amrīṣhi*, 2. अम्रिषा *amrīṣhā*, 3. अम्रित *amrīta*, F. म्रिष्यति *mriṣhyati*, P. F. मर्तास्मि *marṭāsmi*, B. मृषीष्ट *mriṣhiṣṭha* || Pt. मृतः *mritah* || Pass. म्रियते *mriyate*, Caus. मारयति *mārayati*, Des. मुमृषति *mumūraṣati*, Int. मेमृष्यते *memriyate*.

\* Final ष् is changed to र्ति (§ 180) in the special tenses of Tud verbs, likewise before the यय of the passive and benedictive (Pān. vii. 4, 28). Afterwards र्ति again becomes र्तिष्य, according to Pān. vi. 4, 77.



120 दृश् *dra*, to observe, (दृश्)

P दृश्यते *drīyate* u PF दृष्टे *dadre*, I A अदृष्ट *adrīta*, F दृष्टिष्यते *darīshyate*, P F दृष्टो *darītu*, B दृष्टीष्ट *drīshīṣṭha* u Pass दृश्यते *drīyate*, Caus दारयति *darayati*, Des दिदृक्षते *didarīkṣate* (§ 332, 5) It is chiefly used with the preposition आ *a*, to regard, to consider

*Div Class (Divditi, IV Class)*

## I Parasmaipada Verbs

121 दिव् *div*, to play, (दिव्)

P दीव्यति *divyati* (§ 143) u PF दिदेय *dideya* I A अदीवोत् *adivit*, F दीव्यिष्यति *divīshyati*, P F दीवित् *divit* B दीव्यात् *divyat* u Pt द्यून् *dyūnah* (§ 442, 7), Ger द्यूत्वा *dyūtvā* (§ 431, 1) or दीवित्वा *divitva* u Caus दीवयति *divayati*, Des दिदीव्यति *dīdivīshati* or द्यूयति *dyūyati* (§ 474), Int दीदीव्यते *dīdivīyate*

122 नृत *nat*, to dance, (नृत्ति)

P नृत्यति *nrīyati* u PF ननर्त्ते *nanarīta*, 9 ननृत् ननृत् *nanrīṭh*, I A अननर्त्त *anarīṭ*, F नर्त्तिष्यति *narīshyati* or नर्त्स्यति *narīsyati* (§ 337, II 2) u Pt नृत्त *nrīṭh* u Caus नर्त्तयति *narīyati* Aor अननर्त्त *anarīṭat* or अननृत्त *anarīṭat*, Des निनर्त्तिष्यति *nīnarīshati* or निनृत्तिष्यति *nīnrīshati*

123 जृ *jr*, to grow old, (जृष)

P ज्रीयति *jrīyati*\* u PF जजृत् *jajura* 9 जजृह *jajurh* (Guna, § 330) or जेरु *jeruh* (§ 328, 2), I A अनजरीत् *ajurīṭ* or II A अनजर्त् *ajarat* (§ 367), F जरिष्यति *jarīshyati* or जरिष्यति *jarīshyati* (§ 340) B जरीयात् *jrīyat* u Pt जोरौ *jirāṭ* u Caus जरयति *jarayati* (§ 462, 25), Des निजरिष्यति *jījarīshati* or निजरीयति *jījarīyati* (§ 337, II 3)

124 श्रो *śr* to sharpen

Verbs ending in श्रो *śr* drop श्रो *śr* before the य *y* of the Div class (Pāṇ १.१.३.१) e.g. श्रो *śr* to cut श्रो *śr* to finish श्रो *śr* to cut

P श्रयति *śrayati* I अश्रयत् *aśyat*, O श्रयेत् *śyēt* I श्रयत् *śyatu* u PF शशी *śaśau* (§ 329), I A अशशोत् *aśaśit* or II A अशशत् *aśat* F श्रास्यति *śrīsyati*, P F श्राता *śāta*, B श्रायात् *śrayat* (§ 392) u Pt श्रात *śāta* or श्रात् *śāt* (§ 435) u Pass श्रायते *śrīyate* Caus श्राययति *śrayayati*, Des श्राश्रायति *śraśrayati*, Int श्राश्रायते *śraśrayate*

125 शो *śh* to finish

P श्यति *śyati* u PF शसी *śaśau*, I A अशशोत् *aśaśit*, II A अशशत् *aśat*, F श्रास्यति *śrīsyati*, P F श्राता *śāta*, B श्रायात् *śrayat* (§ 392) u Pt श्रात *śāta*, Ger श्राय *śraya* u Pass श्रायते *śrīyate* Caus श्राययति *śrayayati*, Des श्राश्रायति *śraśrayati*, Int श्राश्रायते *śraśrayate*

\* Final श्र *śr* changed to श्र *śr* and lengthened before य *y*

## 126. व्यध् व्यध्, to strike.

P. विधयति *vidhyati* (see No. 105) || Pf. 3 विव्याध *vivyādha* (§ 311), 9 विविधुः *vivīdhuḥ*, I A. 1. अव्यातं *avyātsam*, 2. अव्यात्सीः *avyātsih*, 3. अव्यात्सीत् *avyātsīt*, 4. अव्यात्स्य *avyātsya*, 5. अव्याद्धं *avyāddham*, 6. अव्याद्धां *avyāddhām*, 7. अव्यात्स्य *avyātsma*, 8. अव्याद्ध *avyāddha*, 9. अव्यात्सुः *avyātsuh*, F. व्यहसति *vyahsati*, P. F. व्यद्धा *vyāddhā*, B. विध्यात् *vidhyāt* || Pt. विद्धः *viddhah* || Pass. विधते *vidhyate*, Caus. व्याधयति *vyādhayati*, Des. विव्यहति *viryahati*, Int. देविधते *vevidhyate*.

## 127. तृप् तृप्, to delight.

P. तृपयति *tripyati* || Pf. 1. ततपे *tatarpa*, 2. ततपिष *tatarpitha* or ततप्ये *tatarpya* or ततप्य *tatapyi*, 3. ततपे *tatarpa*, 4. ततृपिव *tatripira* or ततृप्य *tatryia*, I A. सतपीत् *atarpīt* or सताप्सीत् *atārpāsīt* (§ 337, I. 3) or सताप्सीत् *atrāpāsīt* (see No. 38) or II A. सतृपत् *atripat*, F. तपिष्यति *tarpishyati* or तप्स्यति *tarpsyati* or त्रप्स्यति *trapstyati*, P. F. तपित *tarpitā*, तत्रा *tarptā* or तत्रा *traplā*, B. तृप्यात् *tripyāt* || Pt. तृप् *triptah* || Pass. तृप्यते *tripyate*, Caus. तपयति *tarpayati*, Acr. सतीतृपत् *atītripat* or सततृपेत् *atatarpai*, Des. तितृपयति *titripsati* or तितपिषति *titarpishati*, Int. तृपयते *tartripyate*.

## 128. मुह् मुह्, to be foolish.

P. मुहयति *muhyati* || Pf. 1. मुमोह *mumoha*, 2. मुमोहिष *mumohiṣṭha* or मुमोघ *mumogha* or मुमोद *mumodha*, II A. अमुहत् *amuhat* (§ 367, *pushādī*)\*, F. मोहयति *mohyati* or मोहिष्यति *mohishyati*, P. F. मोघा *mogdhā* or मोदा *modhā* (§ 129) or मोहिता *mohitā* || Pt. मुघः *mugdhah* or मूढः *mūḍhah* || Pass. मुहते *muhyate*, Caus. मोहयति *mohayati*, Des. मुमुहयति *mumukshati* or मुमोहयति *mumohishati*, Int. मोमुहते *momuhyate*, मोमोहिष *momogdhī* or मोमोदि *momodhī*.

## 129. नश् नश्, to perish, (यञ्)

P. नश्यति *naśyati* || Pf. 3. ननाश *nanāśa*, 9. नेशुः *neśuh*, II A. अनशत् *anaśat* (*pushādī*) or अनेशत् *aneśat* (§ 366), F. नशियति *naśishyati* or नश्यति *naśkshyati* (see No. 117) || Pt. नशः *nashah*, Ger. नष्टा *nashṭvā* or नष्टा *naśhṭvā* (§ 438).

## 130. शम् शम्, to cease, (शमु)

Eight Div verbs, शम् *śam*, तम् *jam*, दम् *dam*, धम् *dhām*, क्षम् *ksham*, क्लम् *klam*, मद् *mad*, lengthen (their vowel in the special tenses) (Pāṇi VII. 3, 74)

P. शामयति *śamyati* || Pf. 3. शशाम *śaśāma*, 9. शम् *śamuh*, II A. अशामत् *aśamat*,

\* The Śāraṣvati gives besides the second aorist the optional forms of the first aorist अमोहीत् *amohī* or अमोहीत् *amohī* (§ 337, I. 3. *radhādī*) or अमुहयत् *amukshat* (§ 360). According to Pāṇi VII. 1, 53 (§ 365), the forms of the first aorist are allowed in the Ātmanepada only; but later grammarians frequently admit forms as optional which are opposed to the grammatical system of Pāṇini. Sometimes the evasion of the strict rules of Pāṇini may

F. शमिष्यति *śamishyati*, P. F. शमिता *śamitā* n Pt शमिन् *śamīn* (§ 439), Caus शमयति *śamayati* (§ 452), he quiets, but शमयते *śamayate* or शम-हि, he secures (Dhātupīṭha 19, 70)

131. मिद *mid*, to be wet, (निमित्त)

मिद् *mid* takes *śiṃsa* as the special tenues (Filo vii 242)

P मेषति *mēdyati* n Pt मेषः *mīnnaḥ*, wet, or मेषिन् *mēdīn* (§ 333 D 3\*)

II Ātmanepada Verbs

132. जन *jan*, to spring up, (जनी)

जन *jan* substitutes जज्ज in the special tenues (Filo, vii 379)

P. जायते *jiyate* n Pt जये *jayīre* (§ 328, 3), I A जनति *janati* or जनन *janana* (§ 413), F. जनिष्यते *janishyate*, P. F. जनिता *janitā*, B जनित *janita* n Pt जातः *jātaḥ*, Caus जनयति *janayati*, Dec. जिनयिष्यते *jiyanishyate*, Int. जातयते *jātiyate* or जैनयते *jainayate*.

133. पद *pad*, to go.

P. पद्यते *padyate* n Pt पदे *pade*, I A. 3 पयति *apidi* (§ 412), 4 पयत्यते *apatsitam*, 5 पयस्यते *apatsata*, F. पयसे *patsyate*, P. F. पया *paṭti*, B पयस्य *paṭisṭha* n Pt पयः *pannaḥ* n Caus पदयति *pādayati*, Aor. पयिष्यते *apipadyate*, Dec. पयिष्यते *pitsate* (§ 471, 9), Int. पनीपद्यते *panipadyate* (§ 495)

134. बुध *budh*, to perceive

P. बुध्यते *budhyate* n Pt बुध्ये *bubudhe*, I A. 1 बुध्ति *abdhiti*, 2 बुध्ता *abuddhā*, 3 बुध्ता *abuddha* or बुधोति *abodhi*, 4 बुध्ताति *abdhutāti*, 5 बुध्ताति *abdhutāti*, 6 बुध्ताति *abdhutāti*, 7 बुध्ताति *abdhutāti*, 8 बुध्ताति *abdhutāti*, 9 बुध्ताति *abdhutāti*, F. बुध्यते *bhudyate*, P. F. बुद्धा *buddhā*, B बुध्यते *bhudyate* n Pt बुद्धः *buddhaḥ* n Caus बोधयति *bodhayati*, Aor. बुध्यिष्यते *abibudhati*, Dec. बुध्यिष्यते *bubudhishate* or बुध्ताति *budhishate*, Int. बोधयते *boludyate*.

III. Parasmaipada and Ātmanepada Verbs

135. बध् *naḥ*, to bind, (रह)

P. बधति *nahyati* or बधे *nahe* n Pt बधा *navā*, 2 बधत *navadhi* (§ 137) or बधेति *nehiti*, Ātm. बधे *nahe*, I A. 1 बन्धात् *anāṭam*, 2 बन्धात् *anāṭam*, 3 बन्धात् *anāṭam*, 4 बन्धात् *anāṭam*, 5 बन्धात् *anāṭam*, 6 बन्धात् *anāṭam*, 7 बन्धात् *anāṭam*, 8 बन्धात् *anāṭam*, 9 बन्धात् *anāṭam*, F. बध्यति *nahyati*, P. F. बद्धा *naṭhi* n Pt बद्धा *naṭhi*, Caus बध्यति *nahyati*, Dec. बध्यते *naṭhi*, Int. बध्यते *nahyate*.

## Chur Class (Churādi, X Class).

## Parasmaipada Verbs only.

136. चुर *chur*, to steal.

P. चोरयति *chorayati* ॥ Pf. चोरयांचकार *chorayāñchakāra*, I A. अचूचुरत् *achūchurat*, F. चोरयिष्यति *chorayishyati*, P. F. चोरयिता *chorayitā*, B. चोरयात् *choryāt* (§ 386) ॥ Pt. चोरितः *choritah*, Ger. चोरयित्वा *chorayitvā* ॥ Pass. चोर्यते *choryate*, Caus. चोरयति *chorayati*, Des. चुचोरयिष्यति *chuchorayishati*. No Intensive (§ 479).

137. चि *chi*, to gather, (चिच्.)

The changes which roots undergo as causatives, take likewise place if the same roots are treated as Chur verbs. Hence according to § 463, II. 6, चि *chi*, as a Chur verb, may form P. चपयति *chapayati* or चययति *chayayati*, the vowel, however, remaining short because, as a Chur verb, चि *chi* is said to be मिच् *mit* (§ 462, note) ॥ I A. अचीचपत् *ochichapat* or अचीचयत् *achichayat*, B. चयात् *chapyāt* or चयात् *chayyāt*.

Note—Several Chur verbs are marked as मिच् *mit*, i. e. as not lengthening their vowel, some of which were mentioned in § 462, among the causatives. Such are जप् *jāp*, to know, to make known; चप् *chap*, to pound; चह् *chah*, to pound; यम् *yam*, if it means to feed; यल् *yal*, to live.

138. कृत् *kṛit*, to praise.

P. कीर्तयति *kīrtayati* (§ 462, 2) ॥ I A. अचीकृतत् *achīkṛitat* or अचिकीर्तत् *achīkīrtat* (§ 377).

Su Class (Svādi, V Class).<sup>1</sup>

## I. Parasmaipada and Ātmanepada Verbs.

139. सु *su*, to distil, (सुम्.)

P. सुनोति *sunoti*, I. ३ सुनु *sunu* (§ 321<sup>b</sup>) ॥ Pf. सुषाव *sushāva*, Ātm. सुषुवे *sushuve*, I A. असायीत् *asāyīt* (§ 332, 4); the Sārasyati allows also असौयीत् *asaushīt*, Ātm. असोष *asoshā*; the Sār. allows also असषिष्ट *asavishṭa* (but see Pāṇ. VII. 2, 72); F. सोष्यति *soshyati*, P. F. सोढा *sodā*, B. सूयात् *sūyāt* ॥ Pass. सूयते *sūyate*, Aor. असावि *asāvi*, Caus. सापयति *sārayati*, Aor. असूपयत् *asūshavat*, Des. सुसूपयति *susūshati*, Int. सोसूयते *soshūyate*.

Note—The *उ* of *सु* may be dropped before terminations beginning with *प्* or *म्*, and not requiring Guṇa; but this is not the case if *सु* is preceded by a consonant. This explains the double forms सुनुवः *sunurah* and सुन्यः *sunyah*, सुनुमः *sunumah* and सुम्यः *sumyah*, अमुनुव *amunura* and अमुन्य *amunya*, अमुनुष *amunusha* and अमुम्य *amumya*; and Ātm. सुनुवहे *sunurāhe* or सुन्यहे *sunyāhe*, सुनुमहे *sunumāhe* or सुम्यहे *sumyāhe*, अमुनुपहि *amunurahi* or अमुन्यहि *amunyah*, अमुनुमहि *amunumahi* or अमुम्यहि *amumyahi*. The same rule applies to the Tan verbs.

140. चि *chi*, to collect, (चिच्.)

P. चिनोति *chinoti* ॥ Pf. ३ चिचाय *chichāya* or चिकाय *chikāya*, १ चिच्युः *chichyuh* or चिक्युः *chikyuh*, Ātm. चिच्ये *chichye* or चिक्ये *chikye* (Pāṇ. VII. 3, 58), I A. अचैयीत् *achaiyīt*, Ātm. अचेष *acheshā*, F. चेष्यति *cheshyati*, P. F. चेत्ता *chētd*,



*śuśrūa*, 4 शुश्रूव *śuśruva*, 5 शुश्रूवपुः *śuśruvathuh*, 6 शुश्रूवतुः *śuśruvatuh*, 7 शुश्रूव  
*śuśruva*, 8 शुश्रूय *śuśruva*, 9 शुश्रूवुः *śuśruvuh*, I A अश्रूयीत् *asraushīti*, F. अश्रूयति  
*śroshyati*, P. F. अश्रूयते *śrośī*, B. अश्रूयते *śrośī* ॥ Pass. अश्रूयते *śrośyate*, Aor. अश्रूयि  
*asrāti*, Caus. अश्रूयति *śrūyati*, Aor. अश्रूयन् *asrārat* or अश्रूयन् *asrārat*  
(§ 475), Des. अश्रूयते *śuśrūshate* (Pān. 1. 3. 57), Int. अश्रूयते *śrośyate*.

#### 146. आप् *āp*, to obtain, (आप्)

P. 3 आप्नोति *āpnōti*, 4 आप्नयः *āpnuyah*, 9 आप्नयन्ति *āpnuyanti*, I आप्नोत् *āpnōt*,  
O आप्नयात् *āpnuyāt*, I. 3 आप्नोतु *āpnōtu*, 2 आप्नहि *āpnuhi* ॥ Pf. आप् *āpa*, Aor.  
आपन् *āpat*, F. आप्नयति *apnyati*, P. F. आप्ना *āplā* ॥ Pt आप्नः *āplah* ॥ Pass  
आप्यते *āpyate*, Caus. आपयति *āpayati*, Aor. आपयन् *āpayat*, Des. ईप्सति *īpsati*

### III Âtmanepada Verbs.

#### 147. अस् *as*, to pervade, (अस्.)

P. 3 अस्नुते *asnuṭe*, 6 अस्नुयते *asnuṭe*, 9 अस्नुयते *asnuṭe*, 4 अस्नुवहे *asnuvāhe*,  
I 1 आस्नुयि *āsnuyi*, 2 आस्नुयाः *āsnuyāh*, 3 आस्नुयन्ति *āsnuyanti*, 4 आस्नुवहि *āsnuvāhi*,  
5 आस्नुयाया *āsnuyāyā*, 6 आस्नुयाता *āsnuyātā*, 7 आस्नुयहि *āsnuyahi*, 8 आस्नुयन्  
*āsnuyam*, 9 आस्नुयन् *āsnuyam*, O. अस्नुयन्ति *asnuṭi*, I. 1 अस्नुयि *asnuṭi*, 2 अस्नुय  
*asnuṭi*, 3 अस्नुयन्ति *asnuṭi*, 4 अस्नुयन्ति *asnuṭi*, 5 अस्नुयन्ति *asnuṭi*, 6 अस्नुयन्ति  
*asnuṭi*, 7 अस्नुयन्ति *asnuṭi*, 8 अस्नुयन्ति *asnuṭi*, 9 अस्नुयन्ति *asnuṭi* ॥ Pf 1 आस्नुय  
*asnuṭi*, 2 आस्नुय *asnuṭi*, 3 आस्नुय *asnuṭi*, 4 आस्नुय *asnuṭi*, 5 आस्नुय *asnuṭi*, 6 आस्नुय  
*asnuṭi*, 7 आस्नुय *asnuṭi*, 8 आस्नुय *asnuṭi*, 9 आस्नुय *asnuṭi* ॥ Pt 1 आस्नुय  
*asnuṭi*, 2 आस्नुय *asnuṭi*, 3 आस्नुय *asnuṭi*, 4 आस्नुय *asnuṭi*, 5 आस्नुय *asnuṭi*, 6 आस्नुय  
*asnuṭi*, 7 आस्नुय *asnuṭi*, 8 आस्नुय *asnuṭi*, 9 आस्नुय *asnuṭi* ॥ Pass. अस्नुयते  
*asnuṭyate*, Aor. अस्नुयन्ति *asnuṭi*, Des. अस्नुयते *asnuṭyate*.

#### Tan Class (Tanuṭi, VIII Class)

All verbs belonging to this class are Parasmaipada and  
Âtmanepada Verbs

#### 148 तन् *tan*, to stretch, (तन्)

P. तनोति *tanōti*, I. तनोतु *tanōtu*, O. तनयात् *tanyāt*, I तनोतु *tanōtu*, Âtm  
P. तनुते *tanute*, I तननुत *atanuta*, O. तनूयि *tanūti*, I. तनुता *tanutām* ॥ Pf 3  
तनन्ति *tananti*, 9 तनु *tanuh*, I A तनन्ति *tananti* or तनन्ति *tananti* (§ 348), Âtm 3  
तनन्ति *atanushita* or तनन्ति *atata* (§ 369), 2 तनन्ति *atanushita* or तनन्ति *atata*,  
F तनन्ति *tanishyati*, P F. तनन्ति *tanitā*, B तनन्ति *tanyāt*, Âtm तनन्ति *tanishyati* ॥ Pt तनः  
*tatah*, Ger तनन्ति *tatā* or तनन्ति *tanitā* ॥ Pass तन्यते *tāyate*  
or तन्यते *tanyate* (§ 391), Caus तनयति *tāyati*, Aor तनयन्ति *ātānat*, Des.  
तनयन्ति *tanishyati* or तनयन्ति *tanishyati*, Int तनयन्ति *tanitanyate*

Note—Verbs of the Tan class may raise their penultimate short vowel by Guna, चय् *ra*, to go, चयोति *aroti* or चयोति *ymoti*. तनदिरुपयाय गुणो वा पिति, Śhr II 11, 3

### 149 चय् *ksha*, to kill, (चय्)

P चयोति *kshanoti* u Pf चयाय *chakshāna*, I A चयणीत् *akshanāṭ* (§ 348\*), Ātm 3 चयणिर *akshanishṭa* or चयत *akshata*, 2 चयणिर *akshanishṭhāh* or चयपाः *akshatāhāh*,

### 150 क्षिप् *kshia*, to kill.

P क्षिपोति *kshinoti* or क्षेपोति *kshenoti* u I A क्षेपोत् *akshenāṭ*, Ātm चयणिर *akshenishṭa* or क्षित *akshita*

### 151 सन् *san*, to obtain, (पण्)

P सनोति *sanoti* u Pf ससान *sasāna*, Ātm सेने *sene*, I A समनोत् *asānāṭ*, Ātm समनिर *asamishṭa* or समत *asāṭa* (Pān II 4, 79; VI 4, 42)

### 152 कृ *kr*, to do. (कृञ्)

कृ *kr* before weak terminations becomes कर *kar*, but before strong terminations कुरु *kur* Before ए and म्, and the य् of the optative, the Vikarana उ is rejected, but the radical उ is not lengthened

P 1 करोमि *karomi*, 2 करोषि *karoshi*, 3 करोति *karoti*, 4 कुरुः *kurah*, 5 कुरुषः *kuruthah*, 6 कुरुतः *kurutah*, 7 कुरुमः *kurumah*, 8 कुरुष्व *kurutha*, 9 कुरुष्वेति *kuruvāṭi*, I 1 सकारय *akravam*, 2 सकरोः *akaroḥ*, 3 सकरोत् *akarot*, 4 सकुरुष्व *akuruvā*, 5 सकुरुत *akurutam*, 6 सकुरुत *akurutum*, 7 सकुरुम *akurma*, 8 सकुरुत *akuruta*, 9 सकुरुष्वम् *akurvam*, O 1 कुरुष्व *kuryāṃ*, 9 कुरुष्व *kuryuḥ*, I 1 करवाणि *karavāṇi*, 2 कुरु *kurva*, 3 करोतु *karotu*, 4 करवाय *karavāya*, 5 कुरुत *kurutam*, 6 कुरुत *kurutām*, 7 करवान *karavāṇi*, 8 कुरुत *kuruta*, 9 कुरुतु *kurvāntu* u Pf 1 चकार *chakāra*, 2 चक्रे *chakra*, 3 चकार *chakāra*, 4 चक्रे *chakra*, 5 चक्रुः *chakrūḥ*, 6 चक्रुः *chakra*, 7 चक्रुः *chakra*, 8 चक्रुः *chakra*, 9 चक्रुः *chakruḥ*, I A 1 अकार्षम् *akarsham*, 2 अकार्षी. *akārshāḥ*, 3 अकार्षीत् *akārshāt*, 4 अकार्षे *akarsha*, 5 अकार्षे *akarsham*, 6 अकार्षे *akarsham*, 7 अकार्षे *akarsham*, 8 अकार्षे *akarsham*, 9 अकार्षे *akarsham*, F. करिष्यति *karishyati*, P. F. कर्ता *karta*, B 1 क्रियाय *kriyāyam*, 2 क्रियाः *kriyāḥ*, 3 क्रियात् *kriyāt*, 4 क्रियाय *kriyāya*, 5 क्रियाय *kriyāyam*, 6 क्रियाय *kriyāyam*, 7 क्रियाय *kriyāyam*, 8 क्रियाय *kriyāyam*, 9 क्रियाय *kriyāyam*

Ātmanepada P 1 कुरु *kurve*, 2 कुरुष्व *kurushve*, 3 कुरुत *kurute*, 4 कुरुष्वे *kurvāṭi*, 5 कुरुष्वे *kurvāṭi*, 6 कुरुष्वे *kurvāṭi*, 7 कुरुष्वे *kurvāṭi*, 8 कुरुष्वे *kurvāṭi*, 9 कुरुष्वे *kurvāṭi*, I 1 अकुरुष्व *akuruvāṭi*, 2 अकुरुष्व *akuruvāṭi*, 3 अकुरुष्व *akuruvāṭi*, 4 अकुरुष्व *akuruvāṭi*, 5 अकुरुष्व *akuruvāṭi*, 6 अकुरुष्व *akuruvāṭi*, 7 अकुरुष्व *akuruvāṭi*, 8 अकुरुष्व *akuruvāṭi*, 9 अकुरुष्व *akuruvāṭi*, O 1 कुरुष्व *kurvāṭi* &c, I 1 कुरुष्व *kurvāṭi*, 2 कुरुष्व *kurvāṭi*, 3 कुरुष्व *kurvāṭi*, 4 कुरुष्व *kurvāṭi*, 5 कुरुष्व *kurvāṭi*, 6 कुरुष्व *kurvāṭi*, 7 कुरुष्व *kurvāṭi*, 8 कुरुष्व *kurvāṭi*, 9 कुरुष्व *kurvāṭi* u Pf 1 चक्रे *chakre*, 2 चक्रे *chakre*, 3 चक्रे *chakre*

*chakre*, 4 चक्राये *chakruahe*, 5 चक्राये *chakruthe*, 6 चक्राते *chakrale*, 7 चक्रमहे *chakrimahe*, 8 चक्रुहे *chakrudhe*, 9 चक्रिरे *chakrure*, I A 1 सकृदि *akrishi*, 2 सकृपा *akrithah*, 3 अकृत *akrita*, 4 अकृषहि *akrishvahi*, 5 अकृषाया *akrishathim* 6 अकृषाता *akrishatam*, 7 अकृषहि *akrishmahi*, 8 अकृदु *akridham*, 9 अकृषत *akrishata*, F करिष्यते *karishyate*, B 3 कृषीह *kriśhīha*, 8 कृषीदु *kriśhidham* ॥

Pt कृत *kritah*, Ger कृता *kritā* ॥ Pass क्रियते *kriyate*, Aor सकरि *akari*, Caus कारयति *karayati*, Aor सचरीकरत *achikarat*, Des चिकीरति *chikirshati*, Int चेक्रीयते *chekriyate*, चर्कति *charkati* &c, or चकरीति *charkariti* &c (§ 490)

### Krī Class (Kryādi I A Class)

#### I Parasmaipada and Ātmanepada Verbs

##### 153 क्री *krī*, to buy, (इक्रीन)

P क्रोयाति *krināti* ॥ Pf 1 चिक्राप *chikrāya*, 2 चिक्रयिष *chikrayitha* or चिक्रेष *chikretha*, 3 चिक्राप *chikrāya*, 4 चिक्रियिष *chikriyā*, 5 चिक्रियषु *chikriyathuh*, 6 चिक्रियतु *chikriyatuh*, 7 चिक्रियिष *chikriyima*, 8 चिक्रिय *chikriya*, 9 चिक्रियु *chikriyuh* I A सक्रीषीत *akraishīti*, Ātm अक्रीष *akreshīa*, F क्रेष्यति *kreshyati*, P F क्रेता *kreta*, B क्रोयात *kriyat*, Ātm क्रीषीह *kriśhīha* ॥ Pt क्रीत *krīta* ॥ Pass क्रोयते *kriyate*, Caus क्रापयति *krapayati* Des चिक्रीरति *chikriśhati* Int चेक्रीयते *chekriyate*

##### 154 मी *mī*, to kill, (मीन)

The roots मी *mī* मि *mī* (Su) and दी *dī* (Div) take final पा *ā* whenever the र *ṛ* इ *i* or ई *ī* would be liable to Guns or १ *r* dāhu and in the gerund in य *ya* (§ 432) Pān १. 1. 50

P मीनाति *mināti* ॥ Pf 1 ममी *mamau*, 2 ममाप *mamātha* or ममिष *mamitha*, 3 ममी *mamau*, 4 मिमिष *mimya*, 5 मिम्यषु *mimythuh* 6 मिम्यतु *minyathuh*, 7 मिमिष *mimya* 8 मिम्य *mimya* 9 मिम्यु *mimyuh*, I A अमासीत *amasīti* (§ 353), Ātm अमास *amāsta* (§ 353) F मास्यति *miśyati* P F मात *māta* B मीयात *miyāt*, Ātm मासीह *māśīha* ॥ Pt मीत *mīta*, Ger मीत्वा *mītā* माप *-māya* ॥ Pass मीयत *miyate* Caus मापयति *mapayati* (§ 463, II 19), Des मिसति *mitsati* (§ 471, 8), Int मेमीयते *memiyate*

##### 155 स्तम्ब *stambh*, to support, (स्तम्भ)

The verbs स्तम्ब *stambh* स्तुम् *stumbh* स्तम्ब *stambh* स्तुम् *stumbh* and स्तु *stū* may be conjugated as *kri* or as *Su* verbs

P स्तम्भाति *stambhāti* or स्तम्भोति *stambhōti* &c, I अस्तम्भात *astambhāti*, O स्तम्भायान् *stambhānyat*, I 1 स्तम्भानि *stambhāni*, 2 स्तम्भान *stambhāna*\* 3 स्तम्भातु *stambhāntu*, 4 स्तम्भाय *stambhānta* 5 स्तम्भीत *stambhītam* 6 स्तम्भीता *stambhītam* 7 स्तम्भान *stambhāntu*, 8 स्तम्भीत *stambhīta*, 9 स्तम्भु *stambhantu* ॥ Pf तस्तम्ब *tastambha* I A अस्तम्भीत *astambhīti* or II A अस्तम्भत *astambhat* (§ 367) F स्तम्भयति *stambhishyati*, P F स्तम्भित *stambhīti*, B स्तम्भात *stambhāt* ॥ Pt स्तम्ब *stambha*, Ger स्तम्भित्वा *stambhīd* or

\* *kri* verbs end ng in consonants form the 2nd pers a ng imperat re in यान् *diā*



सम्भ्रा *stambhā* in Pass सम्भ्रियते *stambhyate*, Caus सम्भ्रयति *stambhayati*, Des निम्भ्रयति *nistambhishati*, Int सम्भ्रयते *stambhyate*

### 156 पु *pu*, to purify, (पुम्)

The kri verbs beginning with पु *pu* shorten their vowel in the special tenses (Pan vi 3 80). They stand Dhātupāṭha 31, 12-32. The more important are लु *lū* to cut लृ *lṛ* to cover पू *pū* to choose पू *pū* to shake पू *pū* to fill दृ *dṛ* to tear गृ *gṛ* to wither

P पुनति *punati*, Âtm पुनति *punkte* n Pf पुपान् *pupān*, Âtm पुपुवे *pupūve*, I A अपापीत् *apāpi*, Âtm अपापि *apāpiṣṭa*, F पपिषति *papishati*, P F पपिता *papita* n Pt पू *pū*, Ger पुत *put* (पपित *papita* and पपिता *papita* (§ 424) belong to पू *pū*, पवते *pavate* (Bhū class), see § 333 D) n Pass पुपते *pūyate*, Caus पापयति *pāpayati*, Aor लपिषत् *lapishat*, Des पुपुषति *pupushati* (पिपिषते *pipishate* belongs to पू *pū*, पवते *pavate*, Bhū class, Pan vi 2, 74), Int पोपुते *popūyate*

### 157 ग्रह *grah*, to take

This root takes *Samprasaraṇa* in the special tenses and before other weakening terminations (Pan vi 1, 16)

P गृह्णाति *grahṇati*, Âtm गृह्णाति *grahṇte*, I अगृह्णात् *agrahṇat*, Âtm अगृह्णीत् *agrahṇīta*, O गृह्णीष्यात् *grahṇīṣyāt*, Âtm गृह्णीतु *grahṇītu* (गृहाय *grahāya*), Âtm गृह्णीतु *grahṇītu* n Pf 1 ग्राह *grāha*, 2 ग्राह्य *grāhya*, 3 ग्राह्य *grāhya*, 4 ग्राह्य *grāhya*, 5 ग्राह्य *grāhya*, 6 ग्राह्य *grāhya*, 7 ग्राह्य *grāhya*, 8 ग्राह्य *grāhya*, 9 ग्राह्य *grāhya*, I A 1 अग्राही *agrahī* (§ 341 and § 348 \*), 2 अग्राही *agrahī*, 3 अग्राही *agrahī*, Âtm 1 अग्राही *agrahī*, 2 अग्राही *agrahī*, 3 अग्राही *agrahī*, F ग्राहीषति *grahīṣati*, P F ग्राहीतु *grahītu*, B ग्राह्य *grāhyat*, Âtm ग्राहीषति *grahīṣati* n Pt गृहीत् *grāhī*, Ger गृहीत्वा *grāhītvā* n Pass गृह्यते *grāhyate*, Aor अग्राह *agrah*, Int ग्राह्यते *grāhyate* or ग्राह्यते *grāhyate* see, Caus ग्राहयति *grāhayati*, Des निगृह्यति *nigrahishati*, Int जगृह्यते *jagrahishate*, जग्रादि *jagradhi* (not जग्रादि *jagradhi*)

## II Parasmaipada Verbs.

### 158 ज्ञा *jñā*, to grow weak

This root takes *Samprasaraṇa* in the special tenses and before other weakening terminations. (See No 151)

P जिनति *jindati*, I जिनति *jindati*, O जिनोष्यात् *jindīṣyāt*, I जिनान् *jindān* n Pf 1 जिनो *jinyau*, 2 जिन्य *jinyā* or जिन्या *jinyā*, 3 जिन्य *jinyā*, 4 जिन्य *jinyā*, I A जिनोष्य *jindīṣat*, F जिन्याति *jinyati*, B जिनोष्य *jindīṣat* n Pt जिन *jina*, Ger जित्वा *jitva*, Caus जिनयति *jinyayati*, Des निजिनयति *nijinyayati*, Int जिनयते *jinyate*

159. ज्ञा *jñā*, to know.

This verb substitutes *ज्ञा* in the special tenses (Pāṇ. VII 3. 79) :

P. जानाति *jānāti*, I. ज्ञानात् *jñānāt*, O. जानीयात् *jānīyāt*, I. जानातु *jānātu* || Pf. जज्ञी *jājñau*, I A. जज्ञासौ *jājñāsau*, F. ज्ञास्यति *jñāsyati*, P. F. ज्ञाता *jñātā*, B. ज्ञायत् *jñādyāt* or ज्ञेयत् *jñeyāt* || Pt. ज्ञातः *jñātah* || Pass. ज्ञायते *jñāyate*, Aor. जज्ञायि *jājñāyi*, Caus. ज्ञापयति *jñāpayati* (See § 462, II. 15), Aor. जज्ञापत् *jājñapat*, Des. जज्ञासते *jājñāsate*, Int. ज्ञास्यते *jājñāyate*.

160. बध् *bandh*, to bind.

P. बध्नाति *badhnāti*, I. अबध्नात् *abadhnāt*, O. बधीयात् *badhīyāt*, I. बध्नातु *badhnātu* || Pf. 1. बबंध babandha, 2. बबंधिष babandhīṣṭhā or बबंध babanddha or बबंध babandha, I A. 1. अभन्तं *abhāntsam*, 2. अभन्ति *abhāntsih*, 3. अभन्तौ *abhāntsih*, 4. अभन्तु *abhāntsu*, 5. अबन्धं *abāndham*, 6. अबन्धि *abāndhi*, 7. अभन्तु *abhāntsu*, 8. अबन्धं *abāndham*, 9. अभन्तु *abhāntsu*, F. भन्स्यति *bhānsyati*, P. F. बन्धा *bandhā*, B. बध्नात् *badhyāt* || Pt. बद्धः *baddhah*, Ger. बद्धा *baddhā* || Pass. बध्यते *badhyate*, Caus. बध्नायति *badhāyati*, Aor. अबध्नात् *abadhnāt*, Des. बिभन्सति *bibhāntsi*, Int. बाधयते *bādhayate*, बाधयिष *bādhīṣ*.

## III. Âtmanepada Verbs.

161. वृ *vri*, to cherish, (वृ.)

P. वृणीते *vrīṇīte*, I. अवृणीत् *avvrīṇīta*, O. वृणीयात् *vrīṇīyāt*, I. वृणीतां *vrīṇītām* || Pf. वरे *vare*, I A. अवरीष *avarīṣṭa* or अवरीष *avarīṣṭa* or अवृत् *avvrīta*, F. वरिष्यते *varīṣyate*, P. F. वरिता or वरीता *varitā*, B. वरिष्यते *varīṣṭhā* or वरीष *varīṣṭhā* || Pt. वृतः *vritah* || Pass. वरिष्यते *vrīyate*, Caus. वरयति *vārayati*, Des. विवरिष्यते or विवरीष्यते *vivarīṣhate*, Int. वेरीयते *vevriyate*, वरवर्ति *varvarti* &c. Contracted forms of the Des. and Int., ववृषति *vuvrīṣati* and ववृष्यते *vovrīyate*.

## Ad Class (Addi, II Class).

## I. Parasmaipada Verbs.

162. अद् *ad*, to eat.

P. 1. अस्मि *admi*, 2. अस्ति *atsi*, 3. अस्ति *atti*, 4. अद् *adah*, 5. अत्थः *atthah*, 6. अत्तः *attah*, 7. अत्तः *admah*, 8. अत्थ *attha*, 9. अदन्ति *adanti*, I. 1. आदं *ādam*, 2. आदः *ādah* (Pāṇ. VII. 3, 100)\*, 3. आदत् *ādat*, 4. आद्वा *ādva*, 5. आतं *ātām*, 6. आतां *ātām*, 7. आत्मा *ādma*, 8. आत्ता *ātta*, 9. आदन् *ādan*, O. अद्यात् *adyāt*, I. 1. अदन्ति *adāni*, 2. अद्दि *addhi*†, 3. अद्दु *addu*, 4. अद्वा *adiva*, 5. अत्तं *attam*, 6. अत्तां *attām*, 7. अद्दाम *adāma*, 8. अत्ता *atta*, 9. अदन्तु *adantu* || Pf. 1. आद *āda*,

\* अद् *ad* inserts अ *a* before terminations consisting of one consonant

† When हि *hi* is added immediately to the final consonant of a root, it is changed to धि *dhi*. (Pāṇ VI 4. 101)

२ चादिषु *śādiṣṭha* &c., or substituting यत् *ghas*\*, १. जघास *jaghāsa*, २. जघन्तिषु *jaghāntiṣṭha*, ३. जघाम *jaghāsa*, ४. जघिषु *jaghāṣiṣu*, ५. जघन्तुः *jaghāntuh*, ६. जघातुः *jaghātuh*, ७. जघिम *jaghima*, ८. जघ *jagha*, ९. जघुः *jaghuḥ*, II A. i. जघस *āgha-jam*, २. जघसः *āghasah*, ३. जघसत् *āghasat*, F. जघसि *atsyati*, P. F. जघा *attā*, B. जघात् *adyāt* n Pt. जघ्यः *jagdhah*†, Ger. जघ्यात् *jagdhvā*, जघ्य - *jagdhya* (Pān. II. 4, 36) n Pass. जघ्यते *adyate*, Caus. जादयति *ādayati*, Aor. जादिदत् *ādīdat*, Des. निघसति *jighatsati*.

#### 163. खा *psā*, to eat.

P. खाति *psāti*, I. ३ खानात् *apsāt*, १ खान् *apsān* or खणुः *apeuh* (§ 322‡), O. खायात् *psāyāt*, I. खातु *psātu* n Pt. खापी *papsau*, I A. खापसीत् *apsāsīt*, F. खास्यति *psasyati*, P. F. खाता *psāti*, B. खायात् *psāyāt* or खेयात् *psēyāt* n Pass. खायते *psāyate*, Caus. खापयति *psāpayati*, Des. पिष्यामि *pīpsasati*, Int. पाप्सायते *pāpsāyate*.

#### 164. मा *mā*, to measure.

P. माति *māti*, I. ३ ममात् *amāt*, १ ममान् *amān* or मणुः *amuh*, O. मायात् *māyāt*, I. मातु *mātu* n Pt. ममी *mama*, I A. ममासीत् *amāsīt*, F. मास्यति *māsyati*, P. F. माता *mātā*, B. मेयात् *mēyāt* n Pt. मिता *mitah*, Ger. मिता *mitā*, माय - *māya* n Pass. मीयते *mēyate*, Aor. मनापि *amāgi*, Caus. मापयति *māpayati*, Aor. मनीमपत् *amīmapat*, Des. मितति *mītsati*, Int. मेमीयते *mēmīyate*, मामति *māmāti* or मानेति *māmeti*.

#### 165. या *yā*, to go.

P. याति *yāti*, I. ३ यानात् *ayāt*, १ यान् *ayān* or यणुः *ayuh*, O. यायात् *yāyāt*, I. यातु *yātu* n Pt. ययी *yoyau*, I A. यापसीत् *ayāsīt*, F. यास्यति *yāsyati*, P. F. याता *yātā*, B. यायात् *yāyāt* n Pt. यातः *yātah* n Pass. याये *yāye*, Caus. यापयति *yāpayati*, Aor. यापीषत् *ayīyapat*, Des. वियासति *yīyāsati*, Int. यापायते *yāyāyate*.

#### 166. ह्या *hhyā*, to proclaim.

P. ह्याति *hhyāti*, I. ह्यायात् *akhhyāt*, O. ह्यायात् *hhyāyāt*, I. ह्यातु *hhyātu* n Pt. ह्ययी *chakhyau*, II A. ह्ययत् *akhya*, F. ह्यास्यति *hhyasyati*, P. F. ह्याता *hhyātā*, B. ह्यायात् *hhyāyāt* or ह्येयात् *hhyēyāt* n Pt. ह्यातः *hhyātah* n Pass. ह्यायते *hhyāyate*, Aor. ह्यस्यापि *akhhyāgi*, Caus. ह्यापयति *hhyāpayati*, Aor. अचिह्यपत् *achihyapat*, Des. विह्यासति *chikhhyāsati*, Int. ह्यापायते *chakhhyāyate*.

#### 167. वा *vā*, to desire.

This root takes *Samprasāraḥ* before the strong terminations of the special tenses, and in the weakening forms generally.

P. १. वशिषि *vaśmi*, २ वशिषि *vaśmi* (§§ 125, 120), ३ वशिषि *vaśṣi*, ४ वशः *vaśah*, ५ वशः *vaśṣah*, ६ वशः *vaśṣah*, ७ वशः *vaśṣah*, ८ वश *vaśha*, ९. वशीति *vaśanti*,

\* In the tenses where अद् *ad* is deficient, यत् *ghas* is used instead

† This is formed from जघ् *jagh*, to eat, a reduplicated form of यत् *ghas* (Pān II 4. 36.)

I 1 अवश *avaśam*, 2 अवट *avaṭ*, 3 अवद् *avat*, 4 औश *auśa*, 5 औष्ट *auśtam*,  
6 औष्टा *auśhām*, 7 औशन *auśma*, 8 औष्ट *auśta*, 9 औशन *auśan*, O उश्यात् *uśyāt*,  
I 1 वशानि *vaśāni*, 2 उद्दि *uddhi*, 3 वष्टु *vaśtu*, 4 वशाव *vaśava*, 5 उष्ट *uśtam*,  
6 उष्टा *uśhām*, 7 वशाम *vaśama*, 8 उष्ट *uśta*, 9 उशन्तु *uśantu* || Pf 3 उवाश *uvaśa*,  
9 ऊशु *ūsuh*, I A उवाशीत् *avāśit*, F वशिष्यति *vaśiṣhyati*, P F वशिता *vaśita*,  
B उश्यात् *uśyat* || Pass उश्यते *uśyate*, Caus वाशयति *vaśayati*, Des विवशिष्यति  
*vivaśiṣhati*, Int वावश्यते *vāvaśyate*, वावष्टि *vavashṭi*

168 हन् *han*, to kill

This verb drops its final न् *n* before the strong terminations of the special tenses, and in the  
weakening forms generally if the terminations begin with any consonants except nasals  
or semivowels (Pāṇ vi 4 37) Before strong terminations beginning with vowels  
हन् *han* becomes ण् *gha* (Pāṇ vii 3 54). In the aorist and benedictive षट् *caḥ* is sub  
stituted. The desiderative intensive and the aorist passive are derived from घन् *ghan*  
the causative from घन् *ghat*

P 1 हन्मि *hanmi*, 2 हसि *hanasi*, 3 हति *hanis*, 4 हन्व *hānvaḥ*, 5 हय *haṭhaḥ*,  
6 हत *hataḥ*, 7 हन्म *hanmaḥ*, 8 हय *haṭha*, 9 घन्ति *ghnanti*, I 1 अहन् *aḥanam*,  
2 अहन् *aḥan*, 3 अहन् *aḥan*, 4 अहन्व *ahanva*, 5 अहत *aḥatam*, 6 अहता *ahatam*,  
7 अहन्म *ahanma*, 8 अहत *ahata*, 9 अघन् *aghnas*, O ह्यात् *hanyat*, I 1 हनानि  
*hanani*, 2 जहि *jahi* (Pāṇ vi 4 36), 3 हन्तु *hantu*, 4 हनाव *hanava*, 5 हत *hatam*,  
6 हता *hatam*, 7 हनाम *hanama*, 8 हत *hata*, 9 घन्तु *ghnantu* || Pf 1 जघान *jaghāna*  
(Pāṇ vii 3 55), 2 जघनिष *jaghanuṭha* or जघय *jaghanuṭha*, 3 जघान *jaghana*,  
4 जघिष *jaghniva*, 5 जघन्तु *jaghnatuh*, 6 जघन्तु *jaghnatuh*, 7 जघिम *jaghnima*,  
8 जघ *jaghna*, 9 जघन् *jaghnūḥ*, I A अवधीत् *avadhīti*, F हनिष्यति *hanuṣhyati*,  
P F हत *hanat*, B वधात् *vadhyat* || Pt हत *hataḥ*, Ger हत्वा *hatva*, हत्य *-hatya*  
(§ 449) || Pass हन्ते *hanyate*, Aor अघामि *aghami* or अवधि *avadhi* (§ 407),  
Caus घातयति *ghatayati*, Aor अघीयन्त *ajighatāt*, Des जिघांसति *jighamsati*,  
Int जघन्ते *jagghanyate* or जेघ्नीयते *jeghniyate* (Pāṇ vii 4, 30 v, he kills),  
जघति *jagghanti*

169 यु *yu*, to mix

Verbs of this class ending in यु *u* take in the special tenses यृद्धि instead of Guna before  
weak terminations beginning with consonants (Pāṇ vii 3 82)

P 1 योमि *yāumi*, 2 योषि *yāuṣi*, 3 योति *yauti*, 4 युव *yuvah*, 5 युव *yuthah*,  
6 युत *yutah*, 7 युम *yumah*, 8 युप *yutha*, 9 युवति *yuvanti*, I 1 अयव *ayavam*,  
2 अयो *ayauh*, 3 अयोत् *ayaut*, 4 अयुव *ayuva*, 5 अयुत *ayutam*, 6 अयुता *ayutām*,  
7 अयुम *ayuma*, 8 अयुत *ayuta*, 9 अयुवन् *ayuvan*, O युयात् *yuyat*, I 1 यवानि *yavani*,  
2 युहि *yuhi*, 3 योतु *youtu*, 4 यवाव *yavava*, 5 युत *yutam*, 6 युता *yutām*, 7 यवाम  
*yavama*, 8 युत *yutam*, 9 युवन्तु *yutāntu* || Pf 3 युयाव *yuyava*, 9 युयुव *yuyuvuh*,  
I A यवावीत् *ayāvīti*, F यविष्यति *yaviṣhyati*, P F यविता *yavitā*, B यूयात् *yūyat* ||  
Pt युत *yutah* || Pass यूयते *yūyate*, Aor अयावि *ayāvi*, Caus यावयति *yāvayati*,  
Des यूयति *yuyūṣhati*, Int योयते *yoyāyate*, योयोति *yoyoti*

## 170 रु ru, to about

The verbs रु in, रु ru, रु stv may take ई before all terminations of the special tenses beginning with consonants (Pān VII 3.95)

P. 1. रीति *raumi* or रवीति *ravāti*, 2. रीषि *raushī* or रवीषि *ravīṣhī*, 3. रीति *rauti* or रवीति *ravīti*, 4. रुवः *ruvāh* or रुवीवः *ruvīvāh*, 5. रुपः *ruthah* or रुवीपः *ruvīthah*, 6. रुतः *rutah* or रुवीतः *ruvītah*, 7. रुमः *rumah* or रुवीमः *ruvīmah*, 8. रुषः *ruṣha* or रुवीषः *ruvīṣha*, 9. रुपति *ruvanti*, I. 1. अरवं *aravam*, 2. अरुः *arauh* or अरवीः *aravīh*, 3. अरुत् *araut* or अरवीत् *aravīṭ*, 4. अरुव *aruva* or अरुवीव *aruvīva*, 5. अरुत *arutah* or अरुवीत *aruvītam*, 6. अरुतां *arutām* or अरुवीतां *aruvīṭām*, 7. अरुम *aruma* or अरुवीम *aruvīma*, 8. अरुत *aruta* or अरुवीत *aruvīta*, 9. अरुवन् *aruvan*, O. रुवात् *ruvāt* or रुवीवात् *ruvīvāt*, I. 1. रूयति *rūvati*, 2. रूहि *ruhi* or रूवीहि *ruvīhi*, 3. रूयु *rūyū* or रूवीयु *ruvīyū*, 4. रूय *rūya*, 5. रूत *rutam* or रूवीत *ruvītam*, 6. रूतां *rutām* or रूवीतां *ruvīṭām*, 7. रूय *rūya*, 8. रूत *rutā* or रूवीत *ruvīta*, 9. रूवन् *ruvantu* ॥ Pf. 3. रूय *rūya*, 9. रूयुः *rūyuh*, I. A. अरुवीत् *aruvīṭ*, F. रूयति *rūyati*, P. F. रूयति *rūvīti*, B. रूवात् *rūvāt* ॥ Pt. रुत *rutah* ॥ Pass. रुयते *rūyate*, Caus. रूययति *rūyayati*, Des. रूयति *rūyishati*, Int. रूयते *rūyigate*

Note—The Śārasvatī gives अरुवीत *aruvīti*, रूयति *rūyati*, and रूता *rūta* but see § 332, 4. It likewise extends the use of ई to रु २५, to praise

## 171 इ २, to go

P. 1. इति *emi*, 2. इषि *eshi*, 3. इति *eti*, 4. इवः *ivah*, 5. इपः *ithah*, 6. इतः *itah*, 7. इवः *ivah*, 8. इपः *itha*, 9. इति *yanti*, I. 1. आय *āyam*, 2. ऐ. *aiḥ*, 3. ऐत् *ait*, 4. ऐव *aiwa*, 5. ऐतं *aitam*, 6. ऐतां *aitām*, 7. ऐम *aima*, 8. ऐत *aita*, 9. आयन् *ayan*, O. इयात् *iyāt*, I. 1. आयति *ayāti*, 2. इहि *ihi*, 3. इयु *etu*, 4. आय *ayata*, 5. इतं *itam*, 6. इतां *itām*, 7. आयान *ayama*, 8. इत *ita*, 9. यन् *yantu* ॥ Pf. 1. इयाय *iyāya*, 2. इयिष *iyayitha* or इयेष *iyēṣha*, 3. इयाय *iyāya*, 4. इयिष *iyayitha*, 5. इयुः *iyathuh*, 6. इयन् *iyatuh*, 7. इयिष *iyayitha*, 8. इय *iya*, 9. इयुः *iyuh*, I. A. 1. अगं *agām* (Pān II 4. 45), 2. अगाः *agāh*, 3. अगात् *agāt*, 4. अगाम *agāma*, 5. अगात *agātam*, 6. अगातां *agātām*, 7. अगाम *agama*, 8. अगात *agāta*, 9. अगुः *aguk* (§ 358), F. इयति *eshyati*, P. F. इता *etā*, B. इयात् *iyat* ॥ Pt. इत *itah*, Ger. इता *itva*, Des. इयते *iyate*, Aor. अगामि *agāmi* (§ 404), Caus. गमयति *gamayati* (Pān II. 4. 46), Des. गमयति *gamayishati* (Pān II 4. 47) But see § 463, II 1, and § 471, 4, with regard to this and cognate verbs if preceded by prepositions

## 172 विद् vid, to know

P. 1. वेत्ति *vedati*, 2. वेत्ति *veti*, 3. वेत्ति *zetti*, 4. विद् *vīdāh*, 5. विषः *vīthah*, 6. विद् *vīdāh*, 7. विषः *vīdāh*, 8. विषः *vīdāh*, 9. विदति *vidanti*, I. 1. अवेदं *avedam*, 2. अवेः *aveh* or अवेत् *avet* (Pān. VIII 2. 75), 3. अवेत् *avet* (§ 132 \*), 4. अविद् *avidā*, 5. अविषं *avidam*, 6. अविषा *avidā*, 7. अविष *avidam*, 8. अविष *avidā*, 9. अविदन् *avidan* or अविदुः *aviduh*, O. विदात् *vidāt*, I. 1. वेदति *vedati* (or

विदांकराणि *vidāṃkaraṇi* &c, Pān III. 1, 41), 2 विद्धि *viddhi*, 3 वेत्तु *vettu*, 4 वेदाय *vedāya*, 5 वित्तं *ittam*, 6 वित्ता *ittām*, 7 वेदाम *vedāma*, 8 वित्त *vitta*, 9 विदंतु *vidantu* ॥ Pf विवेद *vueda* or विदांषकार *vidāṃchakāra* (§ 326), I A. अवेदीत् *avedit*, I' वेदिष्यति *vedishyati*, P F. वेदिता *veditā*, B विद्यात् *vidyāt* ॥

Another form of the Present is, 1 वेद *veda*, 2 वेत्त *vettha*, 3 वेद *veda*, 4 विद् *vidā*, 5 विदधुः *vidadhuh*, 6 विदतुः *vidatuh*, 7 वित्त *vidma*, 8 विद *vida*, 9 विदुः *viduh* ॥ Pt विदितः *viditah*, Ger. विदिता *viditā* ॥ Pass विद्यते *vidyate*, Aor अवेदि *avedi*, Caus वेदयति *vedayati*, Aor अवीविदत् *avivīdat*, Des विविदिषति *vividishati* (Pān 1. 2, 8), Int वेविद्यते *vevidyate*, वेवेत्ति *vevetti* .

### 173 अस् *as*, to be

P. 1 अस्मि *asmi*, 2 अस् *asi*, 3 अस्ति *asti*, 4 स् *stah*, 5 स्यः *sthaḥ*, 6 स्तः *stah*, 7 स्मः *smah*, 8 स्य *sīha*, 9 मति *santi*, I 1 आस *usam*, 2 आसीः *āsīḥ*, 3 आसीत् *āsīt*, 4 आस *āsa*, 5 आसं *āsam*, 6 आस्ता *āstām*, 7 आस्य *āsma*, 8 आस *āsta*, 9 आसन् *āsan*, O 1 स्या *syām*, 2 स्याः *syāḥ*, 3 स्यात् *syāt*, 4 स्याव *syāva*, 5 स्यात *syatam*, 6 स्याता *syatam*, 7 स्याम *syāma*, 8 स्यात *syata*, 9 स्युः *syuh*, I 1 असानि *asāni*, 2 एधि *edhi*, 3 अस्तु *astu*, 4 असाय *asāva*, 5 स्त *stam*, 6 स्ता *stām*, 7 असाम *asāma*, 8 स्त *sta*, 9 सन्तु *santu* ॥ Pf 1 आस *āsa*, 2 आसिष *āsīṣha*, 3 आन *asa*, 4 आसिष *āsīṣva*, 5 आसधुः *āsadhuh*, 6 आसतुः *āsatuh*, 7 आसिम *āsima*, 8 आस *āsa*, 9 आसुः *āsuh*, Åtm 1 आसे *āse*, 2 आसिषे *āsīṣhe*, 3 आसे *āse*, 4 आसिषहे *āsīṣhe*, 5 आसापे *āsāpē*, 6 आसाते *āsāte*, 7 आसिमहे *āsīmāhe*, 8 आसिष्वे *āsīṣvhe*, 9 आसिरे *āsīre* \*

### 174 मृज् *mry*, to cleanse, (मृजू)

This verb takes Vriddhi instead of Guna (Pān VII 2, 114), it may take Vriddhi likewise before terminations that would not require Guna, if the terminations begin with a vowel (Siddh Kaum vol II p 122)

P 1 मार्ज्मि *mārymi*, 2 मार्शि *markshī*, 3 मार्शि *marshī* (§ 124), 4 मृज् *mryah*, 5 मृष *mrishṭhah*, 6 मृष *mrishṭuh*, 7 मृज्म *mrymah*, 8 मृष *mrishṭha*, 9 मृजति *mryanti* or मार्जति *māryanti*, I 1 ममार्जे *mamarya*, 2 ममार्जे *mamaryā*, 3 ममार्जे *mamarya*, 4 ममृज् *mamryva*, 5 ममृष *amrishṭam*, 6 ममृष *amrishṭam*, 7 ममृज्म *amryma*, 8 ममृष *amrishṭa*, 9 ममृजन् *amryam* or ममार्जन् *amaryam*, O मृज्यात् *mryyat*, I 1 मार्जानि *maryani*, 2 मृद्धि *mriddhi*, 3 मार्शु *marshṭu*, 4 मार्जाय *māryava*, 5 मृष *mrishṭam*, 6 मृष *mrishṭām*, 7 मार्जाम *māryāma*, 8 मृष *mrishṭa*, 9 मृजंतु *mryantu* or मार्जंतु *māryantu* ॥ Pf 1 ममार्जे *mamarya*, 2 ममार्जिष *mamaryīṣha* or ममार्जे *mamārshṭha*, 3 ममार्जे *mamarya*, 4 ममृजिष *mamryīṣva* or ममार्जिष *mamārshṭva*, 5 ममृजधुः *mamryadhuh* or ममार्जधुः *mamārshadhuh*, 6 ममृजतुः *mamryatuh* or ममार्जतुः *mamārshatuh*, 7 ममृजिम *mamryima* or ममार्जिम *mamārshima*, 8 ममृज *mamrya* or ममार्जे *mamarya*, 9 ममृजुः *mamryuh* or ममार्जुः *mamārshuh*, I A. ममार्जति

\* The perfect both in the Parasmaipada and Atmanepada is chiefly used at the end of the periphrastic perfect

*amāryāt* or *amāryānti amārshāt*, F. मार्जिष्यति *māryishyati* or मार्शेति *mārshyati*, P F. मार्जिता *māryitā* or मार्शिता *mārshitā*, B मृज्यात् *mryyāt* = Pt. मृष्टः *mṛishṭah*, Ger. मार्जित्वा *māryitvā*, मृज्य -*mryya*, Adj. मार्जितम् *māryitamyah* or मार्शम् *mārshamyah*, मृज्यः *mryyah* or मार्शः *māryyah* (Pin III. 1, 113) = Pass. मृज्यते *mryyate*, Aor. अमार्जि *amāryi*, Caus. मार्जयति *māryayati*, Des. मिमृशति *mimṛishati* or मिमार्जिषति *mimāryishati*, Int. मरीमृज्यते *marimryyate*, मर्मार्शे *marmārshē*

### 175. वच् *vach*, to speak.

P. 1. वच्मि *vachmi*, 2. वक्षि *vakshi*, 3. वक्ति *vakti*, 4. वचाः *vachanah*, 5. वक्ष्य *vakshyah*, 6. वक्तः *vaktaḥ*, 7. वच्मः *vachmah*, 8. वक्ष्यति *vakshati* or व्रुयति *bruyanti*\*, 1. वचय *avacham*, 2. वचक *avak*, 3. वचक *avak*, 4. वचय *avachya*, 5. वचक *avakṣam*, 6. वचक *avakṣam*, 7. वचय *avachya*, 8. वचक *avakṣa*, 9. वचय *avachan*\*, O. वच्मि *vachmi*, 1. वचति *vachati*, 2. वचि *vachhi*, 3. वक्तु *vaktu*, 4. वचाय *vachāya*, 5. वक्त *vakta*, 6. वक्त *vakta*, 7. वचाम *vachama*, 8. वक्त *vakta*, 9. वदंतु *vadantu*\* = Pf. 3. वचाय *avachāya*, 9. उच्युः *uchyuh*, II A. वचोचत् *avochat* (§ 366), I' वचति *vakshyati*, P F. वक्ता *vakta*, B. उच्यते *uchyate* = Pt. उक्त *uktaḥ* = Pass. उच्यते *uchyate*, Aor. वचायि *avachāya*, Caus. वचयति *vachayati*, Aor. वचोचत् *avochat*, Des. विवक्षति *vivakshati*, Int. पावच्यते *pāvachyate*

### 176. रुद् *rud*, to cry, (रुदिर्)

The verbs रुद् *rud* स्वप् *swap* शृङ् *śṛṅ* अन् *an*, नष्ट *jaish* take इ *i* before the terminations of the special tenses beginning with consonants except य *y* (Pin VII 2 76). Before weak terminations consisting of one consonant इ *i* is inserted (Pin VII 1 94) or, according to others ए *a* (Pin VII 1 99).

P. 1. रुदिमि *rodimi*, 2. रुदिषि *rodishi*, 3. रुदिषि *rodishi*, 4. रुदिष *rudishah*, 5. रुदिषि *rudishah*, 1. रुदिमि *rodimi*, 2. रुदिषि *rodishi* or रुदिष *rodishah*, 3. रुदिषी *rudishī* or रुदिष *rodishah*, 4. रुदिष *rudishah*, 5. रुदिष *rudishah*, O. रुदिमि *rodimim*, 1. रुदिमि *rodimi*, 2. रुदिषि *rodishi*, 3. रुदिष *rodishah*, 4. रुदिष *rodishah*, 5. रुदिष *rudishah*, 6. रुदिष *rudishah*, 7. रुदिष *rodishah*, 8. रुदिष *rudishah*, 9. रुदिष *rudishah* = Pf. रुदिष *rudishah*, I A. रुदिषी *rodishī* or रुदिष *rodishah*, F. रुदिषति *rudishyati*, P F. रुदिष *rodishah*, B. रुदिष *rudishah* = Pt. रुदिष *rudishah* = Pass. रुदिषते *rudishate*, Aor. रुदिष *rodishah*, Caus. रुदिषति *rudishyati*, Aor. रुदिष *rodishah*, Des. रुदिषति *rudishyati*, Int. रुदिषते *rudishate*

### 177. जक्ष *jaksh*, to eat, to laugh.

Seven verbs जक्ष *jaksh*, जाग्र *jaḡra* to wake, दृष्टि *dṛishṭi* to be poor, चक्ष *chaksh* to shine, शास् *śas* to rule, दीप्ति *dīshṭi* to shine, वेष्ट *vest* to obtain are called अक्षय *akshaya* (redujicated). They take अक्ष *aksh* in the 3rd pers. plur. present and imperative, and अक्ष *aksh* instead of अक्ष *aksh* in the 3rd pers. plur. imperfect (§ 321).

P. 3. जक्षति *jakshati*, 9. जक्षति *jakshati*, I. जक्षति *ajakshati* or जक्षति *ajakshati*,

\* The 3rd pers. plur. present of वच् *vach* does not occur (Siddh. Karm. vol. II 1 32\*), according to others the whole plural is wanting according to some no 3rd pers. plur. is formed from वच् *vach*.

† जक्ष *jaksh* to eat from जक्ष *jaksh* to laugh from दम् *dam*

O नक्ष्यात् *jakshyāt*, I. 3 अनक्षीत् *ajakshīt* or अनक्षत् *ajakshat*, 9 अनक्षुः *ajakshuh* (§ 321 §) n Pf. ननक्ष *jajaksha*, I A. अनक्षीत् *ajakshīt*, F. नक्षिष्यति *jakshishyati*.

### 178. जागृ जाग्रि, to wake

P. 1 जागमि *jāgarimi*, 2 जागमि *jāgarāmi*, 3 जागमि *jāgarāmi*, 4 जागृवः *jāgruḥ*, 5 जागृषः *jāgrīḥ*, 6 जागृतः *jāgrāt*, 7 जागृमः *jāgrīmaḥ*, 8 जागृष *jāgrīḥ*, 9 जाग्रति *jāgrati*, I. 1 अजागर *ajāgarā*, 2 अजागः *ajāgarāḥ*, 3 अजागः *ajāgarāḥ*, 4 अजागृव *ajāgrīva*, 5 अजागृत *ajāgrīlam*, 6 अजागृतां *ajāgrīlām*, 7 अजागृम *ajāgrīma*, 8 अजागृत *ajāgrīta*, 9 अजागरुः *ajāgaruḥ*, O जागृषात् *jāgrīyat*, I. 1 जागराणि *jāgarāni*, 2 जागृहि *jāgrīhi*, 3 जागृते *jāgrātu*, 4 जागराव *jāgarāva*, 5 जागृतां *jāgrītām*, 6 जागृतां *jāgrītām*, 7 जागराम *jāgarāma*, 8 जागृत *jāgrīta*, 9 जागरतु *jāgaratu* n Pf 3 अजागर *ajāgarā* or जागरावकार *jāgarāva* (Pan 111 1, 38), 9 अजागरुः *ajāgaruḥ*, I A. अजागरि *ajāgarī* (see preface, p 11), F जागरिष्यति *jāgarishyati*, P F. जागरिता *jāgaritā*, B जागृषात् *jāgrīyat* n Pl. जागरितः *jāgaritāḥ* n Pass. जागृषेते *jāgrīyate*, Aor. अजागृत् *ajāgrūt*, Caus. जागरयति *jāgarayati*, Des निजागरिष्यति *jijagarishyati*. No Intensive

### 179. दरिद्रा *daridrā*, to be poor.

In दरिद्रा *daridrā* the final आ *a* is replaced by इ *i* in the special tenses before strong terminations beginning with a consonant (Pan vi 4 114) Before strong terminations beginning with vowels the आ *a* is lost (Pan vi 4, 112)

P. 1 दरिद्रमि *daridrāmi*, 2 दरिद्रमि *daridrāmi*, 3 दरिद्रमि *daridrāmi*, 4 दरिद्रिवः *daridrīvaḥ*, 5 दरिद्रिषः *daridrīḥ*, 6 दरिद्रितः *daridrīt*, 7 दरिद्रिमः *daridrīmaḥ*, 8 दरिद्रिष *daridrīḥ*, 9 दरिद्रति *daridrati*, I 3 अदरिद्रात् *adaridrāt*, 6 अदरिद्रिता *adaridrītām*, 9 अदरिद्रुः *adaridruḥ*, O. दरिद्रियात् *daridriyat*, I. 1 दरिद्राणि *daridrāni*, 2 दरिद्रिहि *daridrīhi*, 3 दरिद्रितु *daridrītu*, 4 दरिद्रिष *daridrīva*, 5 दरिद्रित *daridrītām*, 6 दरिद्रिता *daridrītām*, 7 दरिद्रिम *daridrīma*, 8 दरिद्रित *daridrītā*, 9 दरिद्रतु *daridrātu* n Pf ददरिद्रि *dadaridrau* or दरिद्रिषकार *daridrīva* (Siddh-Kaum vol 11. p 125), I A अदरिद्रि *adaridrī* or अदरिद्रिमी *adaridrīmī* (Siddh-Kaum. vol. 11 p 126), F दरिद्रिष्यति *daridrishyati* (Pan vi. 4, 114, v), P. F. दरिद्रिता *daridrītā* (not दरिद्रिता *daridrītā*)

### 180. शास् शास, to command

शास् *śas* is changed to शिस् *śis* before weakening terminations beginning with consonants, and in the second aorist (Pan vi 4 31)

P. 1. शास्मि *śāsmi*, 2 शास्मि *śāsmi*, 3 शास्मि *śāsmi*, 4 शिष्यः *śishyaḥ*, 5 शासति *śāsati*, I. 1 अशास *aśāsa*, 2 अशास *aśāsa* or अशास *aśāt*, 3 अशास *aśāt* (§ 132), 4 अशिष्य *aśishya*, 5 अशिष्य *aśishya*, 6 अशिष्य *aśishya*, 7 अशिष्य *aśishya*, 8 अशिष्य *aśishya*, 9 अशासुः *aśāsuḥ*, O शिष्यात् *śishyāt*, I 1. शासामि *śāsamī*, 2 शासि *śāsi* (§ 132), 3 शासु *śāsu*, 4 शासाव *śāśāva*, 5 शिष्य *śishya*, 6 शिष्या *śishyā*, 7 शासाम *śāśāma*, 8 शिष्य *śishya*, 9 शासतु *śāsatu* n Pf शासाम *śāśāma*, II A अशिष्यत् *aśishat*, F. शासिष्यति *śāśishyati*, B शिष्यात् *śishyāt* n Pl. शिष्यः *śishyāḥ* n Pass. शिष्यते *śishyate*, Caus शासयति *śāśayati*, Des. शिष्यतिष्यति *śishyishyati*, Int शिष्यते *śishyate*



## II Ātmanepada Verbs

## 181 चक्ष् चक्ष्, to speak, (चक्षिद्)

P १ चक्षे *chakṣhe*, २ चक्षे *chakṣhe*, ३ चक्षे *chakṣhe*, ४ चक्षे *chakṣhe*, ५ चक्षे *chakṣhe*, ६ चक्षे *chakṣhe*, ७ चक्षे *chakṣhe*, ८ चक्षे *chakṣhe*, ९ चक्षे *chakṣhe*, १० चक्षे *chakṣhe*, I ३ चक्षे *chakṣhe*, ९ चक्षे *chakṣhe*, O चक्षे *chakṣhe*, I चक्षे *chakṣhe* || Pf चक्षे *chakṣhe*

The other forms are supplied from स्था *khy*, or स्था *kya*, the Red Perf optionally, (Pan II 4, 54, 55) Pf चक्षे *chakṣhe* || II A चक्षे or चक्षे *chakṣhe* or -ta, F चक्षे *chakṣhe* or चक्षे *chakṣhe* or -te, B चक्षे *chakṣhe* or चक्षे *chakṣhe* or -te, Ātm चक्षे *chakṣhe*

## 182 ईक्ष् ईक्ष्, to rule

The root ईक्ष् takes ई before the and pers sing present and imperative (Pan VII 2 77)

ईक्ष् *ī* and जन *jan* do the same and likewise insert ई before the 2nd pers plur present imperfect and imperative (Pan VII 2 78) The commentators however extend the latter rule to ईक्ष्

P १ ईक्षे *īṣhe*, २ ईक्षे *īṣhe*, ३ ईक्षे *īṣhe*, ४ ईक्षे *īṣhe*, ५ ईक्षे *īṣhe*, ६ ईक्षे *īṣhe*, ७ ईक्षे *īṣhe*, ८ ईक्षे *īṣhe*, ९ ईक्षे *īṣhe*, १० ईक्षे *īṣhe*, I ३ ईक्षे *īṣhe*, ९ ईक्षे *īṣhe*, O ईक्षे *īṣhe*, I ईक्षे *īṣhe* || Pf ईक्षे *īṣhe*, I A ईक्षे *īṣhe*, F ईक्षे *īṣhe*, B ईक्षे *īṣhe*, Ātm ईक्षे *īṣhe*

## 183 आस् आस्, to sit

P आस्ते *āste*, I आस्ते *āste*, O आस्ते *āste*, I आस्ते *āste* || Pf आस्ते *āste*, I A आस्ते *āste*, F आस्ते *āste*, B आस्ते *āste*, Ātm आस्ते *āste*

## 184 भू भू, to bear, (भू)

P भूते *bhūte*, I भूते *bhūte*, O भूते *bhūte*, I १ भूते *bhūte* (Pan VII 3, 88), २ भूते *bhūte*, ३ भूते *bhūte*, ४ भूते *bhūte*, ५ भूते *bhūte*, ६ भूते *bhūte*, ७ भूते *bhūte*, ८ भूते *bhūte*, ९ भूते *bhūte*, १० भूते *bhūte*, I ३ भूते *bhūte*, ९ भूते *bhūte*, O भूते *bhūte*, I भूते *bhūte* || Pf भूते *bhūte*, I A भूते *bhūte*, F भूते *bhūte*, B भूते *bhūte*, Ātm भूते *bhūte*

## 185 शी शी, to lie down, to sleep, (शी)

The verb शी takes Guna in the special tenses (Pan VII 4 31) and inserts र in the 3rd pers plur present imperfect and imperative

P १ शीते *śīte*, २ शीते *śīte*, ३ शीते *śīte*, ४ शीते *śīte*, ५ शीते *śīte*, ६ शीते *śīte*, ७ शीते *śīte*, ८ शीते *śīte*, ९ शीते *śīte*, १० शीते *śīte*, I ३ शीते *śīte*, ९ शीते *śīte*, O शीते *śīte*, I शीते *śīte* || Pf शीते *śīte*, I A शीते *śīte*, F शीते *śīte*, B शीते *śīte*, Ātm शीते *śīte*

*śedām*, 4 शयामहे *śayamahai*, 5 शयाया *śayatham*, 6 शयाता *śayatam*, 7 शयामहे *śayamahai* 8 श्रेय *śedhām*, 9 शेरता *śeralam* || Pf शयिष्ये *śisyē*, I A शयायिष्ये *śayayishya*, F शयिष्यते *śayishyate*, B शयीत *śayita* || Pt शयित *śayitah* || Pass शय्यते *śayyate* (Paṇ VII 4, 22), Aor शयायि *śāyāi*, Caus शाययति *śayayati*, Des शयायिष्यते *śayayishate*, Int शयय्यते *śīśayyate*, शेषेति *śeṣeti*

### 186 इ, to go, (इद्)

This verb is al ways used with अधि *adhi* in the sense of read or (Siddh Kaum vol II p 118)

P अधीते *adhīte*, I 3 अधीत *adhīta*, 6 अधीयाता *adhyāyatam* (Sār II 5, 8), 9 अधीयत *adhyayata*, O अधीयोत *adhyīta*, I 1 अधीये *adhyayai*, 2 अधीष्य *adhīshya*, 3 अधीता *adhītām*, 4 अध्यामहे *adhyamamahai*, 5 अधीयाया *adhyatham*, 6 अधीयाता *adhyātām*, 7 अध्यामहे *adhyamamahai*, 8 अधीष्य *adhīdhām*, 9 अधीयता *adhyatam* || Pf अधिपठे *adhyage* (Paṇ II 4, 49), I A 3 अधीष्ट *adhyāishya*, 6 अधीयाता *adhyāishyatam*, 9 अधीपत *adhyāishata*, or 3 अध्यागीष्ट *adhyagīshya* (Siddh-Kaum vol II p 119), 6 अध्यागीयाता *adhyagīshyatam*, 9 अध्यागीपत *adhyagīshata*, F अधीष्यते *adhyeshyate*, Cond अधीष्यत *adhyāishyata* or अध्यागीष्यत *adhyagīshyata*, P F अधीता *adhyetā*, B अधीष्यीष्ट *adhyeshīshya* || Pt अधीत *adhītah* || Pass अधीपते *adhīyate*, Aor अध्यायिष्य *adhyagayāi*, Caus अध्यापयति *adhyapayati* Aor अध्यापिष्यत् *adhyapipat* or अध्यापयिष्यत् *adhyapigapat*, Des अधीपिष्यति *adhīshishati* or अधिपिष्यति *adhyigamsate*

## III Parasmaipada and Ātmanepada Verbs

### 187 द्विष् *drish*, to hate

P 1 द्वेषि *dreshmi*, 2 द्वेषि *dreshmi*, 3 द्वेषि *dreshmi* 4 द्विष् *drishah*, 9 द्विषति *drishanti*, I 1 अद्वेष *adresham*, 2 अद्वेष्ट *adret*, 3 अद्वेष्ट *adret*, 4 अद्विष्य *advishya*, 9 अद्विषन् *advishan* or अद्विषु *advishuh* (§ 321 §), O द्विषात् *drishyat*, I 1 द्वेषामि *dreshami*, 2 द्विद्धि *didḍhi*, 3 द्वेष्टु *dreshṣu*, 4 द्वेष्य *dreshya*, 5 द्विष्ट *drishyam*, 6 द्विष्ट *drishyam*, 7 द्वेषाम *dreshama*, 8 द्विष्ट *drishya*, 9 द्विषतु *drishantu* || Pf द्विष्य *drishya* I A अद्विष्य *advishya* F अद्विष्यति *advishyati*, P F द्वेष *dreshmi*, B द्विषात् *drishyat*, Ātm द्विषीष्ट *drishīshya* || Pt द्विष्ट *drishyah* || Pass द्विष्यते *drishyate*, Aor अद्वेषि *adreshi*, Caus द्वेषयति *dreshayati*, Aor अद्विष्यत् *advishat*, Des द्विष्यति *drishyati*, Int द्वेष्यते *drishyate*, द्वेष्टि *dedreshi*

### 188 दुह *duh*, to milk

P 1 दोमि *dohmi*, 2 धोषि *dhokshi*, 3 दोग्धि *dogdhi*, 4 दुह *duhah*, 5 दुग्ध *dugdhah*, 6 दुग्ध *dugdhah* 7 दुग्ध *duhmah*, 8 दुग्ध *dugdha*, 9 दुहति *duhanti*, I 1 अदोह *adoham*, 2 अधोक् *adhok*, 3 अधोक् *adhok*, 4 अधुह *aduhā*, O दुसात *duhyat*, I 1 दोहति *dohati*, 2 दुग्धि *dugdhi*, 3 दोग्धि *dogdhi*, 4 दोहाव *dohava*, 5 दुग्ध *dugdham*, 6 दुग्ध *dugdham*, 7 दोहाव *dohama*, 8 दुग्ध *dugdha*, 9 दुहतु *duhantu* || Pf दुदोह *dudoha*, I A अधुष्यत् *adhukshat* &c (sec § 362) F धोष्यति *dhokshyati*

189 स्तु *stu*, to praise, (हृच्)

P 1 स्तोमि *stāumi* or स्तुमि *stāmi* (see No 170), 2 स्तोमि *stāushi* or स्तुमि *stāushi*, 3 स्तोमि *stauti* or स्तुमि *stauti*, 4 स्तुव. *stuvah* or स्तुवीवः *stuvāh*, 5 स्तुपेति *stuvanti*, I 1 जस्तव *astavam*, 2 जस्तोः *astauh* or जस्तवीः *astāvīh*, 3 जस्तौत *astaut* or जस्तवीत *astavī*, 4 जस्तुव *astava* or जस्तुवीव *astuvā*, 5 जस्तुवन् *astuvan*, O स्तुपात् *stuyāt*, Ātm स्तुवीत *stuvīta*, I 1 स्तुपामि *stāmi*, 2 स्तुहि *stuh* or स्तुवीहि *stuvīhi*, 3 स्तुतु *stutu* or स्तुवीतु *stuvītu* || PF 3 तुष्टव *tushṭāva*, 2 तुष्टोव *tushṭōva*, 6 तुष्टवतुः *tushṭavatuh*, 7 तुष्टुवः *tushṭuvah*, I A जस्तवीत *astāvī* (§ 338, 3), Ātm. जस्तोव *astoshva*, F. स्तोषति *stoshyati*, P F. स्तोता *stotā*, B स्तुयात् *stūyāt*, Ātm. स्तोषीव *stoshīva* || Pt स्तुतः *stutah* || Pass स्तुपेते *stūyate*, Aor. जस्तुमि *astāmi*, Caus. स्तापयति *stāpayati*, Aor. जस्तुवत् *atushtavat*, Des तुष्टुपति *tushṭūshati*, Int तोष्टुपेते *toshṭūyate*, तोष्टोति *toshtoti*

190. ब्रू *brū*, to speak, (यच्)

This verb takes ई before weak terminations beginning with consonants in the special tenses (Pān vii 3 93) The perfect ब्राह *braha* may be substituted for five of the persons of the present (Pān vii 4, 84) It is defective in the general tenses, where ब्रू *brū* (No 175) is used instead

P 1 ब्रूमि *brāmi*, 2 ब्रूमि *brāushi* or ब्राव *ātha*, 3 ब्रूमि *bravīti* or ब्राह *āhā*, 4 ब्रूवः *brūvah*, 5 ब्रूयः *brūyah* or ब्राहवः *āhāvah*, 6 ब्रूतः *brūtah* or ब्राहवः *āhāvah*, 7 ब्रूयः *brūyah*, 8 ब्रूय *brūya*, 9 ब्रूयति *bruvanti* or ब्राहः *āhah*, I 1 ब्रूयव *abravam*, 2 ब्रूयवीः *abravīh*, 3 ब्रूयवीत *abravī*, 4 ब्रूयव *abrāva*, 5 ब्रूयत *abrātā*, 6 ब्रूयत *abrūtā*, 7 ब्रूयत *abrūta*, 8 ब्रूयत *abrūta*, 9 ब्रूयत *abrūta*, O ब्रूयात् *brūyāt*, I 1 ब्रूयामि *brāmi*, 2 ब्रूहि *brūhi*, 3 ब्रूवीतु *bruvītu*, 4 ब्रूयाव *brāvāva*, 5 ब्रूयत *brūtā*, 6 ब्रूयत *brūtā*, 7 ब्रूयत *brūtā*, 8 ब्रूयत *brūtā*, 9 ब्रूयत *brūtā*

191 ऊर्णु *urnu*, to cover, (कण्वच्)

This verb may take Vriḍhi instead of Guna before weak terminations beginning with consonants (Pān vii 3, 90, 91), except before those that consist of one consonant only It takes the reduplicated perfect अण्वृत् *āṇvṛt* and reduplicates the last syllable (Pān vi 1, 8) In the general tenses the final ण्वृत्, before intermediate ई may or may not take Guna (Pān i 2, 3)

P 3 ऊर्णुमि *urnami* or ऊर्णुमि *urnoti*, 9 ऊर्णुमि *urnanti*, I ऊर्णुमि *urnoti*, O ऊर्णुमात् *urnuyāt*, I ऊर्णुमि *urnanti* or ऊर्णुमि *urnoti* || PF 1. ऊर्णुमाव *urnuvāva*, 2 ऊर्णुमिव *urnuvāva* or ऊर्णुमिव *urnuvāva*, 3 ऊर्णुमाव *urnuvāva*, 4 ऊर्णुमिव *urnuvāva*, 5 ऊर्णुमिव *urnuvāva*, 6 ऊर्णुमिव *urnuvāva*, 7 ऊर्णुमिव *urnuvāva*, 8 ऊर्णुमिव *urnuvāva*, 9 ऊर्णुमिव *urnuvāva*, I A ऊर्णुमि *urnuvāvi* or ऊर्णुमि *urnuvāvi* || (Pān vii 2, 6), F. ऊर्णुमि *urnuvāvi*, B ऊर्णुमात् *urnuyāt* || Pass ऊर्णुमि *urnuvāyate*, Caus ऊर्णुमि *urnuvāyati*, Aor ऊर्णुमि *urnuvāmi*, Des ऊर्णुमि *urnuvāshati* or ऊर्णुमि *urnuvāshati* or ऊर्णुमि *urnuvāshati*, Int ऊर्णुमि *urnuvāyate*, ऊर्णुमि *urnuvāyati*

*Hu Class (Juhotyādi, III Class).*

## I. Parasmaipada Verbs.

192. हु *hu*, to sacrifice.

P. जुहोति *juhoti*, I. अजुहोत् *ajuhot*, O. जुहुयात् *juhuyāt*, I. जुहोतु *juhotu* ॥ Pf. जुहाय *juhāya* or जुहवांचकार *juhavāñchakāra* (§ 326), I A. अहोषीत् *ahaushīt*, F. होषति *hoshyati*, P. F. होता *hotā*, B. हुयात् *hūyāt* ॥ Pt. हुतः *hutaḥ* ॥ Pass. हुयते *hūyate*, Caus. हाययति *hāyayati*, Aor. अजुहवत् *ajūharat*, Des. जुहुषति *juhūshati*, Int. जोहूयते *johūyate*, नोहोति *jokoti*.

193. भो *bhī*, to fear, (भिभी.)

This verb may shorten the final ई before strong terminations beginning with consonants in the special tenses. (Pāṇ. vi. 4, 115.)

P. 3 बिभेति *bibheti*, 6. बिभीतः *bibhītaḥ*, 9 बिभ्यति *bibhyati*, I. 3. अबिभेत् *abibhet*, 6 अबिभीतं or अविभितं *abibhītam*, 9 अबिभयुः *abibhayuḥ*, O. बिभीयात् or विभिषात् *bibhīyāt*, I. बिभेत् *bibhetu* ॥ Pf. बिभाय *bibhāya* or विभवांचकार *bibhavāñchakāra* (§ 326), I A. अभिषीत् *abhaishīt*, F. भेषति *bheshyati*, P. F. भेता *bhetā*, B. भीयात् *bhīyāt* ॥ Pt. भीतः *bhītaḥ* ॥ Pass. भीयते *bhīyate*, Aor. अभायि *abhāyi*, Caus. भाययति *bhāyayati* or भाययते *bhāpayate* or भीययते *bhīshayate* (see § 463, II. 18), Des. बिभीषति *bibhīshati*, Int. बेभीयते *bebhīyate*, बेभेति *bebhets*.

194. ही *hrī*, to be ashamed.

P. 3 जिह्रेति *jihreti*, 6. जिह्रीतः *jihrītaḥ*, 9 जिह्रियति *jihriyati* (§ 110), I. अजिह्रेत् *ajihret*, O. जिह्रीयात् *jihriyāt*, I. जिह्रेतु *jihretu* ॥ Pf. 3. जिह्राय *jihrāya*, 6 जिह्रियतुः *jihriyatuh*, 9 जिह्रियुः *jihriyuh* or जिह्रवांचकार *jihravāñchakāra*, I A. अह्रीषीत् *ahrai-shīt*, F. ह्रेषति *hreshyati*, P. F. ह्रेता *hretā*, B. ह्रीयात् *hriyāt* ॥ Pt. ह्रीणः *hrīṇaḥ* or ह्रीतः *hrītaḥ* (Pāṇ. VIII. 2, 56) ॥ Pass. ह्रीयते *hriyate*, Caus. ह्रेषयति *hrepayati*, Aor. अजिह्रिषत् *ajihripat*, Des. जिह्रीषति *jihrīshati*, Int. जेह्रीयते *jehriyate*.

195. पू *pri*, to fill, to guard.

This verb, and others in which final च् *ri* is preceded by a labial, changes the vowel into उ *ur*, unless where the vowel requires Guna or Viddhi (Pāṇ. vii 1, 102)

P. 1. पिपर्मि *pīparmi*, 2. पिपर्शि *pīparshi*, 3. पिपर्ति *pīpartī*, 4. विपूर्वः *pīpūrvah*, 5. विपूर्थः *pīpūrthah*, 6. विपूतः *pīpūrtah*, 7. विपूमः *pīpūrmah*, 8. विपूर्य *pīpūrtha*, 9. विपुरति *pīpurati*, I. 1. अपिपरं *apīparam*, 2' अपिपः *apīpah* (or अपिपरः *apīparah*, Sār.), 3. अपिपः *apīpah* (or अपिपरत् *apīparat*), 4. अपिपूरं *apīpūrva*, 5. अपिपूतं *apīpūrtam*, 6. अपिपूतं *apīpūrtam*, 7. अपिपूमं *apīpūrma*, 8. अपिपूतं *apīpūrta*, 9. अपिपरुः *apīparuh*, O. विपूर्वात् *pīpūryāt*, I. 1. विपरानि *pīparāni*, 2. विपर्हि *pīpārhi*, 3. विपतुं *pīpartu*, 4. विपराय *pīparāya*, 5. विपूतं *pīpūrtam*, 6. विपूतं *pīpūrtam*, 7. विपराय *pīparāya*, 8. विपूतं *pīpūrta*, 9. विपुरतु *pīpuratu* ॥ Pf. 1. पपार *papāra*, 2. पपरिष *paparīṣa*, 3. पपार *papāra*, 4. पपरिष *paparīṣa*, 5. पपरतुः *paparathuh* or पपतुः *paprathuh*, 6. पपरतुः *paparathuh* or पपतुः *paprathuh*, 7. पपरिष *paparīṣa*, 8. पपर *papara*,

१ पपह् *paparuh* or पप् *papuh* (Pāṇ VII 4 11, 12), I A अपारीत *apārit*,  
I परिषति *parishyati*, P F पतिता or परोता *parita*, B पूयत *pūryat* n Pt पूत  
*pūtanah* or पूरित *pūrītah* (Pan VII 2, 27), Ger पूयि *pūrya*, °पूये *-pūrya* n  
Pass पूयते *pūryate*, Caus पारयति *parayati*, Aor अपीपारत *apīparat*, Des पूपूरित  
*pūpūrahati* or पिपरिषति *pīparishati*, Int योपूयते *popuryate*, चापति *pāpiti*

Several optional forms are derived from another root *पृ pri*, with short *चृ ri*.  
Thus, P ३ पिपति *pīpāti* 6 विपूत *pīpūtah*, १ पिपति *pīpātī* I ३ अपिप *apipah*,  
६ अपिपूत *apipūtam*, १ अपिपह् *apiparuh*, O विपूयत *pīpuryat* n I A अपापीत *apīr*  
*ahit*, B प्रियत *prīyāt* n Pass प्रियते *prīyate* (§ 390), Int प्रीयते *peprīyate* (§ 481)

### 196 हा hi to leave, (लोहाक)

The lupl cated verbs ending in *हा hi* (except the *पृ* class verbs see § 392\*) substitute *ह* for *ता d*  
before strong terminations beginning with consonants (Pan VI 4 113). The verb *हा hi*  
however may also substitute *ह* (Pan VI 4 116)

P १ जहामि *jahāmi*, २ जहासि *jahāsi*, ३ जहाति *jahāti*, ४ जहोत *jahīrah*,  
५ जहोष *jahīthah*, ६ जहोत *jahītah*, ७ जहोत *jahīmāh*, ८ जहोत *jahīla*, ९ जहति  
*jahati*, I १ जजहा *ajaham*, २ जजहा *ajahāsi*, ३ जजहाति *ajahāti*, ४ जजहोत *ajahīra*,  
९ जजहु *ajahuh*, O जमात *jahyat* (Pan VI 4, 118), I १ जहामि *jahāmi*, २ जहोहि  
*jahāhi* or जहाहि *jahāhi* (Pan VI 4 117), ३ जहातु *jahātu* ४ जहात *jahāra*,  
५ जहोत *jahītam*, ६ जहोत *jahītam*, - जहात *jahāma* ८ जहोत *jahīla* ९ जहनु *jahanu* n  
Pf १ जही *jahau* २ जहिष *jahitha* or जहाष *jahitha* ३ जही *jahau* ४ जहिष *jahira*,  
५ जहषु *jahathuh*, ६ जहनु *jahathuh*, ७ जहिष *jahima*, ८ जह *jaha* ९ जहु *jahuh*,  
I A जहामीत *ahāst*, F हासति *hasyati* P F हाता *hāta* B हयात *heyat* n  
Pt होत *hunah*, Ger हित *hita* (Pāṇ VII 4, 43), °हाप *-hāya* n Pass होयते  
*hiyate*, Caus हापयति *hāpayati*, Aor जहोहप *ajahapat* Des जिहासति *jahāsi*,  
Int जहोयते *jehiyate*

### 197 चृ ri, to go

P ३ इयति *iyati* 6 इयत *iyatuh*, १ इयति *iyatī* I ३ ऐय *aiyah* (or ऐयर *aiya-*  
*rat*), ६ ऐयत *aiyatam*, १ ऐयह् *aiyarah*, O इयत *iyatyat*, I १ इयति *iyatī*,  
२ इयति *iyatī* ३ इयति *iyatī*, ४ इयत *iyatuh*, ५ इयत *iyatam*, ६ इयत *iyatam*,  
- इयत *iyatama*, ८ इयत *iyatā* ९ इयत *iyatā* n Pf १ चार *ara*, २ अरिष *uritha*,  
I A अरत *arat* F अरिषति *arishyati*, P F अरत *arāt*, B अरत *aryat*

## II Ātmanepada Verbs

### 198 मा ma, to measure, (मा-)

P १ मिति *mūte*, २ मितये *mūtiṣe* ३ मितोत *mūtiṣe*, ४ मितोते *mūtiṣe*,  
५ मितोते *mūtiṣe*, ६ मितोत *mūtiṣe*, ७ मितोते *mūtiṣe* ८ मितोते *mūtiṣe*,  
९ मितोत *mūtiṣe* I १ मिति *mūti*, २ मितोत *mūtiṣe* ३ मितोत *mūtiṣe*,  
४ मितोत *mūtiṣe* ५ मितोत *mūtiṣe*, ६ मितोत *mūtiṣe*, ७ मितोत *mūtiṣe*,  
८ मितोत *mūtiṣe* ९ मितोत *mūtiṣe* n I A मिति *mūti*, २ मितोत *mūtiṣe*, ३ मितोत *mūtiṣe*,  
४ मितोत *mūtiṣe*, ५ मितोत *mūtiṣe*, ६ मितोत *mūtiṣe*, ७ मितोत *mūtiṣe*, ८ मितोत *mūtiṣe*,  
९ मितोत *mūtiṣe* n I A मिति *mūti*, २ मितोत *mūtiṣe*, ३ मितोत *mūtiṣe*, ४ मितोत *mūtiṣe*,  
५ मितोत *mūtiṣe*, ६ मितोत *mūtiṣe*, ७ मितोत *mūtiṣe*, ८ मितोत *mūtiṣe*, ९ मितोत *mūtiṣe*

5 निमाधा *mimatham*, 6 निमाता *mimatham*, 7 निमामहे *mymimahaḥ*, 8 निमीध्व *mimi-dhiam*, 9 निमता *mimataṁ* || Pf 1 ममे *mame*, 2 ममिषे *mamishē*, 3 ममे *mame*, 4 ममिवहे *mamivahē*, 5 ममापे *manatthe*, 6 ममाते *mamāte*, 7 ममिमहे *mamimahaḥ*, 8 ममिध्वे *mamīdhve*, 9 ममिरे *mamire*, I A 1 अमासि *amasi*, 2 अमास्या *amasthah*, 3 अमास्त *amasta*, 4 अमासहि *amustahi*, 5 अमासोपा *amāsatham*, 6 अमासाता *amāsātām*, 7 अमासहि *amasmaḥ*, 8 अमाय *amadhvam*, 9 अमासत *amasata*, F मास्यते *māsyate*, P F माता *matā*, B मासीष्ट *masīṣṭa* || Pt मिता *mitah*, Ger मित्वा *mitā*, °माय *-muya* (not मीय *mīya*, Pan vi 4, 69) || Pass मीयते *mīyate*, Aor अमायि *amayi*, Caus मापयति *mupayati*, Des मित्सते *mitsate*, Int मेमोयते *memyate*

### III Parasmaipada and Âtmanepada Verbs

199 भृ *bhṛi*, to carry, (हुभृम्)

P 1 बिभर्मि *bibharmi*, 2 बिभर्षि *bibharṣi*, 3 बिभर्ति *bibharti*, 4 बिभृय *bibhriyah*, 5 बिभृय *bibhriyah*, 6 बिभृता *bibhritāḥ*, 7 बिभृम *bibhri-mah*, 8 बिभृय *bibhri-tha*, 9 बिभ्रति *bibhrati*, Âtm 1 बिभ्रे *bibhre*, 2 बिभृषे *bibhrishē*, 3 बिभृते *bibhrite*, I 3 अबिभर्ष *abibharṣ*, 6 अबिभृता *abibhritam*, 9 अबिभर्ष *abibharuḥ*, Âtm 3 अबिभृता *abibhrita*, 6 अबिभ्रते *abibhrate*, 9 अबिभ्रते *abibhrate*, O बिभृयात् *bibhriyāt*, Âtm बिभ्रते *bibhrita*, I 1 बिभराणि *bibharani*, 2 बिभृहि *bibhrhi*, 3 बिभर्तु *bibhartu* || Pf 1 बभार *babhāra*, 2 बभर्षे *babharṣa*, 3 बभार *babhara*, 4 बिभृय *bibhriya* (§ 334, Pan vii 2, 13) or बिभरचकार *bibharacchakara*, I A अभासीत् *abharsiṣit*, Âtm अभृता *abhrita*, F भरिष्यति *bharishyati*, P F भर्ता *bharti*, B धियात् *bhriyāt*, Âtm भृषीष्ट *bhriṣīṣṭa* || Pt भृता *bhritah* || Pass ध्रियते *bhriyate*, Caus भावयति *bharayati*, Des बुभृशति *bubhṛshati* or बिभरिषति *bibharishati* (Pan vii 2, 49), Int वेधीयत *bebhrisyate*, वर्धति *barbharti*

200 दा *dā*, to give, (दुदाम्)

The *ṣ* ghs verbs (§ 39\*) drop दा *dā* before strong terminations where other reduplicated verbs (see No 196) change दा *dā* to दै *dai* (Pan vi 4 112, 113)

P 1 ददामि *dadāmi*, 2 ददामि *dadāmi*, 3 ददति *dadati*, 4 दद *dadah*, 5 दत्त *dattah*, 6 दत्त *dattah*, 7 दत्त *dadmah*, 8 दत्त *dattah*, 9 ददति *dadati*, Âtm 1 ददे *dade*, 2 दत्ते *datse*, 3 दत्ते *datte*, 4 ददहे *dadcahe*, 5 ददापे *dadithe*, 6 ददते *dadate*, 7 ददते *dadmahe*, 8 ददहे *daddhve*, 9 ददते *dadate*, I 1 अन्दा *adadim*, 2 अन्दा *adadith*, 3 अददात् *adadist*, 4 अददद् *adadra*, 5 अददद् *adattam*, 6 अददद् *adattim*, 7 अददद् *adadma*, 8 अददद् *adatta*, 9 अददद् *adaduh*, Âtm 1 अददि *adadi*, 2 अदापा *adalthah*, 3 अददद् *adatta*, 4 अददद् *adadrahi*, 5 अददापा *adadithim*, 6 अददाता *adaditim*, 7 अददहि *adadmaḥ*, 8 अददद् *adaddhvam*, 9 अददद् *adadata*, O ददात् *dadyit*, Âtm ददीत् *dadita*, I 1 ददामि *dadāmi*, 2 ददि *dahi* (Pan vi 4, 119), 3 ददु *dattu*, 4 ददाप *dadica*, 5 दत्त *dattam*, 6 दत्त *dattim*, 7 ददाम *dadima*, 8 दत्त *datta*, 9 ददु *dadatu*, Âtm 1 ददे *dadaḥ*, 2 दद्व *datsva*, 3 दत्त *dattim*, 4 ददापे *daditah*, 5 ददापा *dadithim*, 6 ददाता *daditim*, 7 ददामे *dadimahaḥ*, 8 ददु

*daddhram*, १ ददता *dadati* m n Pf १ ददौ *dadau*, २ ददित्वा *daditha* or ददाय *dadatha*, ३ ददी *dadau* ४ ददित्वा *daditha*, ५ ददाम् *dadāham*, ६ ददतु *dadatuh*, ७ ददिस *dadimsa*, ८ दद दा *dada*, ९ ददु *daduh*, Ātm १ ददे *dade*, २ ददित्वा *dadishe*, ३ ददे *dade*, ४ ददित्वा *dadishe*, ५ ददाते *dadithe*, ६ ददते *dadite*, ७ ददित्वा *dadishe*, ८ ददित्वा *dadidhe*, ९ ददित्वा *dadidhe*, II A १ ददामि *adami*, २ ददाम *aduh*, Ātm ददित्वा *adishi* (see p 184), F ददायति, ते, *diyati*, -te, P F ददातु *datā*, B ददातु *dey it*, Ātm ददायति *diyati* n Pt ददातु *dallah* (§ 435) Ger ददामा *datted*, ददाय -*diya* n Pass ददायते *diyate* or ददायति *diyati*, Caus ददायति *diyayati*, or ददीदपत् *adidapal*, Des ददायति *diyati*, Int ददीयते *dediyate*, ददायति *diditi*

### 201 धा *dhi* to place (दुपाम)

This verb is conjugated like *दा*. It should be remembered, however, that the aspiration of the final *dh* is lost, must be thrown forward on the initial *dh* hence २nd pers dual Pres धेय *dhithah* &c (§ 118, note) The Pt. is दित *hitah*, Ger दित्वा *hite* १ दाय -*dhiya*

### 202 निष् *ny* to cleanse, (निष्कृति)

The verbs निष् *ny* निष् *ny* to separate and निष् *ny* to embrace take Guna in their reduplicative syllable (Pat vii 4 75)

Reduplicative verbs (अभ्यास १ 311 f) having a short medial vowel do not take Guna before weak term nations beginning with vowels in the special terms (Pat vii 3, 87)

P १ निनेयि *neneymi*, २ निनेयि *nenekshi*, ३ निनेयि *nenekti*, ४ निनेयति *nenyati*, I १ अनिनेयि *anenyam*, २ अनिनेयि *anenek*, ३ अनिनेयि *anenek*, ४ अनिनेयि *anenyama*, ५ अनिनेयि *anenyah*, O निनेयति *nenyati*, I १ निनेयति *nenyati*, २ निनेयि *neneidha* ३ निनेयि *nenekti* n Pf निनेयि *ninye*, I A अनिनेयि *anaiskshi* or II A अनिनेयि *anyat*, I नेयति *nekshati* P F नेयति *nekti*, B निनेयति *ninyat*, Ātm निनेयि *nikshishi* n Caus निनेयति *nyaya* or अनिनेयति *aninyat*, Des निनेयति *ninikshati*, Int निनेयते *nenyaya* or नेयति *nenekti*

### Rudh Class (Rudhādi, VII Class)

#### I Parasmaipada and Ātmaipada Verbs

or रुध *rudh* to stain or २ १२५

## II\* Parasmaipada Verbs

204 शिष्य शिष्य, to distinguish, (शिष्य).

P १ शिनष्मि śinashmi, २ शिमदि śinakṣhi, ३ शिनक्ति śinakti, ४ शिष्य śimshvāḥ,  
 ५ शिष्ट śimshīṭhaḥ, ६ शिष्ट śimshīṭah, ७ शिष्य śimśhīmāḥ, ८ शिष्ट śimshīṭa, ९ शिष्यति  
 śimshantī, I । अशिनय aśinashami, २ अशिनद aśinat, ३ अशिनद् aśinaḥ, ४ अशिष्य  
 aśimshva, ५ अशिष्ट aśimshīṭam, ६ अशिष्ट aśimshīṭat, ७ अशिष्य aśimshma, ८ अशिष्ट  
 aśimshīṭa, ९ अशिषन् aśimshan, O शिष्यात् śimshyat, I । शिनमाणि śinashapi,  
 २ शिद्धि śimddhi (or शिष्ट śindhī), ३ शिनतु śinashṭu n Pt शिशोश्च śisheshā, II A-  
 अशिषत् aśishat, F शेषति śekshyati, P I शेषे śeshṭu, B शिष्यात् śishyāt n  
 Pt शिष्ट śishṭah n Pass शिष्यते śishyate, Caus शिषयति śeshoyati, Des शिशियति  
 śishikhati, Int शिषियते śeshiyate, प्रशेषे śesheshi

205 हिम् *hit*, to strike, (हिमि)

P हिनस्ति *hinasti*, I १ अहिनम *ahinam*, २ अहिनं *ahināḥ* or अहिनम् *ahinaḥ*,  
 ३ अहिनत् *ahinat* (§ 132), ४ अहिम् *ahim*, ५ अहिम् *ahim*, ६ अहिम् *ahim*,  
 ७ अहिम् *ahim*, ८ अहिम् *ahim*, ९ अहिम् *ahim*, O हिम् *him*,  
 I १ हिनमानि *hinamāni*, २ हिं हि *hindhu* ३ हिनन्तु *hinantu* ॥ Pf जिहिम् *jihimsa*,  
 I A अहिमोत् *ahimut*, T हिमिष्यति *himishyati*, P F हिमिष्यति *himishyati*, B हिमिष्यति  
*himishyati* ॥ Pt हिमिष्यति *himishyati* ॥ Pass हिमिष्यते *himishyate* Caus हिमिष्यति *himishyati*,  
 Aor अजिहिमत *ajihimata*, Des जिहिमिष्यति *jihimishyati*, Int जेहिम्यते *jehimishyate*,  
 नेहिमिष्यति *nehimishyati*

206 भज *bhaj* to break, (भज्जो)

P भनक्ति *bhanakti*, I चमनक्त *abhanakt*, Q भञ्जयति *bhanyati*, I भनक्तु *bhanaktu* u Pf चमन *babhanja*, I A चमाद्योत् *abbhankshat*, F भञ्जयति *bhankshyati*, P F भक्त *bhankta*, B भज्यात् *bhanyat* u Pt भज *bhagna* u Pass भज्यते *bhanyate*, Aor चमजि *abhanj*, or चमजि *abhanj* (§ 407) Caus भजयति *bhanyayati*, Des विभज्यति *abibhankshati*, Int चमज्यते *baribhanyate*, वभक्ति *bambhankti* ।

207 चञ्ज *añj*, to anoint, (चञ्ज्)

P अनक्ति *anakti*, I आनक्त *anak* O अन्यात् *a gya*, I अनक्तु *anaktu* ॥ Pf आनज् *anaja*, I A आनक्ति *anakti*, P अनिष्यति *anyishyati* or अण्यति *anishyati*, B अन्यात् *anya* ॥ Pt अक्तः *aktah*, Ger अजित्वा *ajitva* or अक्ता *akta* or अक्त्वा *akṭva* (Pan vi 4, 32, § 438) अन्य *anya* ॥ Pass अन्यते *anyate*, Aor अजि *aji*, Caus अजयति *anyayati* Aor अजिजत् *ajijāt*, Des अजिजिष्यति *anyayishyati*

208 *तद् त्रिह, तद् त्रिह* (त्रिह)

The verb inserts *we* instead of *na* before weak terminations beginning with consonants  
(Pāṇ 11 3 92)



1 : चतुष्टयं *atrinaham*, 2 चतुष्टये *atrinet*, 3 चतुष्टये *atrinet*, 4 चतुष्टये *atrinet*,  
 5 चतुष्टये *atrinet*, 6 चतुष्टये *atrinet*, 7 चतुष्टये *atrinet*, 8 चतुष्टये *atrinet*,  
 9 चतुष्टये *atrinet*, O तुष्टये *atrinet*, I : तुष्टये *atrinet*, 2 तुष्टये *atrinet*,  
 3 तुष्टये *atrinet* u Pf तृष्टये *atrinet*, I A : तृष्टये *atrinet* or तृष्टये *atrinet*,  
 P तृष्टये *atrinet* or तृष्टये *atrinet*, P F तृष्टये *atrinet* or तृष्टये *atrinet*,  
 B तुष्टये *atrinet* u Pl तृष्टये *atrinet* u Pass तुष्टये *atrinet* or तृष्टये *atrinet*,  
 Caus तृष्टये *atrinet*, Aor तृष्टये *atrinet* or तृष्टये *atrinet*, Deo  
 तृष्टये *atrinet* or तृष्टये *atrinet*, Int तृष्टये *atrinet*, तृष्टये *atrinet*

### III Atmanepada Verbs

209 इध् *indh* to kindle. (चिदध्)

P इध् *indhe* or इध् *indhe*, I इध् *indhe* or इध् *indhe*, O इध् *indhe*,  
 I : इध् *indhe*, 2 इध् *indhe*, 3 इध् *indhe* or इध् *indhe* u Pf इध् *indhe*  
*indhe* (or इध् *indhe*, P : 2, 6), I A इध् *indhe*, P इध् *indhe*,  
 B इध् *indhe* u Pl इध् *indhe* u Pass इध् *indhe*, Caus इध् *indhe*, Deo  
 इध् *indhe*

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Page 2, line 28, read *ai* instead of *āi* — P. 8, L. 27, read गपममंत् Garapmēm — P. 10, l. 30, add, 'ā, ē, ū, ī' — P. 16, L. 32, read अणं *aṇam* — P. 19, l. 1, delete 'or Vir-āṇa' — P. 30, L. 38, add अहः *ahah* — P. 39, l. 34, add, 'The change of *n* into *ṣ* in proper names, like *Trinayanā* is said to be optional (Śrī 16, 23)' — P. 43, l. 18, read 'to shout' instead of 'to be happy' — P. 43, l. 14, add, 'to sow or' before 'to weave' — P. 43, l. 33, read परि *pari* instead of प्रति *prati* — P. 44, note, add, पुंमु *puṃmu* is in reality पुंमु *puṃmu*, but the *m* of the base पुंमु *puṃmu* being *paddante*, native grammarians are much perplexed as to whether *m* should be changed into Anusvara (§§ 8, 133) or into न्न (§ 136) — P. 54, Lult., read धञ् *dhraṇ* — P. 55, l. 9, read 'he will enter' — P. 56, l. 14, add, 'The vowel of बहु *bahū* and एह *ēh* is changed into एो (Pāṇ vi 3, 112), unless *Samprasāraṇa* is required, as in Pt. ऊटः *ūṭah* (Pāṇ vi 1, 15)' — P. 56, l. 24, read, 'Certain nominal bases, and see § 173' — P. 57, L. 5, add, 'Final ह, द, ध, क, of the end pers sing Impf Par, may be regularly represented by ह, द, ध, क, अथेत् *athet* or अथेः *athet*, thou knewest, अथेत् *athet* or अथेः *athet*, thou preventedst' — P. 66, l. ult., read अर्नि *arṇi*, in compounds बहुर्नि *bahurṇi*, (this form is supported by Colebrooke, the *Siddhanta-Kaumudi*, and likewise by the *Prakriyā-Kaumudi*, which says, अर्नि । शी नुर्नेति केचित् अर्नि । बहुर्नि नुमतिदेवः । बहुर्नि कुलानि । संयातयूषं नुमनिद्वयेके । बहुर्नि ।) — P. 75, l. 14, delete धृ *dhru* — P. 77, l. 25, read अक्षयाम् *akṣhayaṃ* — P. 90, l. 8, read अयम् instead of अयमयः ; l. 9, *aryama* instead of *aryamana* — P. 99, l. 11, read 'Thus' instead of 'This' — P. 107, l. 14, read 'four' instead of 'three' — P. 123, l. 2 from below, read 'Pāṇ vii 4, 4' — P. 132, l. 22, read अथर *athara* — P. 133, l. 23, read अः *ah* — P. 141, l. 33, add, 'and the Reduplicated Aorist' — P. 150, note 1, The rule is supplied on page 178, No. 139 — P. 153, note 3, add, 'Hu class, and see the rule on page 284, No. 162 f.' — P. 160, l. 19, read 'ending in more than one consonant' — P. 163, l. 13, read 'I Aorist *Ātmanepada*, see § 337, ll. 4' — P. 167, l. 12, read अवरिष *avarish*, and see § 335, 1, and No. 142 — P. 167, l. 33, read 'in the periphrastic future' — P. 168, ll. 36 and 37, add, 'if without *s* in the periphrastic future.' — P. 168, note, read '§ 337, l. 2' — P. 172, ll. 30 seq., As the periphrastic perfect has but one accent it would be better to write it as one word — P. 176, l. 10, add, 'to इत्, or before consonants to ईत्' — P. 182, l. 3, add, 'Thus from मीम *mīma* or मिम *mīma*, अमीम *amīma* from दीद, अदीम *adīma*, from तीद, अतीम *atīma* or अलेष्ट *aleṣṭha* in the *Parasmaipada* मी, मि, and इ (optionally) take the third form' — P. 182, l. 23, read '(as to दृष्ट *dṛṣṭ*, see Pāṇ iii 1, 47)' — P. 195, l. 29. The words placed between brackets were meant to be deleted — P. 203, l. 10, read 'Aorist *Ātmanepada*.'